

University of Alberta

**Exploratory Study of Motivational Factors for Male and Female Ethiopian
Long Distance Runners**

by

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"And though We are not now that strength which in old days Moved earth and heaven; that which we are; One equal temper of heroic hearts, Made weak by time and fate, but strong in will To strive, to seek, to find, and not to yield."

Alfred Lord Tennyson's Ulysses

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Abstract

Based on Self-Determination Theory (e.g., Deci & Ryan, 1985a, 2000; Ryan & Deci, 2002) this research focused on the motivation of ten elite Ethiopian male and female long distance runners. The semi-structured interview guide based on the SDT was transcribed verbatim and subjected to an inductive-deductive analysis approach based on the methodological guidance provided by Maykut & Morehouse (1994). Results revealed the integrated type of motivation to be the most evident among the runners.

The data were organized into three broad categories that emerged through the interviews. The three categories are nationalism, economics and fame. Within each category there are themes or subcategories that emerged across various perceptions of the Ethiopian runners. The data revealed that among different types of motivation classified by the Self-Determination Theory (e.g., Deci & Ryan, 1985a, 2000; Ryan & Deci, 2002) there are multiple social factors that influence Ethiopian runners as well.

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Chapter 1

Introduction

1.1 Literature review

The first running competition started in Greece at the first Olympic Games back in 776 BC (e.g., Newsholme, Leech & Duester, 1994). The athletes were running for the pleasure of competing and the pleasure of winning rather than surviving (e.g., Newsholme, Leech & Duester, 1994). However, it is not until the early 1980s that running became very popular (e.g., Sacks, & Sachs, 1981). People started jogging discovering the benefits of running and its ways to improve physically and psychologically at the same time. Running refers to any of a variety of speeds ranging from jogging to sprinting. While sprinting is done over short distances, long distance running, such as track, road, cross country and marathon, requires pacing (e.g., Alford, Holmes, Hill, & Wilson, 1985). Finally, there is recreational running, which may be at the pace of a jog and can be on diverse terrain, from track to asphalt. Sprinting is pure all out running and it is considered to be the most powerful of all other disciplines. Human beings have the capacity to sprint for about 300 meters before oxygen debt slows them. Sprinting is formalized with track and field, which has sprinting events of different lengths. Middle distance races are conducted over 800, 1500 and 3000 meters and one mile on the track (e.g., Alford, Holmes, Hill, & Wilson, 1985). Long distance races which require runners to train hard and to balance their energy are held over 5,000 and 10,000 meters and are also covered in cross

country and road races up to the marathon and beyond (e.g., Alford, Holmes, Hill, & Wilson, 1985). For the purpose of this study long-distance runners will represent all track and long distance running events from 5,000 meters to the marathoners. According to Alford, Holmes, Hill, & Wilson (1985) the marathon is a long-distance foot race with an official distance of 42.195 kilometers (26 miles 385 yards, or exactly $26\frac{7}{32}$ miles) that is usually run as a road race (p.105). Marathon seems to be one of the most difficult running disciplines considering how runners have to endure numerous hours and miles of training, the physical and psychological costs, other than monetary costs with no guarantee of a satisfactory performance in the marathon (e.g., Ogles & Masters, 2003). Because these types of races are very energy-consuming, one requires mental determination and aerobic conditioning, since stamina is a bigger factor than speed (e.g., Wiggins, 1989).

Researchers have always been interested in motivation (e.g., Morgan & Pollock, 1977; Carmack & Martens, 1979; Ogles & Masters 2003; Xiang, McBride, & Bruene, 2004) including the reasons why people pursue such arduous training, as well as what kinds of factors influence success in long distance and marathon running.

1.2 Motivational factors for runners

Consideration of motivation for running has appealed to a variety of psychological theories seeking explanations for questions ranging from reasons for participation to explanations for success. Early studies that examined elite

long distance runners were largely conducted in North America and examined psychological characteristics (e.g., Morgan & Pollock, 1977), such as runners' attitudes and mental states (e.g., Carmack & Martens, 1979).

Morgan and Costill (1972) studied personality characteristics of marathoners. Considering the stress marathoners are exposed to, it has been previously observed that these marathon runners have unique anatomical and psychological characteristics. Although many athletes appeared to have the same characteristics, not all of them have success in this demanding sport. Considering the importance of these early findings and the fact that the sample did not consist of just elite marathoners, a follow up study was conducted. Morgan and Pollock (1977) conducted a second study where they examined the extent to which psychological factors can be useful in characterizing the long-distance runners.

More specifically, the purpose of Morgan and Pollock's study (1977) was to compare the psychological characteristics of world class middle-long distance and marathon runners by contrasting their psychological profiles with non-elite runners and examining the processing of effort sense information, and to try to delineate the factors responsible for involvement in competitive running, as well as adherence over time. Their sample consisted of 27 athletes, from which $n=19$ were world class athletes and $n=8$ were college middle distance runners. The results showed that no single factor or force was responsible for initial involvement in distance running, and neither group of participants started running because of its intrinsic appeal (e.g., Morgan & Pollock, 1977). Interestingly,

adherence or continuation in competitive running was found to be related to both extrinsic and intrinsic rewards.

1.2.1 Why do people run?

According to the existing literature many researchers looked at the reasons why people engage in running of various distances. For some people it is a desire to "get in shape", for others to lose weight and look and feel better, or sometimes because of friends and partners who started to run and encouraged the person to participate. It is important to acknowledge that prior to the 1970s, long distance running was a sport discipline retained for elite athletes who were training for serious competition, however, more recently running has become leisure activity as well (Ogles & Masters, 2003). Many people "go jogging" for personal well-being and good health. Along with the increased interest in physical activity for health, researchers have shown extensive interest in recreational running rather than the elite competitive running (e.g., Thornton & Scott, 1995).

In the study conducted by Carmack and Martens (1979), seven categories of athletes' motivation for running were identified including: physical health, psychological health, self-image, affiliation, achievement, rewards, social influence, and availability. Participants in this study were divided into four different groups; road races runners, high school track camp, campus runners (college/university competitors), and Olympic athletes. The reasons for running were given within each of the seven categories and the subjects with the highest CR (commitment to running) scores and the lowest CR scores were compared.

The reasons given by participants with high and low commitment to running were quite similar, except the people with higher commitment had increased emphasis on the psychological health category and less emphasis on physical health compared to the ones that had lower commitment. The common reasons among the higher and lower commitment groups were to feel better, maintain fitness, and get in shape and also feeling guilty when a run is missed.

In the study of 587 marathoners Curtis and McTeer (1981) showed that to improve physical or emotional health and to strive for additional challenge and personal achievement were the reasons why most runners began. A study conducted by Summers et al. (1983) found that the most frequent reasons given by both male and female marathoners were goal achievement, a test of personal worth, physical health, and the influence of others.

In the study conducted by Ogles & Masters (2003), it was theorized that marathon runners would be heterogeneous in their motives for running. The proposed four broad categories of motives for participating in a marathon are; physical health motives, social motives, achievement motive and psychological motives. It was also hypothesized that definable and interpretable subgroups could be identified using cluster analysis, therefore five groups of runners were formed; Running Enthusiasts, Lifestyle Managers, Personal Goal Achievers, Personal Accomplishers, and Competitive Achievers (e.g., Ogles & Masters, 2003). As expected, there were huge differences among these groups on several demographic, training, and performance variables. Running Enthusiasts and Lifestyle Managers tended to be male which is consistent with the findings of

previous research that women perceive more benefits from marathon running than men (e.g., Ogles, Masters, & Richardson, 1995). The difference between the Running Enthusiasts and the Lifestyle Manager is that the Lifestyle Enthusiasts were strongly influenced by affiliation and recognition motives and were more likely to train with someone than were the Lifestyle Managers. This means that for some female marathon runners social aspects of running are very important. On the other side, Personal Goal Achievers, Personal Accomplishers, and Competitive Achievers were mainly males. This study showed how the most important motivational factors across all five cluster groups were health, personal achievement, and self-esteem reasons. More specifically, personal rather than social or competitive reasons were found to be the biggest motivational factor across all five cluster groups.

All the previous studies were conducted in North America within the recreational runners such as college/university competitors (e.g., Carmack and Martens, 1979), or male and female recreational marathoners (e.g., Summers et al., 1983). This shows the need of the cross-country motivational studies that look at the elite level runners.

1.2.2 Men versus Women

Research has examined sex differences. Topics include performance times of men and women, energy systems differences between men and women, motivational differences between men and women, and strategy use differences between men and women. Only a few studies looked at a sex differences in

motivation to train competitively (e.g., Deaner, 2006), differences in coping with endurance stress in sport (e.g., Hammermeister & Burton, 2004) or if the achievement goals, expectancy-related beliefs, subjective task values, and intention for running differ between boys and girls (e.g., Xiang, McBride, & Bruene, 2004). The majority of this research has been conducted in North America, specifically in the U.S., including primarily male runners and showing that the males are more competitive than female runners.

Sex differences in motivation to train competitively was investigated by Deaner (2006) and research showed some evidence of a difference in motivation to train competitively among U.S. non-elite runners. The previous studies showed that elite males run faster than the elite females and it has been shown that this phenomenon may reflect a sex difference in motivation to train competitively. Deaner examined finishing times at 20 of the largest 5,000 m road races and 20 of the largest marathons held in the U.S. in 2003. The samples of 40 of the fastest male and female finishers in each race were considered no matter the original number of the runners for each race. Deaner (2006) discovered that sex difference in relative performance was similar in males and females. However, at the fastest performance, males were over represented. This is because men more than women are being motivated to train competitively.

A study done by Hammermeister & Burton (2004) examined how males and females appraise and cope with stress associated with competing in endurance sports. By using Lazarus' cognitive-motivational-relational model this study looked at the appraisal and coping patterns of endurance athletes including 184

triathletes, 69 distance runners, and 65 cyclists. According to Hammermeister & Burton (2004) males and females do not differ on types of threat perceived or cognitive and somatic anxiety level. Although it was reported that the type and degree of threat was similar for both genders, females perceived less control over environmental threats than did males. Women use more emotion-focused coping strategies, especially emotional social support, while men were socially reinforced for using more problem-focused approaches to coping.

Xiang, McBride and Bruene (2004) examined fourth graders' (about 9 years old) motivation in an elementary physical education running program. These authors noted that although boys and girls did not differ significantly, they seemed to be motivated by a different combination of achievement goals, expectancy-related beliefs, and subjective task values. Whereas a positive relationship between the performance goal and intention for future in participation for running was found for boys and not for girls, the work avoidance goal was moderately negatively related to girls' run performance but was unrelated for boys. These findings may suggest that the ways to increase and maintain the motivation of students may be differently effective for boys and girls. Xiang, McBride & Bruene (2004) speculated how, as they get older, children may experience decline in motivation and therefore a decline in physical activity.

Differences between male and female athletes exist. Although men and women have similar ways of evaluating competitive stress, the way they deal with stress is different. While women use more emotion-focused coping strategies, men use more problem-focused approaches to coping. It has also been reported

that males are more motivated to train competitively when compared to female runners. With regards to what has been studied until now, there has been a lack of research looking at a specific motivational theory in elite runners.

1.2.3 Younger versus Older

Overall researchers have looked at reasons why younger people and older people run. More specifically, recent studies have looked at motivational factors across different ages such as elementary and high school distance runners. The question which arises is whether the children or young adults have different motivational factors from adults, and if so, which ones? Most of the research done with children used health oriented theories. By using health oriented theories, we gained a better understanding of health theories and were able to encourage the children to engage in physical activity from a very young age.

The study conducted by Ogles & Masters (2000), investigated within-group differences among marathoners by comparing the self-reported participation motives and training habits of older and younger male marathon runners. Four broad categories of motives for running were identified; psychological, physical, social, and achievement. First, it was hypothesized that the older and younger marathon runners would report different motives for training and running. Second, it was hypothesized that older versus younger runners would have distinctive training habits. Finally, it was hypothesized that age would interact with achievement motives. This means that runners who reported social motives for running were expected to be less likely to train alone

when controlling for age. Runners who reported being more motivated by achievement motives were expected to report training more miles per week and participating in more marathons. Finally, runners who reported general health as a motive for running were expected to train fewer miles per week when controlling for age. The results showed that older runners have reported being more motivated by general health orientation, weight concerns, life meaning, and affiliation with other runners. On the other hand, younger runners were more motivated by personal goal achievement. Curiously, both older and younger runners seem to train a similar time and distance per week. The difference stands in the significantly lower best times of younger runners.

Research done by Xiang, Chen & Bruene (2005), examined the interrelationship among extrinsic rewards and achievement goals, competence beliefs, and task values associated with health-enhancing running tasks over a school year. In this longitudinal study, 119 fourth-grade students provided pre- and post-year data on the set of motivational and behavioural variables. Some interesting and surprising results emerged from the study. First, the students in the running-for games program demonstrated significant growth in task-involved achievement goals. Second, extrinsic reward and selected intrinsic motivation constructs did not have a huge impact on predicting running-test scores. Finally, and most interestingly, is that interest seemed to be the most important intrinsic motivation construct for predicting future motivation for running.

It has been shown that younger runners are more motivated by personal goal achievement and interest seems to be the most important intrinsic motivation

construct. On the other side, older runners are more motivated by general health orientation, weight concerns, life meaning, and affiliation with other runners. In conclusion, by comparing both younger and older runners, these findings are showing that the difference between them exists. The obvious prevalence of recreational instead of elite runners in the sampled studies indicates the need for more research examining elite runners.

1.2.4 Interventions

In running, different interventions have shown to be useful in helping athletes prepare for running performance. In these studies, researchers have examined the effect of athlete's pre-performance mood state before the actual race (e.g., Miller & Donohue, 2003; Donohue, Miller, Beisecker, House, Valdez, & Taymar, 2006), the use of imagery (e.g., Tenenbaum, Lidor, Lavyan, Morrow, Tonnel, Gershgoren, Meis, & Johnson, 2004), and the use of association versus dissociation strategies (e.g., Tenenbaum, 2001). Interventions have been studied in a variety of different kinds of runners, mainly recreational runners, including high school long-distance runners (e.g., Miller & Donohue, 2003; Donohue, Miller, Beisecker, House, Valdez, & Taymar (2006), and university runners (e.g., Tenenbaum, Lidor, Lavyan, Morrow, Tonnel, Gershgoren, Meis, & Johnson, 2004).

A study conducted by Miller and Donohue (2003), looked at the influence of two mental preparation interventions on 1.6 km run in 90 high school long-distance runners in Nevada, U.S. (p.321). Participants were then randomly

assigned to three different groups which included listening to the music, not listening to the music and listening to motivational and running technique statements. Results indicated that participants who were assigned to the motivational and running technique, as well as music conditions significantly improved their run performance, whereas participants in the no sound group did not improve.

Two studies conducted by Tenenbaum, Lidor, Lavyan, Morrow, Tonnel, Gershgoren, Meis, & Johnson (2004) looked at the effect of music type on running perseverance and coping with effort sensations in university students. In the first study although music failed to influence heart rate and rating of perceived exertion, it did help up to 30% of the participants at the beginning of the run. The second study had an additional open interview about participants' feelings and thoughts regarding the music they listened and exertion level. They found that the effect of music on endurance running was not significant. These findings support Tenenbaum's (2001) idea that associative and dissociative coping strategies during high exertion loads are very limited and do not help in extending the period of time one can cope with extreme effort sensations.

One of the studies that was examining the efficacy of two preparatory interventions on one mile run performance in high school long-distance runners, was study done by Donohue, Miller, Beisecker, House, Valdez, & Taymar (2006). The authors randomly assigned participants to either one of two interventions – brief yoga exercise or motivational shouting exercise or a no intervention condition at all. Results showed that participants assigned to the motivational

intervention improved their running performance significantly more than those assigned to the other two conditions. Participants assigned to yoga exercises showed improvement although the effect was smaller in contrast to the motivational intervention.

According to the literature, the major part of the interventions addressing runners and their performances was studied on recreational population, such as high school and university students. Also, the interventions were conducted in North America, mostly U.S. Therefore, it would be interesting to see the studies of interventions when applied to elite runners as well as what would be the impact of those interventions across different cultures.

1.2.5 Summary

According to the research that has been conducted on running, I find very limited research on different topics that were looking at the motivational reasons for elite runners. At the beginning running was considered a sport discipline, for those who trained and ran serious competition. Early studies conducted by Morgan & Costill (1972) and Morgan & Pollock (1977) investigated the psychological characteristics of runners as well as their attitudes and mental states. The existence of the psychological differences was a huge contribution in the 1970's. It was back then when people also started running for a hobby and not for competitions. Running out of fun and to "get in shape" was essential for these recreational runners. Early research discovered that the main reasons for people being engaged in running were to feel better, to maintain fitness and to achieve

health goals (e.g., Carmack & Martens, 1979). The conclusion was that people run because of personal rather than social or competitive reasons (e.g., Oagles & Masters, 2003).

Further research looked at the age and sex differences among runners. There has been a little research examining the differences between recreational runners and elite runners. Most research between men and women and young versus older runners has been conducted with high school youth (e.g., Xiang, Chen & Bruene, 2005; Xiang, McBride & Bruen, 2004) all of which were recreational runners. In the majority of the research reviewed, the theoretical approach has been largely guided by motivational theories from social psychology with an overall interest in discovering how to get people to do more exercise for health. In literature addressing 'running' (more generally) another popular topic has been the development of interventions to improve running performance. Although limited, research on interventional studies in running were considering only recreational runners who were either high school children (Miller & Donohue, 2003; Donohue, Miller, Beisecker, House, Valdez, & Taymar, 2006) or university students (e.g., Tenenbaum, Lidor, Lavyan, Morrow, Tonnel, Gershgoren, Meis, & Johnson, 2004).

Considering what has been reported it is easy to see how research taking into the perspectives of elite runners is needed. The idea that running can become addictive has been studied a great deal. It has been acknowledged how running or "jogging" can benefit and improve people's health conditions and well-being. Research has revealed much controversy regarding the negative impact of chronic

exercise regimes to the degree that they can dominate a person's life. Whereas some research showed that high level of involvement might constitute "addiction" to running and is associated with negative aspects of other addictions (e.g., Thornton and Scott, 2005), other research showed that strong dedication to running is associated with positive outcomes (e.g., Leedy, 2000). Also, there have been studies that looked at motor skill performance and skill acquisition such as the study done by Nietfeld (2003) or the study that looked at the role that motivational and volitional factors have for self-regulated training in recreational marathon runners done by Scholz, Nagy, Schütz, & Ziegelmann (2008). Although interesting, those studies are not relevant to the whole question of why runners run. Considering what has been presented in the literature there is an obvious gap in motivational studies looking at why elite runners perform well and why they engage in the behaviour in the first place. More research should be addressing motivational factors in running.

1.3 African long distance runners

With a population of about 690 million people living in 53 countries and one disputed territory covering a total area of about 11.7 million square miles, Africa is the world's second largest continent (e.g., Meredith, 2005). Sixteen African countries are in the top 20 poorest in the world, with 70% of Africa's population surviving on less than \$2 a day (e.g., Jarvie, 2007). Ethiopia is such African country. Despite the obvious social, political and economic problems they are facing, Ethiopian and Kenyan athletes have been predominant in long distance running since the Rome Olympics in 1960. For example, since 2001 (World IAAF Championships in Edmonton) until 2005 (Helsinki), Ethiopian runners have won 24 out of 54 possible World Championship medals for distance running (iaaf.org).

There is limited research regarding African long distance runners. When studying physiological advantage, Hamilton (2000) reflected upon possible reasons for the East African dominance. Living at altitude, body shapes and differences in Achilles tendon have been studied as the possible explanations for African long distance runners' success, yet no clear consistent explanation for their success has been identified (Hamilton, 2000).

Some research has looked at favourable genetic endowment (e.g., Bosch et al., 1990; Coetzer, Noakes & Sanders, 1993; Saltin et al., 1995; Weston, Mbambo & Myburgh, 2000), advantageous environmental conditions such as being born and raised at high altitude (e.g., Saltin, 1996; Schmidt, Heinicke & Rojas, 2002), and running to go to school each day (e.g., Saltin, 1996; Saltin, Larsen &

Terrados, 1995). According to Mayes (2005), whereas Western people share the belief that genetics, training, living at altitude and motivation are the main factors explaining the success of African runners, it still does not explain why only some of the African countries produce better quality world class runners.

1.3.1 Ethiopian runners

Current records (June 2010)

World outdoor records - Men

Discipline	Time	Athlete	Nationality	Event	Date	Source
5,000 m	12:37:35	Kenenisa Bekele	ETH	Hengelo	31/05/2004	iaaf.org
10,000 m	26:17:53	Kenenisa Bekele	ETH	Bruxelles	26/08/2005	iaaf.org
10 km	27:01	Micah Kogo	KEN	Brunssum	29/03/2009	iaaf.org
15 km	41:29	Felix Limo	KEN	Nijmegen	11/11/2001	iaaf.org
15 km	41:29	Deriba Merga	ETH	Ras Al Khaimah	21/02/2009	iaaf.org
20, 000 m	56:26:0	Haile Gebrselassie	ETH	Ostrava	27/06/2007	iaaf.org
20 km	55:21	Zersenay Tadese	ERI	Lisboa	21/03/2010	iaaf.org
One hour	21.285	Haile Gebrselassie	ETH	Ostrava	27/06/2007	iaaf.org
Half marathon	58:23	Zersenay Tadese	ERI	Lisboa	21/03/2010	iaaf.org
25, 000 m	1:13:55.8	Toshihiko Seko	JPN	Christchurch	22/03/1981	iaaf.org
25 km	1:11:50	Samuel Kiplimo Koskgei	KEN	Berlin	09/05/2010	iaaf.org
30, 000 m	1:29:18.8	Toshihiko Seko	JPN	Christchurch	22/03/1981	iaaf.org
30 km	1:27:49	Haile Gebrselassie	ETH	Berlin	20/09/2009	iaaf.org
Marathon	2:03:59	Haile Gebrselassie	ETH	Berlin	28/09/2008	iaaf.org

World outdoor records - Women

Discipline	Time	Athlete	Nationality	Event	Date	Source
5,000 m	14:11.15	Tirunesh Dibaba	ETH	Oslo	06/06/2008	iaaf.org
10,000 m	29:31.78	Junxia Wang	CHN	Beijing	08/09/1993	iaaf.org
10 km	30:21	Paula Radcliffe	GBR	San Juan, PUR	23/02/2003	iaaf.org
15 km	46:28	Tirunesh Dibaba	ETH	Nijmegen	15/11/2009	iaaf.org
20, 000 m	1:05:26.6	Tagla Loroupe	KEN	Borgholzhausen	03/09/2000	iaaf.org
20 km	1:02:57	Lornah Kiplagat	NED	Udine	14/10/2007	iaaf.org
One hour	18.517	Dire Tune	ETH	Ostrava	12/06/2008	iaaf.org
Half marathon	1:06:25	Lornah Kiplagat	NED	Udine	14/10/2007	iaaf.org
25, 000 m	1:27:05.9	Tegla Loroupe	KEN	Mengerskirchen	21/09/2002	iaaf.org
25 km	1:19:53	Mary Jepkosque Keitany	KEN	Berlin	09/05/2010	iaaf.org
30, 000 m	1:45:50.0	Tegla Loroupe	KEN	Warstein	06/06/2003	iaaf.org
30 km	1:38:49	Mizuki Noguchi	JPN	Berlin	25/09/2005	iaaf.org
Marathon	2:15:25	Paula Radcliffe	GBR	London	13/04/2003	iaaf.org

By taking a closer look at the statistical reports confirmed by International Association of Athletics Federation (iaaf.org), there is noticeable prevalence of Ethiopian and Kenyan runners for men as they are the ones that hold most of the world records in long distance and marathon running. Although Kenenisa Bekele is the new promising Ethiopian runner in long distance running holding two world records at 5, 000m and 10, 000 m, Haile Gebrselassie still holds the most world records in 20, 000 m, one hour, 30 km, and marathon. Ethiopian women have less prevalence as world record holders, but considering the fact that they become

actively engaged in running later than men, the results they are showing at the moment seem significant. According to the International Association of Athletics Federation (iaaf.org), Turunesh Dibaba holds the world record at 5,000 m and 15,000 m while Dire Tune is holds a record at one hour.

In Ethiopia, there is an urgent need to address the social condition of poverty, yet, their runners persist. Running and athletics were always a significant part of history of sport in Africa. According to Pitsiladis (2007), back in history many analysts tried to clarify and isolate particular aspects of the Kenyan, Ethiopian, Tanzanian and Algerian success in middle and long distance running, starting from psychological, anthropological, historical, sociological and political explanations with no success. Wiggins (1989) reported how in the early 1950s the prevailing western view was that African track athletes possessed the necessary speed but not the stamina. The prevalence of the 'white' athletes was obvious with the European runners like Paavo Nurmi in 1920's, Taisto Mäki in the 1930's, Gunder Hägg in the 1940's and Emil Zátopek in 1950's being on top of long distance running (e.g., Bale, 2004). In 1952 Alain Mimoun from Algeria was the only African in the top 60 over 5,000-metre runners in the world. As Bale (2004) reported, it was in 1960 during the Rome Olympics that Ethiopian athlete Abebe Bikila became the first black athlete to win the marathon by running barefoot over Rome's cobbled streets. Success for Ethiopian runners persisted through excellent results of male athletes such as Mamo Wolde, Miruts Yifter, Milion Wolde and Gezahegne Abera as well as successful female athletes such as Derartu Tulu and Fatuma Roba, affirming the dominance of Ethiopians'

success in long distance running. Moreover, Ethiopia has the greatest long distance runner of all time Haile Gebrselassie. As Denison (2005) reported, Gebrselassie's achievements include two Olympic gold medals in 10,000 meters (1996 and 2000) and four consecutive world championships at 10,000 meters (1993, 1995, 1997, and 1999), as well as setting 27 world records over fourteen different distances.

1.3.2 Genetics

The image of African runners as the "natural athlete" is very common in the existing literature. According to Bale (2001) African runners are considered to develop into champion runners because during their youth they did not have transportation but had to run barefoot to and from school and back home every day. This may suggest that for Africans running is something they take to easily without thinking. Bale (2001) argued that such an image of the "natural African runner" is associated with ideas that African runners are primitive and natural instead of ambitious and zealous (p.316). In comparison, Western runners have been presented as the predominant ones with government funding, coaching and structured training programs.

De Stefano et al., (2001) examined the genetic structure of two diverse Ethiopian populations, Amhara and Oromo, and tried to characterize their relationship with other African and Mediterranean people. The results showed the separation between African and non African groups, with Amhara and Oromo being in the intermediate position, suggesting the presence of a differential level

of genetic relatedness with south-Saharan peoples in the two Ethiopian groups. On the one hand, the authors noticed that great genetic closeness of the Oromo to south-Saharan Africans seems to support the hypothesis that they could have had more contacts with the indigenous population. On the other hand, the authors noticed that Amhara's genetic structure was greatly contributed by non-African populations. These observations may suggest a differential level of genetic relatedness with south-Saharan people in the Amhara and the Oromo underling the significant regional and cultural differences in the genetic composition of these two Ethiopian sub-cultures.

When studying favourable genetic endowment, Saltin et al. (1995) decided to compare two diverse groups; Kenyan male, junior and senior runners as one group and Scandinavian runners as the other group. They examined aerobic exercise capacity at sea level and at high altitude in junior and senior Kenyan boys compared with Scandinavian boys. The results showed the best Scandinavian runners were not significantly different from the Kenyan runners in maximum oxygen consumption (VO_2 max), but none of the Scandinavians reached as high individual values as it was noticed for some Kenyan runners. Based on running efficiency and blood lactate concentration the authors concluded that it is physical activity during childhood with intense trainings as teenagers that brings the high VO_2 maximum observed in Kenyan runners.

The study conducted by Coetzer, Noakes & Sanders (1993), compared elite South African Caucasian and black athletes (p.1822). What the authors found was that the black athletes trained more intensively and were able to sustain a

higher percentage of their maximal oxygen consumption during competition (e.g., Coetzer, Noakes & Sanders, 1993). It was felt that this may have been related to the lower blood lactate concentrations found in black athletes at any given running speed. These results suggest that, in this study, the black athletes worked harder physiologically than the white athletes, which suggest some other differences besides the 'physical advantage'.

A study conducted by Bosh et al. (1990) looked at the physiological differences between black and white runners during the treadmill marathon. The participants were nineteen experienced South African male marathon runners (nine black and ten white), and all of the participants had been competing in marathon races for at least three years (sub-elite, 2 hours, 30 minutes). The results showed that the black runners utilize a higher percentage of maximum oxygen consumption ($\text{VO}_2 \text{ max}$) than white runners when running at the same speed. This means that the higher percentage $\text{VO}_2 \text{ max}$ at which the black athletes run could be due to the racial difference. Another finding was that black runners were shorter and lighter than the white runners and had smaller skin fold thickness over the front thigh, medial calf and triceps (e.g., Bosh et al. 1990). Bosh believes that the superiority of black athletes may be partially explained because of the physiological differences between black and white runners.

1.3.3 Demographic characteristics

When African runners were examined in the studies, demographic characteristics of Ethiopian elite endurance runners were studied. Specifically, studies (e.g., Scott et al. 2003; Onwera, Scott, Boit and Pitsiladis, 2005) looked at the ethnic and environmental background as well as at the regional origin of elite Ethiopian and Kenyan runners.

Scott et al. (2003) compared the demographics of elite Ethiopian athletes with the general Ethiopian population to assess the validity of reports relating running long distances to school with endurance success. Using questionnaires 114 members of the Ethiopian national athletics team were recruited as well as 111 Ethiopian control subjects. Participants were then separated into three groups according to their discipline; marathon, 5,000-10,000 m and other track and field athletes. The results showed that both marathon and 5,000-10,000 m athletes differed from the control subjects and track and field athletes (e.g., Scott et al., 2003). Interestingly, marathon athletes lived in the regions of Arsi and Shewa, and their language distribution differed from all the other groups. Ethiopia is home to more than 80 ethnic groups and a wide diversity of languages, therefore, people living in one region a times do not comprehend people from another regions no matter that they all live in the same country. With the predominance of language of Cushitic origin, it has been revealed that a higher proportion of marathon athletes ran to school and traveled greater distances. However, the finding that the marathon athletes seems to be gathered in particular altitude regions including Arsi and that there is a link between altitude and endurance running was not

supported. The fact that the throwers and field jumpers who also came from Arsi region did not receive any benefit from the region clearly shows that altitude is not the main reason for elite Ethiopian athlete success.

Another study that examined the demographic characteristics of elite endurance runners looked at the Kenyan endurance runners. The study conducted by Onwera, Scott, Boit and Pitsiladis (2005) aimed to compare the demographic characteristics of elite Kenyan runners with those of the general Kenyan population. Participants for this study were 404 elite Kenyan runners specializing in distances ranging from the 800 m to the marathon and 87 Kenyan control subjects (Onwera, Scott, Boit and Pitsiladis, 2005). All athletes were divided into two groups; those who competed in international competition and those who competed in national competitions. The results of this study suggested that elite Kenyan runners have a distinctive ethnic and environmental background compared to the general Kenyan population and that the majority of Kenyan runners were from the Rift Valley which lays at altitude. It also showed that the motivation for running for the majority of these national and international athletes was economic reasons. Further investigations are needed in order to provide more insight into the genetic and geographical differences in running distances, but the available research is not promising. Perhaps more investigation into the motivation for running might be more helpful in understanding the persistence with the training as well as success.

1.3.4 Biomechanics

When talking about the "race" of the athletes, some researchers consider biomechanical factors. That is, biomechanical factors can contribute to success in performance by improving running economy and preventing injury. In order to understand the success of distance runners, biomechanical approaches studying anthropometric, gait and strength characteristics of Kenyan distance runners were studied (e.g., Kong & de Heer, 2008).

The study from Kong & de Heer (2008) was the first to present gait and strength characteristics of elite Kenyan distance runners. All the participants recruited in the U.S. were born in Rift Valley, Kenya, and belonged to the Kalenjin tribe. Except for one, all the runners had won at least one "All-American" title. Kong and de Heer (2008) found that elite Kenyan distance runners had low body mass index, low percentage body fat and slim limbs. Consequently, their slim limbs especially slim legs which require less muscular effort in leg swing, may positively contribute to good running economy. Another factor such as short ground contact time was also observed, showing shorter time during right foot contacts which may also be related to good running economy. Considering these factors, Kong & Heer (2008) believe that physical advantages such as slim limbs is allowing Kenyan runners to control their muscle activation and therefore may be an advantage for running.

1.3.5 Poverty

Poverty and the need for money have also been purported to be important motivators of African runners. In a country where the average wage is less than two euros or two dollars a day, there is a strong potential for running and other sports to make a difference to some people's lives in certain parts of Africa. It is especially important for women because money buys them independence.

In a survey of 250 elite Kenyan female athletes between the ages of 12 and 50 that was completed in 2003, 49.2% admitted that their primary motivation for running was money (e.g., Pitsiladis, 2007). Just 6% of them reported their primary motivation to be competing at the Olympics. Only a small minority of the athletes were driven by fun (1.5%) or fitness (3.5%). As Pitsiladis (2007) explains, in major parts of Africa women cannot inherit the land and therefore they are sometimes forced to live on their male relatives' land. In Africa women are expected to rely and to answer to men as a part of traditionally determined rules of their continent. Therefore, it explains the reasons why female runners took a long time before stepping onto the world scene as competitive athletes.

1.3.6 Summary

There is not much research investigating the motivational factors of Ethiopian runners. The small number of studies have generally considered the North American athletes; mainly from U.S. and Canada, and a few were done in Australia and Great Britain as well. The vast majority of studies looked at the high school and university students, and mainly recreational runners. It has also been

evident that the majority of studies were looking at male runners, with limited research studying female runners. Considering the results and predominance of the African runners in the last 40-50 years, the research shows a lack of adequate theoretical framework as well as consideration of elite runners. To our knowledge, no investigation has attempted to study Ethiopian long distance and marathon runners across gender, and by doing so, to examine the motivational factors that may have a great impact on the results of those athletes. Through the review of the existing literature, several factors from different theoretical frameworks for studying motivation were used to examine long distance and marathon running although there is no evidence of any one theory being used consistently while studying Ethiopian runners. The purpose of my research is to determine specific motivational factors influencing the elite male and female long-distance runners and to understand their motives for running. More specifically, my interest is in the sources of motivation for both male and female African-Ethiopian long distance runners, both of whom are unusually successful in this sport.

Coming to a better understanding of how these runners can and want to achieve such success within the difficult social and economic conditions in Ethiopia will help us to better understand their motivational influences. The goal of the research is to discover what the motives for running are among a group of athletes who live in challenging economic and social circumstances. The outcomes of the research should provide a better understanding of perhaps more intrinsic and community based motivations that will expand and possibly challenge the typical North American attributions for the success of African

runners. An emerging theory of motivation; self-determination theory will serve as the framework for this study. Self-determination theory is the most suitable motivational theory for this study considering the quality of motivation, which I believe will allow for different motives to emerge through a qualitative process. Qualitative research relies on the people and their interpretations and meaning of situations, operates in natural, personal settings and focuses on explaining and developing theories by using depth of analysis and details (e.g., Guba & Lincoln, 1981; Patton, 2002). It also uses a technique called theoretical sampling; the result of its approach is discovery, and focuses on explanation within a particular context.

Chapter 2

Self-determination theory

One of the theories that has been most frequently used while examining motivation is self-determination theory. According to Hagger and Chatzisarantis (2007), motivation has been central to many of the social psychological theories that aim to explain behavior and it is central to self-determination theory (e.g., Deci & Ryan, 1985a, 2000; Ryan & Deci, 2000). Self determination theory (e.g., Deci & Ryan, 1985b; Ryan and Decy, 200b) is frequently used as a framework for understanding motivation in sport and physical activity. It explores the range of autonomy, competence and relatedness that is important for engaging in physical activity. Self-determination theory is composed of four related mini-theories including cognitive evaluation theory, orgasmic integration theory, basic needs theory and causality orientation theory. The following section reviews the basic elements of each of the four mini-theories including self-concordance which embrace the self-determination theory.

2.1 Cognitive evaluation theory (CET)

Cognitive Evaluation Theory (CET) was developed to explain the impact of psychological needs and social conditions to regulate behaviour for people's intrinsic reasons (e.g., Deci, 1975; Deci & Ryan, 1985a). Moreover, CET acknowledges both informal and controlling aspects when it comes to competitive context (e.g., Deci & Ryan, 1985b). People who engaged in the competitive

environment may encounter optimal challenges and competence feedback which can result in feelings of efficacy and increased intrinsic motivation (informal aspects) (e.g., Ryan & Deci, 2007).

On the other hand, people who engaged in the competitive environment may also encounter controlling components such as pressure to win which can undermine intrinsic motivation (controlling aspects) (e.g., Ryan & Deci, 2007). Thus, CET specifies that any event that facilitates or undermines the need for competence or autonomy will affect intrinsic motivation. A possible detriment to development of intrinsic motivation is the potential influence of people's need for relatedness especially when the activity is social in nature. However, Ryan and Deci (2000, 2002) argue that the feelings of competence and autonomy play more important roles than relatedness. Events that can influence intrinsic motivation possess both controlling and informational aspects (e.g., Deci & Ryan, 1985a). The controlling aspects relate to the need for autonomy and perceived locus of causality. Intrinsic motivation is supported by a perceived internal locus of causality which means that the behaviour is seen as determined by one's freedom of choice and is autonomous (e.g., Deci & Ryan, 1985a). The informational aspects relate to the need for competence. For instance positive information about one's ability will support intrinsic motivation. This means that the aspects of the event that are perceived as salient will determine the levels of autonomy and perceived competence experienced, which will affect intrinsic motivation for that activity (e.g., Deci & Ryan, 1985a). For example, an Ethiopian runner may perceive receiving external rewards such as trophies and monetary prizes as a

positive sign of his/her sport competence (informational). On the other hand, an Ethiopian athlete may perceive the same rewards as a negative sign or as a tool for keeping the person involved in the activity (controlling). Thus, the aspect of the event which is salient will affect intrinsic motivation depending on what the experience of autonomy and perceived competence was.

Intrinsic motivation is also associated with achievement goals highlighting motivational climate in which learning, improvement, and effort are keys to success (informational). More often people will freely engage in an activity where they experience a sense of enjoyment and pleasure associated with an activity itself (intrinsic reasons) than they will engage for the pressure to win or for feeling guilty (extrinsic reasons) (e.g., Deci & Ryan, 1985a). Therefore, even though many Ethiopian athletes may engage in running for fun, thus for intrinsic motivation, some Ethiopian athletes may engage in running for instrumental reasons, therefore for extrinsic motivation.

In competitive situations, emphasizing winning at all costs may lead the athlete to concentrate on the extrinsic element of the activity and so participation is no longer regulated by the innate element of the activity which is enjoyment. Consequently, the focus may shift from an internal to an external locus of causality, causing a decline of intrinsic motivation.

2.2 Organismic integration theory (OIT)

Organismic Integration Theory (OIT) describes the degree of internalization accompanying extrinsically motivated behaviours (Deci & Ryan,

2002) and stipulates that the quality of extrinsic motivation regulating behaviour varies from highly controlled to more volitionally approved or self-determined processes. This distinction is reflected along the self-determination continuum of motivation which illustrates the basic categories of motives according to the OIT. Ryan and Deci (2000) presented a self-determined continuum on which the behaviour varies in terms of internal versus external sources (locus of causality) and the degree to which the behaviour is regulated autonomously.

Motivational states presented along a self-determined continuum start with amotivation characterized by relative absence of motivated behaviour on the far left side and the rest of the five classifications which reflect specific forms of motivated behaviour, along a continuum extending to the right. Amotivation is the state of lacking the intention to act (e.g., Deci and Ryan, 2002), when one feels that the act has no value, or feels incompetent to do an activity. On the far right side intrinsic motivation which is the motivation regulated by enjoyment and interest of the activity itself, represents the most autonomous level of self-determination.

Extrinsically motivated behaviours including regulation, introjected, identified, and integrated are represented between the amotivation and the intrinsic motivation depending on the extent to which their regulation is self-determined. External regulation which is the least self determined form of extrinsic regulation, results in behaviours performed to obtain rewards such as monetary compensation or trophies, or to avoid negative consequences such as criticism from others. For example, an Ethiopian athlete who returns to running

because his/her coach threatens to replace him if he does not return is externally motivated.

A more self-determined type of extrinsic motivation is introjected regulation, which results in behavior performed in order to avoid a pressuring emotion of guilt or shame. For instance, an Ethiopian athlete who does not want to quit running because he feels that by quitting he may let down his/her team or his/her coach, is regulated by introjected regulation. According to Ryan and Deci (2000), both external and introjected regulations reflect less internalized and more controlling forms of behavior because they are performed under internal (introjected regulation) or external pressure (external regulation).

A less controlling and more autonomous form of behaviour is identified regulation which is when individuals accept and endorse the value of a behavior as a reason for action. In the case an Ethiopian athlete who still trains hard because he/she believes that this could help him/her in pursuing his/her goals of becoming a coach is extrinsically motivated but also more autonomous (identified regulation).

The most autonomous form of behaviour is intrinsic motivation, which emanates entirely from within the individual and involves doing an activity for the sense of pleasure and enjoyment. For example, an Ethiopian athlete who decides to run because he/she feels independence or liberation while running is regulated by intrinsic motivation.

The most autonomous and least controlling form of extrinsic behaviour is integrated regulation. Integration occurs when the person brings regulations into

the self and assimilates them with his/her other values, goals, and needs. For instance, an Ethiopian athlete who decides to return to running because he/she wants to show his/hers athletic capabilities, is regulated by integrated regulation. External and introjected motivations are classified as nonconcordant and are thus potentially problematic motivations considering that the person does not fully assent to his or her own behaviour (e.g., Hagger & Chatzisarantis, 2007). On the other hand, identified and intrinsic motivations are classified as concordant and more beneficial motivations (Deci & Ryan, 2000) considering that the person fully accepts them and therefore these two motivations represent more of the central and stable aspects of a person.

One of the main contributions of OIT to the self-determination theory is the indication that people can participate in an activity to achieve some separable outcome, nonetheless do so more or less autonomously (e.g., Deci & Ryan, 1985a). Furthermore, self-determination theory takes into account different extrinsic motivation (e.g., identified and integrated) which is similar to intrinsic motivation, but is still extrinsic in nature because the person expects to obtain some separable outcome from the behaviour (e.g., Hagger & Chatzisarantis, 2007). That is because extrinsic motivation varies in their autonomy from more to less autonomous motives.

According to Markland & Vansteenkiste (2007), when individuals are taking into account a change in their behaviour, they are usually struggling with conflicting motivational orientations. Therefore, the change may be perceived as beneficial and positive but it may also be carrying some losses and some costs.

For instance, an Ethiopian runner may be holding a number of diverse motives at the same time such as the need to change his/her life by winning at the competitions and earning some money, but at the same time he/she may be aware of the commitment and dedication needed to achieve such results with no guarantee of success. Therefore, he/she may be experiencing a strong internal conflict in favour of or in contrast to running which may cause him/her to hold a number of different motives at once, but it is the one that is most driving the behaviour that is the critical one (e.g., Markland & Vansteenkiste, 2007).

Self-determination theory suggests that athletes who compete at higher levels, characterized especially by focusing on winning, probably will be less self-determined and will present higher levels of amotivation and introjected regulation when compared with athletes who practice this sport at lower competitive levels (e.g., Deci & Ryan, 1985). Both amotivation and introjected regulation results in higher external motivation such as feelings of obligation or expectation of monetary prizes that mainly drive the behaviour. That is, these are the main reasons for engaging in the activity.

One of the reasons why a high level of extrinsic motivation characterizes elite athletes is that the social environment in which they operate approves such motivational outcomes (e.g., Chatzisarantis & Hagger 2007). Furthermore, in the elite-level sport, prizes such as monetary rewards depend on the performance of the athlete in which case performs out of extrinsic motivation. However, Markland and Ingledew (2007) argue that extrinsic motives can be experienced such as self-determined autonomous in the case participant identifies and values

the outcome of his/her involvement in sport. In sum, extrinsic motivation is not necessarily negative per se and does not necessarily produce maladaptive outcomes (Ryan et al., 1997) if there is a presence of some self-determined regulations as well.

Finally, OIT theory has also focused on understanding the processes by which people internalize and integrate their experiences. Moreover, people will accept and internalize a new behaviour or accept a new value depending on how much support for relatedness, autonomy, and competence they feel in the context of behaving (e.g., Deci & Ryan, 2000). For instance, an Ethiopian athlete whose coach tells him/her that he/she has to show up for some breathing and relaxation techniques in the morning before the practice, will attempt to find his/her own meaning and connection in the demand. Consequently, he/she will try to obey the request and to engage in the behaviour, not just because he/she was told to (external regulation) but also because he/she would not want to let his coach down (introjected regulation).

Moreover, he/she may decide to do the morning breathing and relaxation techniques because he/she sees the benefits of winning the rewards and achieve economic security (external regulation), or he/she may strive for athletic excellence (identified regulation), and he/she may also obey the request because he/she sees the extra practice and mental preparation as consistent with his/her self-view as a hard-working motivated athlete (integrated regulation). Therefore, although the Ethiopian athlete may never view early morning relaxation and

breathing techniques such as primarily pleasant, he/she may develop a more self-determined form of motivation for the activity.

2.3 Basic needs theory (BNT)

Basic Needs Theory (BNT) is the third subcomponent comprising SDT, and is concerned with the role of competence, autonomy, and relatedness needs in relation to motivation and well-being (Deci & Ryan, 2002). The fulfillment of the basic psychological needs is most likely to appear in social contexts which facilitate the occurrence of autonomous motivation. According to Deci & Ryan (2000), basic psychological needs are essential for growth, integrity, and well-being. Therefore, if basic psychological needs are not satisfied, there will be negative effects in terms of motivation. On the other hand, if we do satisfy the basic needs, people will show more self-determined motivation. Deci and Ryan (2000) acknowledged how expressing and satisfying basic psychological needs can vary by context and culture and that the fulfillment of these needs is relevant.

The need for competence is met by effectively mastering challenging tasks within one's environment (e.g., Deci & Ryan, 2002). Events such as positive feedback which effect the satisfaction of the need for competence will in turn enhance intrinsic motivation. For instance, an Ethiopian athlete who keeps getting positive feedback regarding his/her training and running will feel competent in his/her sport performance, as a result, feeling more enjoyment and satisfaction while running, thus, intrinsic motivation. Consequently, negative feedback will negatively affect and prevent meeting the need for competence which in turn will

undermine intrinsic motivation. For example, an Ethiopian athlete who keeps getting negative feedback regarding his/her training and running will feel less competent in his/her sport performance, therefore, feeling demoralized and discouraged.

The need for autonomy is feeling a sense of ownership over one's behaviours such that they stem from an internal perceived locus of causality (e.g., Deci & Ryan, 2002). As such, autonomy is necessary for people to feel a sense of self-organization and regulation of their own behaviour. For instance, an Ethiopian runner who makes his/her own decisions regarding the timeframe for morning practices or the competition he will be attaining, will feel autonomous. Moreover, an Ethiopian person who decided to start running professionally has also made a decision to dedicate his/her life to a hard working, constant training, and a full-time commitment.

Finally, relatedness is feeling a meaningful connection with others in one's social milieu (e.g., Deci & Ryan, 2002). Because relatedness is a relatively constant need for connectedness with others as social organisms, individuals seek opportunities to form attachments and to experience feelings of security, belongingness, and intimacy with others. For example, an Ethiopian runner who feels connected with his or her teammates will feel relatedness. In sum, individuals have basic needs to feel effective and competent in their behaviour, to feel free and unconstrained in their behaviour, and to feel close and connected to important others through their behaviour (e.g., Deci & Ryan, 1991).

BNT specifies how different contexts and experiences result in different degrees of satisfaction of these needs that lead in turn to enhanced well-being. For instance, an Ethiopian athlete may train persistently in order to become more competent or he/she may behave according to the social norms of his/her group of athletes in order to feel more related to the group. Whether or not the training was controlled or autonomous, he/she could feel competent, and whether or not his/her group of athletes feels related to him/her, he/she could feel related to them. This implies that the satisfaction of the needs for competence and relatedness may be enough for controlled behavior, but not for autonomy (e.g., Deci & Ryan, 2000). The need for autonomy is essential for goal-directed behaviour and therefore for the behaviour to be self-determined. Different studies supported this view. For instance, Fisher (1978) found that being competent but not autonomous was not enough for feeling intrinsically motivated.

Another study done by Blais, Sabourin, Boucher, and Vallerand (1990), showed that if a person feels related and competent but not autonomous those feeling will prevent him/her from feeling enjoyment and satisfaction. In conclusion, then, only when individuals experience feelings of competence and relatedness, will the person feel satisfaction and psychological well-being (e.g., Ryan, 1993).

Is it important to notice how the satisfaction of each of the basic psychological needs leads to the different forms of motivation along the self-determination continuum. An Ethiopian athlete who feels more intrinsic aspirations such as personal growth from running or he/she feels that by running

he/she contributes to the community, will experience direct support for the basic psychological needs, therefore, a higher level of intrinsic motivation. However, an Ethiopian athlete who feels more of extrinsic aspirations such as wealth from his/her running or feels the pleasure of becoming famous will show higher extrinsic motivation and therefore lower levels of well-being.

2.4 Causality orientation theory (COT)

Causality Orientation Theory (COT) is the last of the four self-determination mini-theories. Its fundamental concept relates to the more general sense of being autonomous or controlled across domains (e.g., Deci & Ryan, 1985a). In particular, causality orientation theory focuses the relatively stable individual differences in people's motivational orientation (e.g., Deci & Ryan, 1985a). Three main causality orientations are; autonomous, controlled, and impersonal. An autonomous orientation describes regulation of behaviour guided by self-selected goals and interest (e.g., Deci & Ryan, 2000). People with this kind of orientation seek activities which are interesting and challenging, and have high levels of self-initiation. A controlled orientation involves the tendency for other-directed or self-directed pressures to regulate behaviour (e.g., Deci & Ryan, 2000). People with a high controlled orientation depend on rewards and deadlines, focusing more on what others demand, rather than on what they want personally. Finally, an impersonal orientation is consistent with amotivation. People with an impersonal orientation tend to lack intention to act; therefore they feel incompetent and helpless. In summary, people's motivation will not only depend

on what happens in the environment; it will also result from stable personal characteristics.

2.5 Self-concordance

Another important concept is self-concordance which is the sense of being in charge of one's personal goals (e.g., Sheldon, 2004). To measure self-concordance, Sheldon (2002) has drawn from self-determination theory and its concept of the internal and external perceived locus of causality. Specifically, people who engage in goal-pursuits with a sense that they choose to do so perceive an internal locus of causality, whereas people who engage in goal-pursuits with a sense that their situation is the source of the goals perceive an external locus of causality (e.g., Sheldon, 2004). More specifically, self-concordant individuals are people who pursue life goals with a sense that they express their choices and are not controlled by external forces. Self-concordant goals are the ones that represent people's interest and passions as well as their central values and beliefs.

According to Deci & Ryan (1985) self-determination theory defines goals as self-concordant when they are pursued because of intrinsic or identified types of motivation. An Ethiopian runner, for instance, may express the reasons for running to be based strictly on inner joy and pleasure (intrinsic) or because achieving results will open some future career opportunities (identified). In contrast, an Ethiopian runner may also experience an extrinsic type of motivation

such as to avoid anxious or guilty feelings, as reasons for his/her behaviour (introjected motivation).

Sheldon (2004) stated how the self-concordance of goals does not necessarily feel "good" and how they are not necessarily gratifying. More specifically, a person may choose to pursue a goal from which he/she does not need to perceive an enjoyment, if that unpleasant task is guided by self-disciplined valuation (e.g., Sheldon, 2004). For example, an Ethiopian athlete may decide to participate in the press conferences and although it may not be such a pleasant goal, an Ethiopian athlete continues with this goal willingly, because he/she identifies with the value of sharing experiences and knowledge.

2.6 Effects of different qualities of motivation

The importance of motivation in sport is significant. Thanks to the theories such as self-determination theory (e.g., Deci & Ryan, 1985a; Ryan & Deci, 2000, 2002) it has been easier to examine and come to an understanding of many of the motivational factors which help athletes to perform their best in each competition and continue their sport involvement for a long time. The majority of the research that has been done using self-determination theory has been conducted with recreational and non elite athletes (e.g., Treasure, Lemyre, Kuczka & Standage, 2007), examining secondary school students (e.g., Spray, Wang, Biddle & Chatzisarantis, 2006), and university students (e.g., Chirkov, Kim, Ryan & Kaplan, 2003).

Some of the research has also looked at how social context may have a huge effect on the motivational processes. According to Deci & Ryan (2000), the innate psychological needs are most likely to be fulfilled in social contexts. Moreover, in a positive environment the individual feels the fulfillment of basic psychological needs such as the choices he/she made deliberately, support by important others, and connection to them, thus, psychological well-being. Parental and coach support together with support from important others such as siblings and friends are important for individual enhancement of autonomous motivation and the satisfaction of the three basic needs (e.g., Deci & Ryan, 2000). In some cases social recognition or status that it brings to the athlete may become one of the most important motivational factors for athlete.

For example, Fortier, Vallerand, Brière, & Provencher (1995) examined the relationship between competitive and recreational sport structures including three types of extrinsic motivation, (external, introjected, and identified regulation), and amotivation. French-Canadian competitive and recreational athletes from four different sports including; badminton, basketball, volleyball and soccer participated. The hypothesis was that competitive athletes would exhibit lower levels of self-determined motivation, therefore, less intrinsic and identified regulation than recreational athletes, and that competitive athletes would exhibit higher levels of non self-determined motivation, therefore, more amotivation, external regulation, and to a lesser extent more introjected regulation. Results showed that competitive athletes showed less intrinsic motivation to experience stimulation, and less intrinsic motivation to accomplish

things than recreational athletes, while exhibiting more identified regulation and more amotivation than a recreational group (e.g., Fortier, Vallerand, Brière, & Provencher, 1995). The authors found it surprising that competitive athletes showed more identified regulation than recreational athletes, explaining that competitive athletes may be more used to identify with and accept their choice to participate in their sport as they are usually more committed. Moreover, the competitive athletes may be more identified because of their choice to invest in demanding sport activities. It is probable for an Ethiopian athlete to show some form of identified regulation due to the significance that being a successful athlete in Ethiopia brings respect and appreciation from the whole Ethiopian population, because he/she can now help his/her people and his/her nation, therefore, he/she more fully accepts this value as his/her own.

According to Chatzisarantis and Hagger, (2007), different research showed that elite athletes demonstrate high levels of intrinsic and extrinsic motivation. It is also possible that Ethiopian runners run for multiple motives such as enjoyment as well as economic security from the rewards and prizes. Moreover, people confront external regulations attempting to take in the regulation and to integrate in with the sense of self (e.g., Deci & Ryan, 1991).

Sarrazin, Boiché & Pelletier (2007), argued that both intrinsic and extrinsic motivation may be involved, but as long as extrinsic motivation does not damage autonomous motivation, dropout from sport will not be a problem. Sometimes the athletes feel more extrinsically motivated while engaged in sports. One of the possible reasons why elite athletes may feel high levels of extrinsic

motivation may be the social environment where praise and rewards such as money may be substituted for enjoyment and pleasure. Various research acknowledged how autonomous motives in sport are more positive because volitional, while controlling motives are more negative because non-self-determined. Nevertheless, some athletes reported that extrinsic motives are the reason of their being involved in sports. For instance, a study done by Chantal, Guay, Dobрева-Martinova, & Vallerand (1996) examined Bulgarian elite athletes' sport motivation in relationship with performance. Results revealed that, in comparison with less successful athletes, the best performing athletes exhibited higher levels of non-self-determined types of motivation. Specifically, the best performing athletes reported external rewards and feelings of obligation and pressure as their primary source of motivation than less successful athletes.

Together, these studies indicate that motivation that reflects autonomy, competence and relatedness is important, as well as the identification of both various extrinsic types of regulation and an intrinsic type of regulation. In sum, although the self-determination theory has not been applied to studying runners at all, it does not raise any doubt about its applicability to the vast majority of diverse sports across the world. Therefore, the self-determination theory will be used as the framework for the following study. The purpose of the present study is to explore the motivation for running among elite Ethiopian distance runners from the theoretical perspective of self-determination theory.

2.7 Application of self-determination theory to the present study

When it comes to my question of why are the Ethiopian runners so successful in running, the self-determination theory framework will allow for the consideration of all kinds of motives. The first step in my investigation will be finding out what the motives for running are. According to Chatzisarantis and Hagger, (2007), different research showed that elite athletes demonstrate high levels of intrinsic and extrinsic motivation. Going back to the self-determination mini-theory, orgasmic integration theory accepts and reflects intrinsic and extrinsic types of motivation, except for amotivation, which represents non-motivated behaviour. Whereas extrinsic motivation underlines four specific types of regulation and it is controlled by external type of regulation, intrinsic motivation underlines just one type of regulation, and it is controlled by intrinsic type of regulation. Are the reasons why Ethiopians run primarily intrinsic or extrinsic? Do the Ethiopian runners run for the sense of pleasure and satisfaction or for the separable outcomes of the activity? Is it possible that some of those runners assimilate their identities with their other goals, values and needs or do they just enjoy rewards and prizes? Also, to what extent are the motives and the goals autonomous or self-determined?

The next step in my investigation was to understand the extent to which Ethiopian runners perform with the full sense of volition and choice. More specifically, once I come to an understanding of what the motives are, I will try to outline out if they are autonomous or controlled. The question whether Ethiopian runners run because they decided to run so out of their own choice or because

they can bring more success for their country is something I intend to examine using self-determination theory constructs. Finally, I intend to find out if running, either training or competing, satisfies the basic psychological needs for competence autonomy and relatedness (e.g., Deci & Ryan, 1985a).

2.8 Previous cross cultural studies using self-determination theory

Self-determination theory has been shown to be valuable in a variety of cultures. Research (e.g., Chirkov, Ryan, Kim, & Kaplan, 2003; Hayamize, 1997; Ryan et al., 1999) has supported use of all aspects of self-determination theory in exercise contexts, some of which have been studied cross-culturally. It is known that different cultures hold different values and norms, meaning that basic needs satisfaction may vary from culture to culture. In a collectivist culture, people believe and act according to the group norms, therefore, feeling relatedness and autonomy as they have fully internalized the collectivistic values of their culture (e.g., Deci & Ryan, 2000). In an individualistic culture, people believe that acting in accord with a group norm is threatening to their autonomy and therefore they apply a different meaning to group norms (e.g., Deci & Ryan, 2000). This means that when studying basic needs in different cultures, it is necessary to go into psychological processes to find connections between the needs and behaviour that on the surface may appear contradictory. However, we can find the connection between the needs and behaviour only after examining what the norms are, and finding out if adhering to the norms enhances autonomy or is seen as controlling, depending on the culture we are studying. Specifically, the autonomous versus

controlled processes which are established within each culture will have different effect on need satisfaction, therefore, on well-being.

A study done by Chirkov, Ryan, Kim, & Kaplan (2003), examined how the concept of autonomy can be differentiated from the concepts of individualism and collectivism across four nations. Participants were college students drawn from South Korea, Russia, Turkey, and United States. The authors examined samples from four different cultures for the fact that they vary from each other in their emphasis on vertical versus horizontal and individualistic versus collectivistic practices. According to Triandis (1997), the horizontal/vertical dimension practices refer to norms and practices which support equality of people versus hierarchical social relations. Accordingly, the individualism/collectivism refers to needs and norms of the individual's goals versus collective goals (e.g., Triandis 1997). The hypothesis was that individuals from different cultures internalize different cultural practices; the relative autonomy of individuals' motivation predicts well-being in all four nations, and horizontal practices are more readily internalized than vertical practices across all samples (e.g., Chirkov, Ryan, Kim, & Kaplan, 2003). Results supported that more autonomous reason for pursuing achievement goals among students who were associated with more personal dedication to the goals and more goal attainment than were controlled reasons.

Hayamize (1997) looked at the difference between intrinsic and extrinsic motivation in Japanese high school students. Specifically, the purpose of his study was to construct the scale to measure the four types of motivation (e.i., external,

introjected, identified, and intrinsic) for academic achievement. Hayamize (1997) argued that middle levels of motivation, introjected and identified reasons, are more likely to change from one to another reason than are the extreme motivational types, external and intrinsic reasons. The hypothesis of this study was that the higher the intrinsic and identified reasons are, the more positive the evaluation of learning processes, whereas the higher the external and introjected reasons are, the lower the evaluation of learning processes (e.g., Hayamize, 1997). Results showed that extrinsic and intrinsic motivation are continuous, and that students who had more extrinsic motivation, such as external and introjected reasons, tended to attribute their failure to external causes, and they also more often used maladaptive coping behavior (e.g., Hayamize, 1997). Also, identified reasons were correlated significantly with maladaptive coping behaviours, whereas intrinsic reasons were not. In sum, the autonomy was associated with positive coping whereas the controlling forms of motivation were associated with maladaptive coping.

Another study by Ryan et al. (1999) examined the relationship of aspirations to well-being in two cultures, the United States and Russia. In the study, participants were asked to rate the importance, expectancies, and current attainment of 15 life goals, including 4 intrinsic and 4 extrinsic goals. Results confirmed the relevance of the intrinsic-extrinsic distinction for both samples and that stronger importance and expectancies regarding extrinsic goals were negatively related to well-being, although these effects were weaker for Russian women. Furthermore, for both men and women, perceived attainment of intrinsic

goals was associated with greater well-being, whereas this was not the case for perceived attainment of extrinsic goals. That suggested that those individuals whose life goals were focused more on relationships and growth rather than on fame and wealth, showed greater well-being.

Such findings support the assumption that within these cultures certain goal content and basic needs satisfactions are connected. As specific goal content will not necessarily have the same meaning and values in different cultures, it is not expected that goal content has invariant relations to well-being in all cultures. As Deci & Ryan (2000) state, cultural goals must be integrated to provide full satisfaction of the basic psychological needs. However, some goals are difficult to integrate because they are inconsistent with the basic psychological needs and processes of self. For example, a cultural value that boys should not cry shows incompatibility with basic psychological needs and cannot be integrated within the self (Deci & Ryan, 2000).

Several studies based on self-determination theory have examined similarities and differences in the structure of goal content across people from fifteen different cultures (e.g., Grouzet, Ahuvia, Kim, Ryan, Schmuck, Kasser, Dols, Lau, Saunders, & Sheldon, 2005) showing that the goal content was quite similar in wealthier and poorer nations, with some slight cross-cultural variations. A sample of university undergraduate students coming from Austria, Bulgaria, Canada, China, Colombia, the Dominican Republic, Egypt, France, Germany, India, Romania, South Korea, Spain, and the United States participated in this study. The eleven types of goals were organized in two primary dimensions of

goals such as intrinsic (e.g., self-acceptance) versus extrinsic (e.g., image), and self-transcendent (e.g., spirituality) versus physical (e.g., hedonism). Results showed that two differences based on cultural wealth were noticed. First, financial success had a less extrinsic and less physical character in the poorer cultures than in the wealthier cultures. That is, financial success was further from hedonism and closer to safety and physical health goals in the poorer cultures than in the wealthier cultures. Second, the compatibilities of the clusters defining each end of the self-transcendent versus physical dimensions were somewhat weaker in the poorer cultures than in the wealthier cultures (e.g., Grouzet, Ahuvia, Kim, Ryan, Schmuck, Kasser, Dols, Lau, Saunders, & Sheldon, 2005).

A study done by Sheldon, Elliot, Chirkov, Kim, Wu, Demir, & Sun (2004) investigated the concept of self-concordance and subjective well-being in four different cultures including U.S., China, South Korea, and Taiwan. It has been hypothesized that people feel that they pursue their goals because the goals fit their interest and value rather than because others say they should pursue them. What Sheldon et al., wanted to explore was whether this was also true in non-Western cultures. The results showed that self-concordance predicted subjective well-being within every culture. Moreover, that feeling that one's goals are consistent with the self may be important for most if not all people no matter the origin.

In sum, cultures provide values and believe they can allow people to satisfy basic psychological needs by feeling autonomous, competent, and connected to important others. However, if the values and goals are not well

integrated, for instance because the cultural context is not supportive but rather confused and hectic, it is more likely to find less well-being and more instability (e.g., Deci & Ryan, 2000). Therefore, these studies show how cultures that endorse values and beliefs that can be integrated into one's basic psychological need satisfaction, for example, by being in charge of one's personal goals and values, may result in a higher level of well-being. On the other hand, the cultures that use more of controlling forms of socialization, such as values and beliefs which are hard to integrate into one's basic psychological need satisfaction, is more likely to experience more estrangement and less well-being.

Within North America and northern European culture, people tend to feel autonomous and self-determined when they are making their own choices and decisions, for what is consistent with values that have been well internalized. In contrast, in some other cultures as for example East Asian, people may feel more autonomous and volitional when sharing the values of those with whom they identify (e.g., Deci & Ryan, 2000). Meaning that in both types of cultures autonomy is crucial for intrinsic motivation and well-being, but the forms that autonomy takes, vary according to the cultural meanings of each country.

The vast majority of studies considering motivational factors have been conducted in North America, Europe and China with no studies looking at the African population, and more specifically, the Ethiopian population. At the broadest level, these cross-cultural studies and their results suggest a need for taking into account cultures that have been left out, such African cultures. Therefore my study will fulfill the need for understanding Ethiopian culture in

terms of motivation for running. One important concept to pursue is self-concordance of personal goals within any cultural concept (e.g., Sheldon, Elliot, Chirkov, Kim, Wu, Demir, & Sun, 2004; Hayamizu, 1997; Chirkov, Ryan, Kim, & Kaplan, 2003). Questions considering whether the Ethiopian long-distance runners engage in goal-pursuits with the sense that they have chosen to do so or whether they do so because they feel the responsibility towards their nation and their people are important. Also, whether the later form of motivation is experienced as autonomous or controlling is also important. Those and other questions concerning motivational factors, self-concordance and their level of autonomy and self-determination will be valuable in exploring the reasons for Ethiopian long-distance runners' success.

In what follows I outline how I used qualitative methodology, more specifically semi-structured interviews (e.g., Patton, 2002), to examine the complex constellation of personal and cultural motivational influences described by self-determination theory, to understand male and female elite Ethiopian runners' motives.

Chapter 3

Methods

As Patton (1982) pointed out, the purpose of interviewing is to find out what the interviewed person thinks about a certain topic. We need to take into account that other people's feelings, thoughts, and intentions cannot be observed, as well as the situations or actions happened in the past. Therefore, in order to understand various people who have diverse opinions, we need to ask questions. Moreover, that is how we will be able to enter into the other's people perspectives or viewpoints. The assumption is that perspective is meaningful, predictable, and it can be explicitly described (e.g., Patton, 1982). The quality of the interview will largely depend upon the researcher who acts as an instrument of inquiry, and the interviewees who provides us with the information obtained during the interview (e.g., Sparkes, 2002). Moreover, interviews can be instrumental in generating new knowledge and even new theoretical perspectives.

According to Patton (2002), the semi-structured interview guide approach requires the list of the pre-set questions or issues, which, will be presented in an interview. However, the interviewer is allowed to word questions spontaneously and to build a conversation but only upon a specific topic or predetermined focus of interest. Moreover, it allows the interviewer to decide which information to pursue in greater depth. As Patton (2002) pointed out, it has been the most used in focus groups as it keeps the communication focused while permitting individual outlooks and skills to appear. As a result, each person will be engaged in a similar

set of questions considering preset topic. The interviewer will have the advantage of using the limited time accessible in the best of the ways by defining in advance the topic to be explored (e.g., Smith, 1995; Patton, 2002). Therefore, the interviewer sets the interview questions in advance, which make the interview more systematic and comprehensive. It also simplifies the data collection because as it specifies the topic and which question will be asked prior to the data collection, it allows the limitations of the data to emerge and be discussed before the data are gathered (e.g., Smith, 1995). Considering that the specific focus of my study is motivation, and that self-determination theory provides a framework within which the interview guide was developed, the semi-structured interview was the most appropriate for my study. Semi-structured interviews are somewhat conversational and situational which helped in my study as it is an exploratory study and the responses of the interviewees were based on their experiences and their feelings about the motivational factors influencing their running. By taking into account that this type of interview does allow for follow up questions and includes random order of questions (e.g., Patton, 2000), it predicted the logical gaps in the data, which suited the purpose of my study the best. In addition, considering that each person is different and has his or her own distinctive perspective, semi-structured interviews permitted greater individualization because it allowed each participant to express their own understanding in their own terms. In conclusion, then, by underlying the most salient topic of my study which is motivational factors across gender and giving the opportunity to each

participant the open-ended response, I believe that the semi-structured interview provided the best guidance for my study.

3.1 Participants and procedure

Ten participants (3 women and 7 men) of the Ethiopian National Running team were purposively selected. The most elite Ethiopian athletes who are a part of the Ethiopian National Running team participated in this study and the inclusion of participants was based on their interest, experience and willingness to discuss their motivation for running and their ability to speak English. Ethical approval for this study was obtained from the Faculty of Physical Education and Recreation Research Board at the University of Alberta. Many of the athletes believed that their English was good enough to be able to do the interview, but with some of the athletes I used the help of the interpreters. Among them, one of The Great Ethiopian Run staff, Melaku Tekola, Communications Coordinator representing an international Non-Governmental organisation (NGO) named Right To Play (RTP) that works at awareness creation concerning disability by arranging sport activities and competition events helped to translate the interview with Sentayehu Ejigu; Yidnekachew Bedada an engineer whose role in The Great Ethiopian Run is that of a Course Manager helped me to translate the interview with Meselech Melkamu; Belachew, helped me to translate the interview with his cousin Tirunesh Dibaba; Ermias Ayele, Marketing and Operations Manager of The Great Ethiopian Run translated the interview with Yetwale Kende, and Tekesete Nekatibebe and Tsegaye Kebede both athletes that I have interviewed

helped me to translating the interview with another athlete and their good friend Chala Dechase. In sum, 10 male and female Ethiopian National Running team athletes were purposefully sampled (e.g., Patton, 2002) among the most elite Ethiopian athletes.

In qualitative research, purposeful sampling allows you to select a sufficient number of particular cases to provide enough in-depth information for you to build a credible analysis of the issue under study (e.g., Dane, 1990). Purposive sampling is a form of non-probability sampling and its crucial and defining characteristic is that the choice of people or events to be included in the sample is definitely not a random selection. Dane (1990) points out that there is no need to randomly select individuals because manipulation and control are not the purpose of the running, thus, the sample is "exclusive" for the research. The strength of purposive sampling is the selection of interviewees whose qualities or experiences permit an understanding of the phenomena in question, and are therefore valuable. In effect, they are selected with a specific purpose in mind, and that purpose reflects the particular qualities of the elite Ethiopian athletes and their relevance to the topic of investigation.

According to Patton (2002), "there are no rules for sample size in qualitative inquiry" (p. 244), but rather depends on the purpose of your study, time availability and resources. Considering the actual scope of this thesis, the number of a long-distance athletes from the Ethiopian National Running team present, as well as the amount of time I had at my disposition while visiting in Addis Ababa, Ethiopia, 10 participants seem appropriate for my study. However,

similar types of studies have been done using the similar sample size. For instance, Holt, Berg, & Tamminen (2007), interviewed 10 female players from a collegiate volleyball team in western Canada; Nicholls & Polman (2007) studied 11 international rugby union players who maintained diaries over a 31-day period, while Twelwell & Weston (2007) conducted semi-structured interviews with a total of 9 male professional cricket batsmen.

The first step was to establish rapport with Ethiopian athletes and to understand the motivational factors influencing successful men and women long-distance runners. The idea of my research trip to Ethiopia was that I would establish my rapport with the Ethiopian athletes through the leaders of the Ethiopian Athletic community and the coaches of the Ethiopian National Running team who will introduce me to the Ethiopian athletes of their National team. However, the reality of my actual contact with the Ethiopian athletes was completely different. Thanks to the invitation of the General Manager of The Great Ethiopian Run organisation, Mr. Richard Nerurkar, I was able to travel with them to Debre Markos, a city 305 km north of Addis Ababa and to meet with the guests of the race event, Meselech Melkamu and Sentayehu Ejigu, the two known elite Ethiopian National runners. It was in a hotel room in Debre Markos before departure to Addis Ababa that I had my first interview with Sentayehu Ejigu; and in the car which transported eight people that I had my second interview with Meselech Melkamu. The rest of the interviews I have had with the Ethiopian athletes were arranged thanks to different people who were willing to help me to get in contact with the athletes. One of them, a British runner name Justina Heslop

which I met in Debre Markos, helped me to get in contact with most of the elite level athletes such as Mekonnen Yimane, Tekesete Nekatibebe, Tirunesh Dibaba, Sileshi Sihine, Tsegaye Kebede, and Chala Dechase. Thanks to her immense help and the friendship that Justina Heslop has with the Ethiopian athletes, it was easier for me to earn the trust of the Ethiopian athletes and to get the chance to interview them. Marketing and Operations Manager of The Great Ethiopian Run, Ermias Ayele, was able to help me arrange a meeting with famous runner Haile Gebrselassie and also with Yetwale Kende.

My participation at the Regional Championship for the middle and short distance running at the Ethiopian's National stadium gave me the opportunity to meet the athletes and the coaches, and to get the broader picture of the reality of training and living as an athlete in Addis Ababa. However, I did not interview those athletes because almost all the athletes at the stadium were short distance runners and were not elite ones. At the time of my visit to Ethiopia the elite runners were mainly training by themselves in the corners of the city as the selection for the Ethiopian National team have not been started. The interview appointments were not scheduled for a certain amount of time or at a specific place, but were happening spontaneously at the time and in different locations I was in that particular moment. The original idea prior to my leaving for Ethiopia was that Ethiopia's National stadium rooms in Addis Ababa would be available as a location for interviews. Nevertheless, I interviewed the athletes elsewhere; in a hotel room, in the spectators' area at the stadium, in the car, in the participants' houses, and in the training camp. At the beginning of each interview, I provided a

brief outline of the study and explained my interest in studying motivation of the Ethiopian long-distance runners. Accordingly, participants had the opportunity to ask questions about the study prior to explaining an oral consent form which included permission to audio tape record each interview, and to ensure that they understood how confidentiality would be maintained. No financial incentives were provided to the athletes in exchange for their participation.

The second step was to develop and test the questions designed to assess probable motivational factors that were used to develop the semi-structured interview guide for more indepth exploration. Therefore, I have met and talked with the winners of The Great Ethiopian Run race in Debre Markos and have tested the questions from my interview guide before I started interviewing the athletes. I did so by asking the meaning of the questions and making sure that Ethiopians' understandings corresponded to the actual question I am asking. After ensuring that the questions from my interview guide were appropriate and understandable, I started collecting the data by interviewing male and female Ethiopian National long-distance runners.

3.2 Measures

The interview guide for motivation learning was developed to provide a framework for the interaction, while at the same time attempting to remain flexible and sensitive to emerging issues. The intervention during interviews was to invite the participants to tell their stories rather than simply provide reports. The interview themes included in the guide were generated with regard to the self-

determination theory. My inquiry included present, past, and future recollection of records, feelings and thoughts during the course of my interview. Considering the flexibility in the sequence of questions asked, I started the conversation with noncontroversial present behaviours, and activities like “Which are the races that you are preparing for at this moment? Such questions allow for a minimum recall and interpretation (e.g., Patton, 2002). Because of their simplicity, they encouraged the interviewee to talk descriptively. Afterwards I used the questions about the present, which tended to be easier, to recall the past asking about her/his, running starts like "Do you remember when you first started to run?" or "Why did you choose running?". I proceeded by asking five types of questions based on the self-determination theoretical framework that consists of; Cognitive-evaluation theory (CET), Orgasmic integration theory (OIT), Basic needs theory (BNT), Causality orientation theory (COT), and Self-concordance (see Appendix B, p.160).

According to Cognitive-evaluation theory (CET), all motivated behaviours vary in terms of locus of causality (controlled versus autonomous behaviour) and social environment (need for competence, autonomy and relatedness). To pursue these theoretical explanations, questions about the underlying reasons for running were asked, as well as about the meaningfulness of ‘success’ and the definition of ‘success’. The content of the responses can be interpreted in terms of the forms of motivational regulation suggested by CET. Responses that indicate that the participants run only to receive fame and rewards are interpreted as extrinsic type of motivation. On the other hand, responses that indicate the participants run only

because they experience a sense of enjoyment and fun are interpreted as intrinsic motivation. Therefore question like, "To you, what are the most important rewards you get from running?" or "What about the prizes or other rewards that you get when you win a race?" are looking at the extrinsic motivation depending on how much importance the runner attributes to the rewards. Questions inquiring about the intrinsic motivation would be "What are the best parts/most enjoyable aspects of being on the Ethiopian National Running team?" depending on how much pleasure and enjoyment the athlete feels.

The next set of questions looked at the Orgasmic integration theory (OIT) and tried to identify differentiate among types of extrinsic motivation depending on how much the behavior varies in terms of locus of causality and how much is regulated autonomously. The four types of extrinsic motivation, which are external, introjected, identified, and integrated types of regulation, are situated along the self-determination continuum of motivation. I proceeded my interviewing by asking question about athletes' coaches, family and friends to verify whether the athletes are experiencing external type of regulation. I did so by asking whether they feel they are doing something because of other people who make them do so, like "Does your family support you in your running?." In addition, I inquired about the athletes' feelings and opinions about whether they believe that running is valuable for them like, " To you, what are the most important things you get from running?" to be able to question the identified type of regulation. Another set of questions like " What do you think are your responsibilities, for example, to other people in your community?" helped me to

identify introjected type of regulation, whereas questions like questions, such as, "Do you see yourself as a good example (role model, someone worth imitating) for other people – such as children, other athletes, or other people in your community?" are looking at the integrated type of regulation.

Basic needs theory (BNT) was questioning athletes need for autonomy, competence and relatedness. Questions regarding their autonomy inquired about whether the athlete decides what he does, for example, "Do you choose which races you do?" or "Do you personally get to choose over what types of training activities you do?". Furthermore, the questions addressing competence looked at "Does being a good runner (role model) motivate you in any way?" and based on athletes responses reflected more or less competence. Finally, questions regarding the relatedness addressed the relationship between the athlete and his/her teammates and friends such as "Can you tell me more about your relationship with your teammates?" or "Do you hang out outside of the stadium?"

Causality orientation theory (COT) focused the most on the personal characteristics of motivational effects including autonomous versus controlled causality orientations. Questions like "Was there a particularly important person who helped you get involved in running?" or "Do you prefer to have choices or prefer to being told what to do?" are questioning the autonomy, which is selected by self-selected goals and interests. However, questions like, "Can you tell me about what makes you the happiest after you've won the race?" or "How important are financial rewards for your motivation to keep running?" are looking

into controlled causality orientation which depend on rewards, deadlines, or ego involvement.

Finally, self-concordance looked at how much is a person in charge of one's personal goals by the variations of locus of causality. Therefore questions are addressing "How, if at all, running can help you improve your life?" in order to determine the degree to which the athletes are deciding by themselves versus external forces.

Some of the background and demographic questions arise during the interview, but I mostly asked those questions at the end of an interview as those are the ones that may be uncomfortable to some extent and are the uninteresting ones (e.g., Patton, 2002). The uncomfortable questions are the ones perceived as too personal or too insensitive which may create discomfort for the respondent such as questions about family matters, sources of income or political views. On the other hand, the uninteresting questions are the standard or routine background questions concerning age, education, occupation, weight, height and so on. As Patton (2002) argues, the long lists of such a routine background questions make the respondents provide short-answer, habitual responses to monotonous categorical questions. In my study, I tried to minimize the background questions at the beginning of the interview and tried to discreetly space them strategically throughout the interview. Therefore, some background information at the beginning of an interview were necessary to make sense out of the rest of the interview like "How old were you when you started running?" or "For how long have you been running?", but the majority arise later on in the interview.

According to Patton (2002), it is also important to have in mind that whereas some topics are freely discussed in Western society, they may be intrusive or taboo in other cultures. Questions regarding sexual differences, for instance, women emancipation in running may be perceived as disturbing. Finally, I asked the runner about his/her future plans which required some speculation that is typically less reliable than the answers to questions about the present or the past.

3.2.1 Interview guide

For each set of questions, I used the more general question (main question) at the beginning and depending on whether the athlete answered deliberately or not; I had the additional more detailed questions (probe questions). However, as it can be seen from the data I have not asked all the questions. The reason for that was mainly because of the lack of time that the interviewer had at his/her disposition, but mainly because the athlete would not understand the meaning of the question, therefore, if the question was still not clear after paraphrasing and explaining the question a couple of times, I would not have a choice but to skip the question.

At the beginning of the interview I presented myself and my study in the following way;

My name is Sanja Bućan and I am doing a study to examine the motivations of Ethiopian long-distance male and female runners. I would like to ask you more about what motivates you to be one of the top athletes on the

Ethiopian National Running team. I'd like to remind you that anything you tell me in this interview is completely confidential (see Appendix A, p.156).

3.3 Data analysis

Following the interviews, the first step in the data analysis was doing an accurate interview transcription which gave me the opportunity to become immersed in the data and to gain insight into the data collected. Thanks to the self-determination theoretical framework (e.g., Deci & Ryan, 1985a, 2000; Ryan & Deci, 2000) my interview guide had predetermined categories of questions, but as each of the questions had an open-ended responses, it was expected to have a range of responses related to each athlete. Therefore, an inductive-deductive analytical approach was implemented based on the methodological guidance provided by Maykut & Morehouse (1994).

In the first part of my data analysis I used inductive analytical process (e.g., Maykut & Morehouse, 1994). The initial inductive category coding was based on refinement of categories, exploration of relationship and patterns across categories leading up to an integration of data or sense-making (e.g., Maykut & Morehouse, 1994). The second stage in inductive analysis involved reading and rereading the transcripts and field notes made so far. Moreover, by typing and organizing initial coding from my interviews, I was able to get a sense of the cumulative data as a whole (e.g., Patton, 2002). Then, I separated men's and women's interviews in order to analyse them separately.

In the second part of my data analysis, after the transcriptions were read through again, I used deductive or interpretive analysis (e.g., Maykut & Morehouse, 1994). As Maykut & Morehouse (1994) explained, the analytical memos were written as a connection between theoretical concepts and specific issues that emerged from each participant's interview. By grouping together the answers from different interviewers to common topics presented by the guide and analyzing different perspectives on a central issue, I was able to locate right categories and themes altogether. During this process, different categories and themes were extracted from the athletes' interviews based on the theoretical concept of self-determination theory. Moreover, the themes included intrinsic type of motivation; extrinsic type of motivation including external, introjected, identified, and integrated type of regulation; basic psychological needs such as autonomy, competence and relatedness; autonomous versus controlled type of motivation; and self-concordance. The whole analysis concentrated on the responses in order to understand the basic elements of each of the four mini-theories embracing self-determination theory. The four related mini-theories include cognitive evaluation theory (CET), orgasmic integration theory (OIT), basic needs theory (BNT), and causality orientation theory (COT). Self-concordance was also embraced. The interpretation of the data generated through the lenses of self-determination theory aspired to be critically reflective and aware of the unanticipated phenomena and themes unrelated to the self-determination theory, or which may challenge it during the data collection.

Finally, in order to develop plausible interpretations through the inductive-deductive analytical analysis my findings were presented to my Master's supervisor – Dr. Wendy Rodgers and to one of my committee members – Dr. Jim Denison, who is familiar with qualitative methods and the Ethiopian culture. According to Smith & Sparkes (2006) the role of both of my helpers was to act as "critical friends". Specifically, by using the self-determination theoretical framework, they encouraged me to reflect and explore alternative explanations and interpretations. According to Smith and Deemer (2000), different perspectives offered by critical friends are used in order to challenge and develop the interpretation as they construct a coherent and theoretically sound argument in relation to the data gathered in my study. As a result, although different plausible interpretations could be presented, a case can be seen as defensible and the interpretation offered can be accepted as plausible.

3.4 Participant's personal history

One of the first athletes I interviewed was Sentayehu Ejigu. Starting from 2001 this incredible athlete placed 5th in 2003 at All Africa Games in women's 5,000m, 10th in 2004 at the Olympic Games in 5,000m, 4th in 2009 at IAAF World Championships in 5,000m and 1st in 2009 at the Boston Indoor Games with an impressive 14:47.62 over 5,000m, which made her, the 4th fastest in history for the event, following Tirunesh Dibaba (ETH), Berhane Adere (ETH) and Gabriela Szabo (ROM). She was also ranked #8 in the world at 5,000m in 2009 by Track & Field News (globalathletics.com). Sentayehu Ejigu stated that she was never

involved in any other sport except running and at the time of our interview was preparing for the following races: "My first priority for this year is the world indoor which will be held at in Stuttgart and that's what I'm focusing on right now. Plus that I want to participate in the Golden league". She was training by herself, privately, with her good friend, a runner Meseret Defar one of the Ethiopian best female runners ever. I have met with Sentayehu Ejigu in Debre Markos, her city of origin, as she was one of the two guests of the race organized by The Great Ethiopian Run organisation. As one of the guests of the race together with her compatriot Meselech Melkamu, Sentayehu Ejigu was giving the prizes to the winners of the race and after the reception we had an interview in the local hotel.

Meselech Melkamu was never involved in any other sport except running and after not being selected for the race in 2002; she came 4th in 2003 at the Women's World Cross Country Championships and then 1st in 2004 at the World Cross Country Championships in 5, 000m. After that she came 3rd three times at the World Cross Country Championships in 2006 and in 2007 both at 4km and 8km, 2nd in 2007 at All Africa Games in 5,000m, 1st in 2008 at the African Championships in 5, 000m, 3rd in 2008 at the World Athletics Final in 5,000m, 2nd at the World Championships in Berlin in 2009 in 10, 000 m, and 2nd at the World Cross Country Championships in Amman in 2009. She became only the fourth woman in history to break the 30-minute barrier for 10,000m, running 29:53.80 in Utrecht, Netherlands, in 2009 (iaaf.com). When asked about her goals for this year Meselech Melkamu replied: "I will be participating in an indoor race and also

German league and the Cross Country Championship. The indoor running will be 3, 000m and also the German will be 5, 000m and the cross county will be 8k". Regarding her current training she commented about training by herself and using what she had learned from her previous coaches: "I used to be with my trainer who was giving me the trainings for me but not anymore. After the experience I've got from my trainer now this time I am doing everything by myself. I want to effect [use] everything that was delivered from my former trainer but I doesn't have any trainer right now but I do all by myself". I have interviewed Meselech Melkamu in the car on the way from Debre Markos to Addis Ababa with the help of the translator Yidnekachew Bedada. The car holding eight passengers struggled on the bumpy road while I struggled with the burning sun and dizziness for roughly six hours of driving. However, no matter the challenging circumstances, loud conversations of the rest of the passengers in the car and the drivers abruptly stepping on the brakes to let various animals cross the road, I was able to get the interview thanks to the patience of Meselech Melkamu who responded to all of my questions without hesitation.

The first male athlete I interviewed was Mekonnen Yimane, the only athlete with a college degree who spoke very good English. Although his 10th place in Dubai Marathon in 2010 shows his quality as an athlete, there is no information about his previous successes. One of the most prominent Ethiopian marathon runners when asked about whether he had ever played any other sport except running commented: "Before running I was playing volleyball when I was in high school and also when I was a college student". At the time of our

interview he was taking a rest for a few weeks after which he was planning in choosing the next races he will be running at together with his manager and coach Getaneh Tessema. Our interview took place in the bar very close to his training camp where he both lives and trains. After the interview we went to his training camp and met with some other athletes that live together with him in the camp.

Tekesete Nekatibebe is another Ethiopian athlete who played another sport in his case football before entering in the running world. He had been a regular competitor in the famous Enschede Marathon in the Netherlands, coming fourth in 2006, and 3rd in 2007 and 2008 with his best time of 2:12:00. Regarding his following races Tekesete Nekatibebe stated: "I think I will run in Europe in April I don't know the specific name of the country. But my plan is to run in the fast time run at this time I have a good training work and after two months I will go there". He was training with the group of athletes under the supervision of his manager and coach Haji Adilo. As per the interview, I met with Tekesete Nekatibebe in the training camp where he lives and trains together with Mekonnen Yimane. Thanks to the cheerfulness and openness of this young athlete we were able to conduct the interview in a dark room with a couple of other athletes who were present at the time of the interview.

One of the greatest female runners of all time is Tirunesh Dibaba, presently a holder of a 5,000 m and a 15 km World Record. Tirunesh Dibaba at the age of 24 is famous for her remarkable sprint finish. In her career she has won four gold medals in three World Athletics Championships in 5,000m in 2003, the 5,000m and 10,000m double in Helsinki in 2005 and the 10,000m in Osaka in

2007. She has also won five World Cross-Country Championships. She is the only female runner in history to win a 5,000m/10,000m double at the Olympic Games and the only runner to win a world championship 5,000m/10,000m double. Tirunesh Dibaba is the fourth runner in history to win three worlds cross country long course titles. The other runners are Derartu Tulu (ETH), Lynn Jennings (USA), and Grete Waitz (NOR). Moreover, she completed the final kilometre in the women's 5,000m final at the Beijing Olympics in 2:36 in 2008, the fastest kilometre split by a woman in any race longer than 3,000m. Tirunesh Dibaba never played any other sport except running. When asked about her goals for this year she responded: "This year there is no World Championship, there is no Olympic (games) but I work hard then I want to break the world record on 10,000m". She is training together with her husband Sileshi Sihine, her sister, Ejegayehu Dibaba, and a couple of other people. Thanks to the British athlete Justina Heslop who was kindly invited by Tirunesh Dibaba and her husband Sileshi Sihine to come to live and train with them, I was invited to their home for an interview. Because they live on the corner of the city it was challenging to arrive to their home and also because of using the public transport, by the time I reached their house it was already dark. The translation of the interview with Tirunesh Dibaba was possible thanks to the help of her cousin, Belachew.

Sileshi Sihine established himself as a competent cross country runner with consecutive wins at the Cross Internacional de Venta de Baños in 2002 and 2003. Along with Kenenisa Bekele and Haile Gebrselassie, he was one of the three Ethiopians who swept the gold, silver, bronze medals in the 10,000 m of

2003 World Championships. He was 1st in 2003 at the 2003 Afro-Asian Games in 10,000 m, 3rd in the 2004 World Cross Country Championships, 2nd in the 10,000 m at the 2004 Athens Olympics, 2nd in the 10,000 m and 2nd in the 5000 m at the 2005 World Championships, and 2nd in 2006 World Cross Country Championships in 10,000m. At the 2007 World Championships he took the silver medal in the 10,000 m and also earned a silver medal at the 2008 Olympic Games in Beijing, China. When asked about what sport he played before he started to run, Sileshi Sihine commented: "Just for fun I played football, basketball and volleyball". His goals for this year included: "For this year my goal is now just to run for some half marathons and then 10k on the road and then I will prepare for the track season." Together with his wife, Tirunesh Dibaba, Sileshi Sihine trains without a coach: "At this time I am helping by myself. We train by ourselves but maybe afterwards we will try some coach". I meet Sileshi Sihine in his home late in the evening after a busy day for the athlete that takes care of his athletics career as well as of the businesses that he and his wife are managing in Addis Ababa. No matter the late hour or his exhaustion, Sileshi Sihine was more than willing to do the interview with me and kindly gave me a ride back to my hotel as it was too late and there was no transport that I could take back to the city.

A man who is setting a new level in long-distance running is Haile Gebrselassie, universally the greatest distance runner of all times. With a career that sees him breaking records as they are made, Haile has built an extraordinary reputation as an exceptional athlete who has been named an athlete of the year numerous times, who has broke over 27 world records and who at the age of 37 is

still training and competing while managing various businesses all across Ethiopia. He is currently a holder of four world records including the 20, 000m, one hour, 30, 000km and a marathon. I had the pleasure of meeting a true running legend Haile Gebrselassie in his office. Charming and cheerful Haile Gebrselassie is a very simple and modest man who has so much experience and has a lot to say regarding the running, the training techniques, psychological preparation of the athletes, nutrition, health and many other topics whether it concerns the running itself or generally the sport in the world. Because of the achievement of this athlete there are many interviews, articles, and even books written regarding his amazing running career, and also because of the time constraints, the questions I posed to this athlete are distinctive from the questions I have asked the other interviewers.

Tsegaye Kebede is an amazing young athlete whose career after coming 8th in 2007 in Amsterdam Marathon rapidly rose to become one of the greatest Ethiopian marathon runners. In his second year of professional running, he won the Paris Marathon, the Fukuoka Marathon and won the marathon bronze medal at the 2008 Beijing Olympics. In the 2009 he established himself as one of Ethiopia's top athletes: he came second in the London Marathon and at his first World Championships in Athletics he took the bronze medal in the marathon. He retained his Fukuoka Marathon title at the end of 2009, running the fastest ever marathon race in Japan. His first major marathon was in 2010 London Marathon, where he won. He is ranked among the top ten fastest marathon runners of all time, and is the second fastest Ethiopian after Haile Gebrselassie. His story was

different from the rest of the people I interviewed because he grew up as the fifth out of thirteen children and his early years were marked by extreme poverty. He ate one meal a day and had to work every day to earn around 2.50 birr (around \$ 0.25) for the meal, by collecting firewood to sell and herded livestock to supplement his father's earnings. Therefore, it is not strange that he never played any other sport except running. While preparing for the new races, Tsegaye Kebede is training with his coach Getaneh Tessema. I visited Tsegaye Kebede in his home where we had an interview.

Chala Dechase is another prominent athlete who won a second place in Amsterdam Marathon in 2008 and a second place in Dubai Marathon in 2010 in which Haile Gebrselassie took first place. Little is known about this athlete who never thought that he would become a runner as before running he was a farmer. Nevertheless, his results show incredible stamina and a prosperous future for Chala Dechase. When asked about his goals for this year Chala Dechase stated: "I will go to London and Dubai". Our interview happened in the house of his friend Tsegaye Kebede who together with Tekesete Nekatibebe helped in translating the interview.

A cross country runner Yetwale Kende started his running career by running at The Great Ethiopian Run race after which took a 2nd place in the men's junior race called Meda International Cross Country race in Ethiopia. He was also a winner of a highly contest men's 10,000m title final on the opening day of the 39th Ethiopian Athletics Championships in Addis Ababa. Regarding the sport he played before getting involved with the running, Yetwale Kende commented: "I

used to play football when I was younger". Nevertheless, he is currently training by himself while preparing for the following races: "I want to be known and famous like the other athletes. I would like to do the Ethiopian Championships this year and I would like to do the Yamira cross country which is a selection for the World's cross-country in Poland." I had an interview with Yetwale Kende at the stadium in Addis Ababa with the help of Ermias Ayele who kindly helped me translate the interview.

3.4.1 How participants started running

At the beginning of each interview I would start by asking participants about his/her goals for this year and his/her trainings and races he/she is preparing for, after which I would inquire about their childhood. More specifically, my questions aimed to know more about their running starts and their involvement in the running world.

When asked about when did started running Sentayehu Ejigu responded: "I started running in 1992 by Ethiopian calendar meaning is it in about 2000 [year] in Gregorian calendar. I was 15 years old then".

Meselech Melkamu commented about the importance that the date she started running has for her as she remembered the exact date, November 11, 2000: Yes exactly remembers even the date. In Ethiopian calendar it was in 1993 and also it was Edar 11. Edar means November 11 but in Gregorian calendar you add 7 years so it was in 2000. When asked why did she start running at that exact date she explained: " My friends were running at that time and while noticing her

slimness because she was very slim they told me if you run you could be good and you could become successful. So I said okay just call me when there is a race and they called me in November on that exact date there was a race that was going on at the stadium in Debre Markos. I came and participated in the run but because I haven't had any training before I didn't finish the whole race and the trainer that was training my friends told me have to come back and I will show you everything but you have to start running. So I decided and from that day on I started to run". Her answer regarding what did she liked about running when she started was the following: "That's a fantastic feeling. When I started training I considered doing it as an entertainment and maybe as a game so I started and while I became winner I liked it very much. But when I started I considered it as a game or some sort of entertainment. So I was happy when I started running considering that it was a fun".

Although Mekonnen Yimane does not remember when he first started to run, on the question why did he choose running he stated: "Running is the most prudent. I like running it very much".

Tekesete Nekatibebe answer regarding his running career was following: "For Ethiopians three. Before two years ago. 2007 I think". [Actually he participated in the famous Enschede Marathon in the Netherlands, coming fourth in 2006].

Another athlete Tirunesh Dibaba reported how she started running in her home town: "I remember. I started to run in school not here in Addis but outside of Addis, in the place where I was born. It's called Bekoji. [Arsi region] It was

before eight years. I started there and then I came to Addis. I was young at that time and I proceed running here in Addis.

Sileshi Sihin explained how he rememebers when he first started to run but does not remembers the year: "Yes. I started in the school. I don't know. I forgot [the year]".

When Tsegaye Kebede remembered his running starts, he stated the following: "Yes. For the first time I run the Ethiopians Marathon, Abebe Bikila Marathon I run 02:15 and I win, first time and after that I run 10k".

Chala Dechase shortly replied to the question about when he started running: "Around 2004".

Another athlete Yetwale Kende commented how he started running in The Great Ethiopian Run race: "I started running 3 years ago in 2007. The Great Ethiopia Run race was my first one".

3.4.2 Important others

The following theme emerged from the responses of the interviewers. The majority of the athletes did report having had an important person who helped them to discover the running world. Usually it was their school's teacher or their friends.

As Meselech Melkamu commented, her friends helped her to get involved in running and were supporting her running career all the way: "My friends were running at that time and while noticing my slimness because I was very slim they told me if you run you could be good and you could become successful. So I said

okay just call me when there is a race and they called me in November on that exact date there was a race that was going on at the stadium in Debre Markos. I came and participated in the run but because I haven't had any training before I didn't finish the whole race and the trainer that was training my friends told me have to come back and I will show you everything but you have to start running. So I decided and from that day on I started to run. Almost everyone of my friend has helped me and supported my idea for running. Especially when I started running my friends were mostly boys and they wanted me to work with them while they were doing training so we were training together. Even they helped me as a pacemaker for my running at that time. I came back to the girls running but it was easier for me because I've run with those boys. So everyone who helped me with the running are those boys that I was mentioning earlier who drew me to running and even the others who are not in running. Everyone supported my idea of running".

Sentayehu Ejigu stated the following: "In school she was inspired by her sport teacher. But the sport teacher used to support her, he used to encourage her and he was telling her that he wants to see her like other athletes like Derartu Tulu to be in the international arena of sport and finally when she participated in the school athletics and when she stood first he brought that issues to her family and convinced her family. Then her family started to support her [in running]".

Yetwale Kende also noted how his teacher helped him to start running: "I won in school then they send me to the regional competition where I developed.

Yes my teachers. When they saw that I was good they supported me, giving me moral support to run".

Chapter 4

Results and Discussion

The perspective of the participants of my research enabled a better understanding of the specific motivational factors that influence elite male and female Ethiopian long-distance runners and their motives for running. The data revealed that among different types of motivation classified by the Self-Determination Theory (e.g., Deci & Ryan, 1985a, 2000; Ryan & Deci, 2000) there are multiple social factors that influence Ethiopian runners. Although the Self-Determination Theory (SDT) provided a theoretical framework for this study, therefore, influencing the research design, the data revealed some participant's views that were not encompassed in the theory itself. This section presents the data organized into three broad categories that emerged through the interviews. The three categories are nationalism, economics and fame. Within each category there are themes or subcategories that emerged across various perceptions of the Ethiopian runners. In the following section each of the themes associated with the three categories will be discussed including gender differences between the responses. Throughout all interpretation of the significance and relevance of the SDT will be discussed.

4.1 Nationalism

This category includes data that relate to the questions regarding the motivation for running and the importance of running for their country. This category includes responses concerning the following research questions: "What are the most important rewards you get from running", "What do you like about running?" and "How important it is to run for your nation?" These questions were intended to tap into the extrinsic type of motivation of the SDT. The most emphasized types of extrinsic motivation presented in the participants' responses regarding nationalism were introjected and integrated regulation (e.g., Ryan and Deci, 2000, 2002). For instance according to the responses of the Ethiopian athletes, a sense of national pride is part of their self as well as feeling the social responsibility towards their country. Whereas the athletes associate themselves with their country they also perceive winning as a part of their national responsibility and a pressure when it comes to the national association. In the answers regarding the nature of motivation associated with nationalism it is very common among athletes to state a desire for outcomes for the country as opposed to their selves.

Different studies looked at some of the different types of motivation across diverse nations. For instance, the study of Chirkov, Ryan, Kim, & Kaplan (2003) examined how the concept of autonomy can be differentiated from the concepts of individualism and collectivism across four nations; South Korea, Russia, Turkey, and United States. Results supported that more autonomous reasons for pursuing achievement goals among students were associated with more personal dedication

to the goals and more goal attainment than were controlled reasons. Hayamize (1997) looked at the difference between intrinsic and extrinsic motivation in Japanese high school students. Results showed that extrinsic and intrinsic motivation are continuous, and that students who had more extrinsic motivation, such as external and introjected reasons, tended to attribute their failure to external causes, and they also more often used maladaptive coping behavior (e.g., Hayamize, 1997). Another study by Ryan et al. (1999) examined the relationship of aspirations to well-being in two cultures, the United States and Russia. Results confirmed the relevance of the intrinsic-extrinsic distinction for both samples and that stronger importance and expectancies regarding extrinsic goals were negatively related to well-being, although these effects were weaker for Russian women. Moreover, that those individuals whose life goals were focused more on relationships and growth rather than on fame and wealth, showed greater well-being. Such findings support the assumption that within these cultures certain goal content and basic needs satisfactions are connected. However, apart from the separate types of motivation that these study shows, to our knowledge there has been no studies that looked at the themes such as the importance of the running for the athlete's country, the most important rewards the athletes gets from running or what the athletes likes about running.

In conclusion, then, multiplicity of motives associated with the SDT is overlapping in the participants responses, showing the complexity of the theory itself. The emerging subcategories included a discussion regarding the Ethiopian flag, winning, and breaking a world record.

4.1.1 Ethiopian flag

The love that Ethiopian people have for their country is immense. To see the Ethiopian flag ascend the pole and to listen to their hymn, gives to every Ethiopian runner a great sense of pride and a sense of appreciation for their country. In the past Ethiopia was never colonised but was occupied by Mussolini's Italian invaders for five years. Under the leadership of Emperor Menelik Italy was defeated in what is known as one of the biggest and among the most significant battles in African history (e.g., Levine, 1974). After that, Ethiopia became a beacon of independence in a continent almost entirely enslaved by colonialism. Maybe that is one of the reasons why Ethiopia nourishes her own uniqueness and distinctiveness. By not being under the influence of any other country, Ethiopia is developing her own sense and direction. The official flag of Ethiopia consists of three equal and horizontal bands of green (top), yellow, and red with a yellow pentagram and single yellow rays emanating from the angles between the points on a light blue disk centered on the three bands. The yellow pentagram on the blue disk, also known as the National Coat of Arms, is a symbol of the current government; it is intended to reflect the desire of the nations, nationalities and peoples of Ethiopia, as well as of its religious communities, to live together in unity and equality. Interestingly, while chatting prior to the interviews almost all the athletes showed interest in the colour of the flag of my country. Mostly all of them remembered the flag of my country of origin, Croatia, because of my country's success in soccer. By remembering the uniform the soccer players were wearing at the various national competitions, the Ethiopian

athletes knew without mistake the colours of my country's flag. For Ethiopian runners flags are very important because of their pronounced devotion as they perceive their country with such a pride and loyalty, therefore, they feel the need for their country to be seen in the world in the most positive way. Moreover, the runners are aware of the negative picture that their country has in the world such as a starving country and they believe that by raising their flag the entire world would start asking questions about this amazing country and realize their truth, that is, that Ethiopia is a great place to live in.

Meselech Melkamu, a silver medalist at the World Championships in Berlin in 2009 in 10, 000 m, and a silver medalist at the World Cross Country Championships in Amman in 2009, commented about the contentment she feels while running for her adored country: "When I run for my country it gives me a great pleasure. I do have the responsibility to the people so it is a big deal that this responsibility is given for me from the people. I have to work hard so I know that when I run for Ethiopia her name will be called in the world which gives me a great pleasure to run for the Ethiopia, for my beloved country. It is really great to run for Ethiopia". When talking about Ethiopia, Meselech Melkamu also commented about how when she runs the name of her country will be acknowledged worldwide and explains the consciousness she feels regarding her compatriots by saying: "When I run the country of Ethiopia her name will be called in the world so even if I want to have some rest I can't do that because I do have the responsibility that I have to show from the people. This thing keeps me to work hard and to be a better athlete that what I am now". On the one hand,

Meselech Melkamu associates herself with her country Ethiopia; therefore, she brings regulations into the self and assimilates herself with her country showing integrated type of motivation. On the other hand, Meselech Melkamu also experiences feelings of responsibility and awareness she has as a runner towards her country, therefore, showing more controlling and less internalized type of regulation known as introjected type of motivation. According to Deci & Ryan (2007), when experiencing introjected type of regulation, instead of having other people controlling an individual's behaviour, the individual controls himself/herself by rewarding or punishing himself/herself (p.9). For instance, an athlete such as Meselech Melkamu whose motivation for running is introjected extrinsic motivation rewards herself once she has achieved her goals with pride and self-importance.

Sileshi Sihin, a silver medalist at the Olympic Games in Beijing in 10, 000 m explained about why he likes running in the following way: "Running is a part of Ethiopian culture. I like that. There is a lot of figures even Haile [Gebrselassie] so I like it for that. You know, we see our flag in Europe and in every country at that time there is a lot of adrenaline, a lot of motivation. Because of that I like running. And maybe I have a talent also and I like it". In his responses Sileshi Sihin explains the importance of seeing his country's flag in the world and feeling his country as a part of himself, thus, feeling integrated type of motivation. He also acknowledges the value that he finds in the running himself by becoming an important and valued athlete such as one of the world's best runners ever, Haile Gebrselassie, which refers as identified type of motivation. In what follows

Sileshi Sihin recognizes his own running talent which shows that his running competence reinforces his motivation and links to the intrinsic type of motivation. As Ryan and Deci (2000) proposed, intrinsic type of motivation is the one that where the action is performed for the utter enjoyment and interest in the activity itself (e.g., Ryan and Deci, 2000). Moreover, Sileshi's motivation emanates entirely from within himself and involves running for the sense of pleasure and gratification. The interpretation of the Sileshi Sihin answers to the question why does he like running gives us various explanations from integrated across identified to intrinsic types of motivation which confirms the multiplicity of motives associated with SDT.

Another athlete Yetwale Kende responded to the question about why he chose running as follows: "I was competing in the school and my result was good. So when my result was good I thought that. I did not plan to be an athlete". From the answer of Yetwale Kende we can deduce that by seeing his success in running this athlete decided to become a runner showing intrinsic type of motivation.

One of the world's best runners Tirunesh Dibaba, a holder of a 5,000 m and a 15 km World Record observed how no matter all the prizes she receives after her winnings, the biggest value for her is devotion and affection she gets from the people who follow her career: "Representing a country is something good. When I represent my country I feel very much happy than just running privately. Representing my team or my country is very nice. I appreciate that. I've got medals and money but what makes me very happy is the love of the people. What the people gave me their love for what I have done". The reason why

Tirunesh Dibaba runs is because she accepts and endorses the value of her behaviour as a reason for action, therefore, she runs for the love of her people. Although she collected plenty of medals and financial rewards, what she values the most is the affection from her compatriots which is most likely integrated type of motivation. The feeling of social responsibility we find in Tirunesh Dibaba's responses is common among almost all elite runners I have interviewed. However it is important to notify that the cultural differences between the Eastern and the Western world, between Africa and North America and between Ethiopia and Canada are incomparable. For instance what fits the most autonomous type of extrinsic motivation which is integrated type of regulation according to the SDT does not correspond to what the Ethiopian person perceives while talking about the social responsibility (e.g., Deci and Ryan, 2000, 2002). If we look through the lenses of an Ethiopian athlete it is a truly an enjoyable 'obligation' that the Ethiopian athlete feels which in his/her world will be perceived as intrinsic type of motivation.

Tsegaye Kebede identified a legendary Ethiopian runner named Abebe Bikila which is the first black athlete to win the marathon by running barefoot: "In Ethiopian athletics the runners are in the world for example Haile [Gebrselassie], Kenenisa [Bekele]. Did you know that before Haile, Abebe Bikila run without shoes? So I run like them. First one is for changing your life. And to call my country in the world, I run for that ". Abebe Bikila was an Ethiopian marathon runner who won an Olympic Gold Medal in Rome in 1960, while running barefoot. Tsegaye Kebede stated how important are those world famous Ethiopian

athletes such as Haile Gebrselassie, Kenenisa Bekele and a celebrated Abebe Bikila who introduced his country to the world in the best of the manners.

One of the athletes regarding the representation of the Ethiopian country mentioned the poverty that Ethiopia has been struggling with for most of her existence. Tekesete Nekatibebe, an Ethiopian marathon runner who came third in 2007 and 2008 at the famous Enschede Marathon in the Netherlands, stated how the world pictures Ethiopia being unfortunate and deprived: "Running is very very very good event. Because it is winning and at that time you become more proud because the Ethiopian flag is shown and it is everywhere so it is very very delighting. Because in the world Ethiopia is seen as a very hunger state, because of that Ethiopia is not seen as a good country. So when they see the flag they ask: 'Oh Ethiopia, where is Ethiopia?' Ethiopia is in east Africa. So I like this one, it changes the world's idea [about Ethiopia]. Ethiopia is the source of athletes and is a good percent there [in the running world]. So I run more and more to become an athlete". Tekesete Nekatibebe explained that when you are a runner and you win the race then everyone in the world can see the Ethiopian flag and can start asking questions about his country which has been seen negatively, as a starving country. That way by winning the races and showing the Ethiopian flag the runners have the opportunity to change the negative picture of their country. In the Tekesete Nekatibebe 's statement there is a strong sense of social responsibility and positive social outcomes which is a desire for outcomes for the country as opposed to ones' self. However the Ethiopian athlete does not differentiate a desire for outcome for the country as opposed to his self which makes it hard to

categorize the type of motivation according to the SDT. However, because the desire for outcome is not personal but a sense of social responsibility, it mostly represents integrated type of motivation (e.g., Deci and Ryan, 2000, 2002).

According to Deci & Ryan (2000, 2002) integrated type of motivation is similar in nature to intrinsic motivation, but it is still extrinsic type of motivation because the person expects to obtain some separable outcome from the behaviour, while in intrinsic type of motivation the person does not expect any separable outcomes and it is purely enjoying in the activity itself (p. 236). However, integrated type of motivation is the most complete form of internalization of extrinsic motivation for its identification with the importance of behaviour and for integrating those identifications with other aspects of the self (e.g., Deci & Ryan, 2000). The study done in the USA by Ogles and Masters (2000), looked at within-group differences among marathoners by comparing the self-reported participation motives and training habits of older and younger male marathon runners. What is interesting in that study is that younger runners were more motivated by personal goal achievement, whereas older runners were more motivated by general health orientation, weight concerns, life meaning, and affiliation with other runners. In contrast, Ethiopian long distance runners showed a strong sense of social responsibility and less of a personal outcome.

4.1.2 Winning

In Ethiopia winning gold, silver or bronze medals defines success. Obtaining any other result below the first three is not regarded as a good result. It means that you are becoming better but not necessarily that you are good. Ethiopian runners commented on their placements as well as on their goals as athletes. From various conversations with the different athletes it became obvious to me that they all know exactly the times required to achieve certain places in different disciplines. The importance of getting one of the first top three positions is very important for a range of reasons.

Firstly, the running competition in Ethiopia is enormous. At almost every hour during the day it is possible to see runners training all around the capital city of Addis Ababa, usually at dawn and in the late afternoon because of the high temperatures. Also, there are many talented and tremendously good athletes, especially in the villages across Ethiopia, who never get the chance to run at the bigger competition. In some smaller villages across Ethiopia it is not unusual that people have never had a running race at all. I was lucky I had a chance to go with The Great Ethiopian Run organization to a small town of Debre Markos which is 305 km north of Addis Ababa to promote running and education for girls. Once we started announcing the running race which was to be held the following day it became obvious that people from that town were facing one of their first races ever. The following day people who presented themselves at the stadium did not have adequate clothing or training at all. They came to run no matter that some of them were barefoot and others had problems following the right track. Something

was happening in their town which brought them some hope. In sum, there is an evident difficulty the athletes in Ethiopia have in terms of getting the chance to start running at the competitions, to prove themselves so that they can come to the capital city and to start training and racing. Therefore, the athletes are happy if they get any chance at all.

Secondly, the majority of the athletes interviewed admitted not having had much support from their families before becoming successful. In Western society it is not unusual that the parents support their children who are average or even inefficient athletes regardless of his/her talents or general achievements (e.g., Vallerand & Bissonnette, 1992). Vallerand and Bissonnette (1992) looked at the motivation of Canadian junior college students at the beginning of the school year (p.599). Consequently, the researchers compared those initial motivational scores of the students who dropped out during the school year with the ones who stayed in school. The results showed that autonomy support from parents and teachers led students to be more autonomously motivated and to feel more competent for school work which resulted in less dropout (e.g., Vallerand & Bissonnette, 1992). In Ethiopia, parents do not see a purpose for their children running if they do not accomplish something tangible. Mostly all Ethiopian parents' value running if their children can sustain themselves from the running; otherwise they want their children to go to school and to study or to work at the farm. For example, in the biography of Haile Gebrselassie, Denison (2004) stated how when Haile won the 10,000 m race in Stuttgart in 1996 his prize included a new car Mercedes Benz car (p.75). Denison (2004) reported that after the car arrived in Addis Haile's

father stated: "Yes, Haile, I can see it's possible to make a living as a runner" (p. 76). In conclusion, if the Ethiopian runner proves himself/herself as good runner, meaning conquering one of the first three positions in an important race, that will indicate that he/she employed his/her chance and from that point on he/she will start having family support as well. For these and other reasons the placement plays one of the biggest roles for the Ethiopian runners.

When responding to a question about what was it about the first competition that he had outside of Ethiopia that he liked, Mekonnen Yimane responded: "That was half-marathon in China and I wasn't working hard and I got the chance in Beijing. I wasn't gold. I haven't succeed". When asked about what result did he had, he responded: "4th place. Not good". To the following question if he was not satisfied with that [result] Mekonnen Yimane stated: "In Ethiopia good result means 1st, 2nd and 3rd [place]". Although Mekonnen Yimane was satisfied with his result he did not perceive himself as a great runner. This finding has not been the case in the studies conducted in the USA (e.g., Ogles and Masters, 2000), where the young athletes train for the personal goal achievement while the older athletes train for a general health orientation such as weight concerns and live meaning (p.130). However, even though the best finishing times were assessed and measured, the young athletes did not show such a high goal achievement do the Ethiopian runners.

Another athlete Tekesete Nekatibebe while talking about his last race, stated: "I finished the race but it was not a good rank". When asked about his ranking position Tekesete Nekatibebe responded: "It was above ten." After couple

of more questions he finally responded to what was his actual placement on that race was: "11th, 12th I think. That was not good. The time was not good". His actual position was 21st placement which explains why he was so hesitant to respond to the question about his result. Tekesete Nekatibebe was embarrassed about his placement because it was very low in his own opinion. No matter the difficulty of the race or his physical condition because at the time of that race Tekesete Nekatibebe admitted suffering from a nail injury, he still thought just of how bad his result was. It seems that this athlete may feel more of an extrinsic type of motivation because it seems that his desire for a good placement comes out of his need to avoid the embarrassment.

His compatriot, Sileshi Sihine declared without hesitation how the most important reward he gets from running is winning: "Winning. It is not money. If you win you will be happy". As per the question what is the happiest moment after she wins the race, Tirunesh Dibaba responded: "I feel very much happy and it encourages me to work more and to win other races". Although winning is type of extrinsic motivation, it is different from the prizes for these athletes. Specifically, these athletes see winning as something not just for themselves but as something that can help the entire country as well. Moreover, it is different for them to win something such as prizes just for themselves that it is to make their country proud by pronouncing Ethiopia's name in the world. In sum, the athletes perceive the prizes such as monetary rewards as extrinsic type of motivation while they perceive winning such as integrated and integrated type of motivations

because they feel proud to be Ethiopian's (integrated) and winning for them represents achieving something for whole Ethiopia (introjected).

Being placed fourth was not even slightly similar as being placed 3rd in the case of Mekonnen Yimane, who responded how 4th place is not good. Other athletes such as Tirunesh Dibaba and Sileshi Sihin mentioned winning the races which includes just the 1st position. All these answers emphasize the high expectations all the elite Ethiopian athletes have. Moreover, these athletes are elite runners, meaning that there is a possibility that the answers would be different in the case the level of these athletes was not so high. Thus, because these runners are the most elite runners, the kinds of expectations they find acceptable is extremely high. Also, their expectations, regarding winning the first three placements shows extrinsic type of motivation because winning comes over everything else. However the perception of their answers is different for these athletes because winning means not the prizes itself but the recognition for themselves (integrated type of motivation) as well as for the entire country (introjected type of motivation). The pride of these athletes is connected to their country and the fact that they are Ethiopians, which in turns is connected to the winning and acknowledgments they get after they have won. It is also important to acknowledge that there is a lack of studies regarding the motivation of elite long distance runners and the outcome orientation.

4.1.3 Family support

At the beginning of their running careers almost all runners reported not having had a support from their families usually because of the lack of knowledge by their parents. Afterward, when the parents learned more about the running and saw their results, they changed and became very supportive and present in the runners' lives.

Tsegaye Kebede explained how his family did not want him to run at the beginning of his running start because they did not know much about running. They pushed him to study without any understanding of running. Afterwards, when they saw his good results, heard about his success on the radio, and watched him on the television, they became his supporters: "No, they did not want that before [laughing]. Before they asked why are you running? In the morning when I get up to run they will ask where are you going, please come back they will say. They cannot like it before, but because they don't know what the running is. They don't know the running, the using, but now they are learning about what the running is. The farmer, they wanted me to become a farmer and a student, to learn. But when I run they did not like it. Because we are not like an athletic family but simply to learn not run. They pushed learning but did not have an understanding for running. But after 2 years they saw that running is good. They watched me on TV; they saw a good result is here, they listened about me on the radio and other things. Now it is good. Now they are supportive". Tsegaye Kebede says that his family wanted him to become a farmer and to be a good student. He also acknowledges that because it doesn't fit their understanding of

the world, his family could not have liked the running. After he became a known athlete, his family began to understand what the running actually is.

Sileshi Sihini commented regarding his family support in running by the following: "That happened because they didn't know about running and they said go to school to learn. If I run or if I learn they didn't know. They don't have an education. They don't know anything. They know that I am running now and at that time they are happy. There is no problem".

Sentayehu Ejigu reported the same experience of her family encouraging her to study instead of running: "In fact most of my family do commercial activities and they do not support me especially one of my sisters was challenging me not to run. I did not have much support from my family. My family used to encourage me to study to be successful in my studies and they were suggesting that I should be involved in the academic and not in sport".

Another runner, Yetwale Kende stated the following: "When I was very young my family wanted me to study to do my studies. Now after I became successful they support me".

On the other hand, there were fortunate athletes whose parents knew about running or about some runners and were supportive from the beginning of their sons/daughters running careers.

Meselech Melkamu explained how she has had a support right from the start, particularly from her father: "When I started running generally my family gave me support in every aspect but specially my dad. My dad has been always

with me and he tried to prove me with everything that I needed for running. I really want to thank him. He was the one that gave me every support and advice and that's why I'm here". Another athlete Mekonnen Yimane also stated how his family especially his brother supported his running career: "Yes, especially my brother".

Tirunesh Dibaba commented about her family having known Derartu Tulu did not object her wish to become a runner: "Yes, at that time they did not know more but they helped me with what they could. The time I started athletics Derurta was very famous and my family knows Derartu [Tulu] and my elder sister was also an athlete so because of that my family knew athletics very well. So they haven't prevented me from running".

4.1.4 Breaking a world record

From the past Ethiopian runners showed their talents by winning gold medals and by breaking world records. Abebe Bikila, a known Ethiopian runner was the first black African to win an Olympic gold medal. In addition to winning the Olympic marathon twice, Abebe Bikila broke the world record in 1964 at the Olympics in Tokyo with the new world record time of 2:12:11:2. When he returned to Ethiopia he had a hero's welcome and was promoted by the Emperor. His compatriot Haile Gebrselassie, the best long distance runner in the world set around 27 world records over fourteen different distances and continued the path of the unbeatable long-distance runner, a world record holder. Because of these

extraordinary runners, most of the Ethiopian long-distance runners' standards are amazingly high.

When asked about how does he still find the motivation to run, although he has already won almost everything, Haile Gebrselassie, a holder of 20, 000 m, one hour, 30 km and a marathon world record responded by explaining the importance of having a goal, a new target and a different objective each time you start preparing for the next race in order to maintain your motivational level: "Motivation? That is a good question. You know athlete, sportsman when he plans something for the next race [when he prepares for the next race] as for example to break a world record or to win the race something that means athlete can motivate easily. Because you know the target what you are going to do as for example to break the world record or to win a race and that's the kind of motivation. That's what I have. After you break a world record or you win the big tournament like Olympics. That's the happiest moment. The one you celebrate. Don't ask me the feeling, the moment. It is an amazing moment". In his response, for Haile Gebrselassie is evident that for a sportsman planning one race after another is enough to become motivated. Setting a goal such as winning the race or breaking the world record shows a very strong achievement orientation in the case of this extraordinary athlete. By achieving a goal such as winning the Olympics or breaking the world record it brings him immense contentment.

The bronze medalist from Olympic Games in Beijing in 2008 and a bronze medalist from the Marathon World Championships in Berlin in 2009, Tsegaye Kebede stated how important it is for him to have good results and to have the

best running time: "I want more and more. Also I bring the best of my running time to the world. You know in the world there is Haile Gebrselassie, now the winners in the World Championship, so I want become more like Haile in the future. In what I do I want to show good results, new records". Tsegaye Kebede explained how he wants to be more like Haile Gebrselassie in the future, as Haile represents someone who breaks the world record with a great running time. Moreover, when asked about how important the medals he gets from the running are, he explained: "Oh I'm very happy, very happy. Before that I am no one but after getting the bronze medal oh I'm... (He gesticulated with his hands something big). What Tsegaye Kebede said was that before winning the bronze medal he was nothing but after he started winning the medals he became someone important, someone big. This is the reason why this athlete's achievement orientation in terms of winning is the most important thing. Breaking the world record and having the fastest running times brings you the 1st, 2nd and 3rd position which means becoming someone very important in the eyes of the Ethiopian people. According to Deci and Ryan's (1985, 2000) self-determination theory and Nicholls (1989) achievement theory, when individuals have high ego orientation such as in the case of Tsegaye Kebede, they are more interested in the anticipated outcomes of a specific activity rather than in the activity itself. Moreover, his demonstration of superior ability and other expected outcome will control his behaviour. Therefore, because he is less likely to find personal satisfaction in the activity itself, ego orientation is more likely to relate to controlling than to self-determined types of motivation.

Chala Dechase who took second place in Amsterdam Marathon in 2008 and a second place in Dubai Marathon in 2010 in which Haile Gebrselassie took first place, commented about the importance of breaking a world record: "Gold, gold medals. The gold medals, at that time I am very happy. You know I prove myself I prove my running time like Haile. He brings good record, a new record like me". Chala Dechase responded how he wants to break a world record and to have the best running time such as Haile which indicates the high achievement goals in terms of winning and breaking a world record.

Another Ethiopian athlete Tekesete Nekatibebe when asked about how important are the medals stated: "The medals? It is very good. Getting the medal makes me very happy. Getting the trophy makes me very happy". Answering the question about his biggest motivation Sileshi Sihin also responded: "The medals that I get". When asked why and how that makes him feel he responded: "Very happy. You know the winning is very important. It is very nice". Once again these answers show the perspective of the Ethiopian elite athletes regarding the importance of winning and also of conquering a trophy which is an indication of being a great athlete.

Sentayehu Ejigu, a winner of a 37th IAAF World Cross Country Championships in Amman and of the first place at the Boston Indoor Games in 5,000 m where she was the 4th fastest in history for the event, commented about what are the most important rewards she gets from running: "Medals, trophies and money. These things are always on my mind whenever you think about athletics and you do trainings". When asked about how it makes her feel to be

loved and appreciated from the Ethiopian people, she responded:" It gives me big responsibility and it gives me such a great love and it makes me commute to make the people always happy by winning more medals". From Sentayehu Ejigu's responses thinking about medals, trophies and money indicates extrinsic type of motivation. On the other hand, by saying how Ethiopian people are happy when she wins more medals gives us an answer to the question why medals are so very important to the Ethiopian athletes. In other words, the standard way that the Ethiopian runners think about the medals is that by winning more medals Ethiopian people will be more pleased which in return will reinforce their commitment and affection to their runners. On the one hand, Ethiopia culture is very distinctive from the Western culture. Moreover, there have been no studies that have looked at the reasons of why the Ethiopian runners have such strong achievement orientation goals, which makes it difficult to compare or to analyze. There is to acknowledge that all the participants that I have interviewed are at the highest level in the professional running.

4.2 Fame

Throughout all the data one important category was constantly present and that was fame. No matter the question, almost all the participants were recognizing and citing the famous Ethiopian runners. What's interesting is that in Ethiopia no matter the level of celebrity certain people in their country have, people do not harass them and do not bother them in any way. What fame brings to the Ethiopian runners is a sense of a deep appreciation and admiration from

their compatriots which is why they perceive being famous as something significant. One of the most famous Ethiopian runners and the one who was cited by all the interviewed runners as the most famous runner in the world is Haile Gebrselassie. When asked to comment regarding fame Haile Gebrselassie said: "That's one thing that you cannot get easily. No one can get this easily. I mean how many rich people we have here in Ethiopia? This people can they achieve what we achieved?! In what way? Is there a possibility to be famous around the world, it is possible. I can put my money in sport by paying teams. One of my daughters if she wants to become a World Champion I could do it by paying. But believe me that's difficult to do it. If you think sport is the one that finances good and you do it just for the money I don't think it is good. Sport always comes from the inside. It is a very painful thing to do like people always talk about hard work. Hard work is something different than sport, different than running, different than soccer. In athletics it's more than hard work when you compete. I can say between hard work and sacrifice. You also sacrifice yourself".

Haile Gebrselassie explained how difficult it is for any person to become famous. He also noted how there are many people in Ethiopia who are wealthy but not necessarily famous. He is aware how there is a possibility to become famous nowadays because the money can buy pretty much everything and he gave an example of how he could pay for his daughter to win if she ever decides to become a World Champion. However, he stated that no matter such things are possible in the sport world today he believes that sport needs to come from within an individual and does not have anything to do with the finances. One of the most

important points that Haile Gebrselassie mentioned was that he believes that running requires more than just a hard work and how you must sacrifice yourself if you choose to pursue an endurance sport such as running.

At the age of 37, Haile Gebrselassie is still competing and training hard. At the time of my visit he was running everyday no matter the amount of work he has as a person who owns a couple of companies and gives an employment to more than 500 people in just one of his company called after both himself and his wife: "Alem & Haile International". He also built a couple of schools, a hotel and various other establishments and is a co-founder of The Great Ethiopian Run which is the biggest African independent Non-Governmental Organisation whose mission is taking mass-participation races to all corners of Ethiopia (ethiopianrun.org). Considering his age, the variety of injuries he endured during his eighteen year running career and involvement in his country's happenings such as charities and various openings as well as in the world athletics scene, it is impressive how this athlete still finds time and motivation to run and compete.

When asked about why he chose running Tekesete Nekatibebe declared: "First of all before I had no idea about what running is, I liked football and I wanted become famous by playing football. In the elementary school I have learned, did not played football nor running but I simply learned, to graduate something. With the time that has changed. I liked football and I saw Haile Gebrselassie and other famous athletes so I thought 'Why don't I run? '. So you try and go. At that time I started running". Tekesete Nekatibebe explained how at the beginning he did not know much about running but he wanted to become

famous in soccer. While he was still in the elementary school he was just learning and was not playing any sport while trying to finish his studies. Afterwards everything changed when he saw Haile Gebrselassie and other famous runners and started wondering why he should not start running as well. Therefore, he started to run and from that time on has remained to be committed to running.

Interestingly, in Ethiopia soccer is the number one sport even though they don't have great success in soccer, Ethiopian people love soccer. At the time of my visit to Ethiopia there was a Regional Championship for the middle and short distance running at the stadium which attracted very few people, although entry was free. When talking to the local people, all of them said that they would prefer to pay for a ticket to see a soccer game at the stadium even if it is a lower league, than to see a free running Championship. One of the reasons for that is because the elite runners never compete at the stadium and so people are not attracted to come and see the lesser runners. Once again this and similar opinions support the idea about the importance of winning the 1st, 2nd and 3rd place in order to become interesting to the Ethiopian audience. When I asked about the celebrations of Haile Gebrselassie's successes during the years all the people commented about how beautiful the celebrations were and about the importance of such achievement. Generally, most of the coaches I have talked to regarding the running in Addis mentioned that the reason for an empty stadium was because Ethiopian people are interested in seeing their best runners on the field instead of seeing the runners they can see running anywhere in the streets of Addis. Once again the competition of the young runners in Ethiopia's main city is vast and

because of such a large amount of talented runners across city Ethiopian audience become interested just in the ones who get ahead of the running crowd.

Therefore, it becomes apparent how because of the high expectations that the Ethiopian general public has regarding their local runners, their athletes are facing a very high level challenges. The themes that emerged in the category fame are success, role model, and children and running.

4.2.1 Success

This theme was looking at the questions regarding what does success represents to the Ethiopian runners. Considering that each participant has their own unique understanding of what success is for them, the data revealed a wide variety of responses.

Meselech Melkamu commented that she perceives herself as being capable of becoming a successful and well known runner and that by working hard she could arrive at that level: "As a runner I think about myself that I do have every capacity to be a good runner, to be a famous runner and so on. If there is anyone who is very successful in this running career then I think I have to work hard to arrive at that position or that fame. At this time I think that my estimation for myself is really great. I can achieve everything in running". The way Meselech Melkamu identifies herself as a runner shows an identified type of motivation. Also, the response about success is connected with being famous and prominent as for her fame is a result of success. When asked does she base her success purely on performance or does she considers any other aspect Meselech Melkamu

stated: "I don't normally totally base my success or my performance totally on myself but God is the main helper here and just under him I will train with my trainers so those trainers are really giving me life time advise in training so that I'm using those advices those trainings, all those aspects". Meselech Melkamu in her answer showed a strong faith in God, her helper, as well as her trust in her trainers thanks to whom she keeps having good preparations.

On the other hand Sileshi Sihin perceived success in everyday small steps: "If you are healthy, if you train, and if you compete. Winning is good but the definition of success is just if you for example go to train in the morning, if you finish your training in a good way or in a good health that's success for me; if you compete in a good way that's success for me". This athlete is more process oriented which is evident by how does he perceives what the success is for him. For example, Sileshi Sihin defined success as the actual task performance rather than the output or product of the activity (e.g., Deci & Ryan, 2000, 2002). Therefore, for this athlete it is important to focus on the processes which the athlete underwent in order to achieve his goal rather than to focus only on the actual goal itself.

Sentayehu Ejigu felt that being a successful runner does not necessarily mean just winning at the Olympic games but also doing something to help, as for example helping children at risk or those who do not have a family: "As it stands I define success when I do something beyond myself to others and I help orphans and vulnerable children and I would consider myself as a very very successful if I win the Olympics, like getting the gold medal at the Olympics. I will say that it is

a great success to be a gold medalist at the Olympics but at the same time that's not enough to call myself successful". In her responses Sentayehu Ejigu shows the social responsibility by being aware of the most vulnerable population in Ethiopia, children. What Sentayehu Ejigu means is that for her being successful also denotes helping the ones who need the most help in her country, Ethiopia. She also indicates how a good runner is defined by winning. However, she states how being a successful person requires more than just being a successful runner. From her responses we can see that this runner does not identify herself just as a runner (integrated type of motivation) and how her perception of success is not strictly connected to the most important competition she sees as a runner, that is Olympic games (extrinsic type of motivation). Again this mixture of different types of motivation indicates the complexity of the motivation itself and takes into account a variety of reasons which allow those motives to emerge.

For some athletes success is based on their running times and their participation at the Olympic Games. For example, Tekesete Nekatibebe observed how for him success means having a good running time: "I am just 50% successful but not exactly successful. But for me success means being a runner and an athlete. To be 100% successful I need to run 02:06, 2:07 running times". Tekesete Nekatibebe comments how running and being an athlete means success for him and how having the running times he strives to achieve will help him to become the most successful runner. His performance goals are indicated with the running times he wants to accomplish which are linked to the outcomes of winning.

Tsegaye Kebede commented how success means winning the medal at the World Championships and at the Olympic Games and how his accomplishments are related to his running career: "Running. My successful is running. Before, I wanted to win at the IAAF World Champions and at the Olympic Games. But after I have won the medal at the Olympic Games and the World Champions I have got what I wanted and I was very happy. So my success is to win at the Olympic Games and at the World Champions". Mekonnen Yimane remarked exactly the same thing as Tsegaye Kebede: "I need to represent Ethiopian National Team for the Olympic Games and the World Champions". Both Tsegaye Kebede and Mekonnen Yimane are mentioning the importance of winning together with the importance of representing their country. Winning is significant for the athletes in terms of proving themselves and earning the affection of their people. On the other hand, the meaning of fame in terms of helping the country means that the successful Ethiopian runners can change the picture that the world have regarding Ethiopia and they can attract attention to the beauty of this country as opposed to the negative connotations Ethiopia has with the poverty and the hunger.

4.2.2 Role model

All the Ethiopian athletes interviewed have a role model. Usually it is the world renowned athlete Haile Gebrselassie who, apart from his running success, gives a great example of a person who decided to stay in Ethiopia and help out his

nation, help the Ethiopian people. Some of the other athletes cited as role models include Kenenisa Bekele a holder of a 5, 000 m and a 10, 000 m world record and Derarta Tulu the first Ethiopian woman to win a medal in the Olympic Games in Barcelona in 1992. She is also the first woman from Africa to win an Olympic gold medal. The topic regarding the role model included the following questions: "Do you identify or look up to any other runner?" and "Have these athletes influenced your career, or motivated you in any way?" Most of the athletes were surprised I even posed such a question because they all have a role model and have all responded about the runner they identify themselves without hesitation. Although having a role model is common in all the cultures, what is unique in Ethiopia is the way that people get to the information about their runners. There is to acknowledge the cultural difference regarding the exposure to and tolerance of famous people because in the Western culture the achievements of their famous athletes are reported regularly and the famous athletes are treated as stars and followed by the media regarding their private life as well. On the other hand, in Ethiopia there is a limited amount of information coming either through newspapers, radio or television regarding their athletes, thus, it is not surprising that the Ethiopian population has narrower insight into the worldwide scene. Moreover, in Ethiopia famous people are not followed constantly in the media or by their compatriots meaning that the famous people in Ethiopia are not treated as stars but as ordinary people. Also, in Ethiopia the role models and the real legends of these athletes are at times young people who are still actively training and

competing while in the Western culture people define legends as the famous people who are already older and do not compete anymore.

Sileshi Sihin commented regarding the question why his role model is Haile Gebrselassie: "Because when we were young we saw him. And he was a winner. So we wanted to be like him".

Tsegaye Kebede noted how he wants to have the running times that Haile has: "In the future any athlete for example like Haile, and you know Haile is the example of all the athletes. In the future I want to be like him; if it's possible even more than Haile. 2:02, 2:03 I want those times". He also admires Tirunesh Dibaba for her running style: "Oh, Haile [Gebrselassie] and Tirunesh [Dibaba] I admire them. When I see them I appreciate them very much. Because I like their styling, how they run, also when at the finishing line Tirunesh how she runs. I like that".

Meselech Melkamu explained how she did not know about running because she is coming from a small town, but after she became a runner her role model was Haile Gebrselassie: "First I started running just because I was in that area the region is too far from those big cities. I didn't know about running generally. But after I started running my role model was Haile [Gebrselassie]. I admired him very much and I tried to go through running and to be just like him".

Mekonnen Yimane pointed out a couple of names of the Ethiopia's top runners: "Did you see Haile Gebrselassie? And Chala Dechase, Eshetu Wendimu, Tsegaye Kebede, there is lots of them".

Tekelete Nekatibebbe also mentioned a whole range of different Ethiopian runners which he admires: "Like Kenenisa [Bekele], Sileshi [Sihin], Assefa Mezgebu. Specifically marathon Assefa Mezgaburazanein, Gazain Asfetu, Laites Fetu before they were quite athlete because first you run a world record I think 02.06 and then after that run Gazain Asfetu, Laites Fetu also run. I dream that running time. Because 02.06 in the past 5 and 7 years ago was a very very hard time to achieve but now it is simple".

Tirunesh Dibaba stated how there was just one person who she admired from the beginning of her running career: "Derartu Tulu is my cousin and she is a famous athlete so she was my role model and my elder sisters were athletes so I just take from them. Derartu is known and the biggest athlete and she influenced as a lot as an athlete".

Chala Dechase explained about the two Ethiopian runners: "I saw Haile [Gebrselassie] and Kenenisa [Bekele]. I saw in the world Olympic in the Athens that the winner was Kenenisa. Kenenisa won Haile". Another runner Yetwale Kende first had one person who he admired but now he has another role model: "When I was very young I used to think about Haile [Gebrselassie] a lot but now recently when I am running I want to be like Kenenisa [Bekele]".

In sum, all the athletes nominated the athletes they identify themselves with undoubtedly. Sometimes the athletes had dreamed about the athletes they looked up to from the time they were children and wanted to become just like their famous and victorious role models.

4.2.3 Children and running

One of the important theme emerged from the question regarding the children and running. The reason for posing a question regarding the children which I was asking at the end of the interview was to see Ethiopian elite athletes opinion whether physical education and health play an important role in the future of the Ethiopian children. More specifically, in what way do Ethiopian elite runners think that running can help children was the question that evoked multiplicity of answers.

Haile Gebrselassie expressed very clear ideas about how running can help children. He also noted the difference between how his children are brought up in contrast with his hard childhood: "Very important from the age of two three years old. Not to run for competing but to exercise. Their daily life has to be a kind of sport. For example here in Addis my kids they never walk to school, they go everyday by car. It's about 4k from where we live. When I was their age I used to run 10km to school and another 10km back home. I did that for many years. What is my expectation from my kids? I don't think they will be runners" [laughing]. Haile Gebrselassie clearly expressed how exercising should become a lifestyle for children and how it would be good for children to start practicing any kind of sport in their daily life for fun and not for competing from the time they are two or three years old. While comparing the way he was brought up compared to his children's life, he made a joke about how he does not believe that his children will

become runners. That is, because his children have an easy life and his early life was very hard.

Meselech Melkamu observed how running discipline can actually help runners in various life spheres where they can make use of what they learned from running and imply it in different fields such as at school or at work : "Running for children and generally the young people is really very important because it helps them to get through life totally. I'm not saying that running is good only for the sake of running but also in other aspects of life like learning or any business that's apart from running. It might do them good because it makes them to be diligent in every way. This spirit of competitiveness will be greater in their mind so that they can be successful anywhere or in any career that they might take in consideration".

Sentayehu Ejigu commented how running can be advantageous for many reasons one of which is staying away from various addictions: "Running helps children to carry responsibility. Running helps children to see role models in running and athletics and to develop thinking of those people: 'I will be like Haile [Gebrselassie], I will be like Derartu Tulu, I will be like Sentayehu'. It brings up that kind of thinking in children's mind. And they will work for that. It also teaches children on how to be successful so it helps them in that way. Other than that running can also help children if they are participating in running in athletics in sport activities they reference themselves from things like addiction".

Some athletes believe that starting to run at the early age can help children in many ways. For example Tirunesh Dibaba stated how it is beneficial for children to continue running if they started to run at the young age: "Athletics for young is very important especially in their health and if you start running at the young age it would be good for the kids to proceed in the older age".

Other athletes believe that children need to start training when they are in puberty stage at around 14 to 16 years old, and that everything else is too early. For example, Yetwale Kende commented: "I was playing football early and I started running late. So I think that good athletes start training when they are 14, 15 years old".

Sileshi Sihin declared regarding his opinion about how running is positive if they do it for entertainment while he considers that it is not beneficial for children to start training hard very early: "Running for kids as fun is good. But if they think I will be an athlete I will compete that's not good because growing is getting down if they training very hard. If it is for fun it is nice but after 15 or after 16 years old if they start running to be successful that's good. But before that age I don't think it's good. Maybe just running easily two times a week or something like that. Running without going to school, without anything 2 or 3 times a day and just training, then it is not good". Sileshi Sihin's comment about children training very hard at the early age comes from the awareness of running becoming such a favourable and valuable sport in Ethiopia and his fear that instead of studying children will be pushed to train hard.

Among all the interviewers, only one runner Mekonnen Yimane noticed the importance of allowing children to pursue the running career if they strongly feel an urge to run: "If anyone wants to run any parents should give a chance for them and if anyone wants' to run don't say no, that's not good. If the kids need to run they must run".

According to all elite Ethiopian runners, running establishes positive characteristics for children, therefore, positive social outcomes. The awareness regarding the health and the benefits of the physical education is associated with the autonomous functioning. According to the SDT, intrinsic motivation is the prototype of autonomous activity; when people are intrinsically motivated, they are by definition self-determined (e.g., Deci & Ryan, 2000, 2002). Most of the children in Addis play in the streets and on every available corner. The problem is finding and allowing children to have an adequate playground for them to feel safe and free to play on the terrain that is imagined for them. The professional Ethiopian runners also showed consciousness regarding the emotional wellbeing and self-regulation in terms of the exercise. For instance, SDT differentiates types of behavioural regulation in terms of the degree to which they represent autonomous or self-determined (versus controlled) functioning (e.g., Deci & Ryan, 2000, 2002). Intrinsic type of regulation is the most autonomous form of functioning whereas different types of extrinsic motivation represent more controlled and less autonomous functioning (e.g., Deci & Ryan, 2000, 2002). For Ethiopian runners sport has been positively associated with overcoming life challenges and learning the ways of implementing the tools the athletes learned

while practicing sport in every aspect of their life. The following question looked at what kind of support these runners had early on and why that might be influencing their advice regarding children.

4.3 Economics

In addition to being the oldest independent country in Africa, Ethiopia is one of Africa's poorest nations. Almost two-thirds of its people are illiterate. The economy revolves around agriculture, which in turn relies on rainfall. The gross national income (GNI) per capita in Ethiopia is \$ 91.37 per year, whereas the gross national income per capita in Canada is \$20,789.50 per year (nationmaster.com). Whatever may be the topic of interest regarding Ethiopia; the economic circumstances cannot be skipped or ignored, because Ethiopian people are influenced by its country's economy in their everyday life. The following categories contain very different answers from the Ethiopian elite athletes regarding the financial support and generally economics; therefore, it is interesting to acknowledge their perspectives. The two emerging themes in this category are importance of money and how running changed their life.

4.3.1 Importance of money

Some athletes strongly believe that running for the economic reasons will sooner or later become part of athletes' failure and disappointment as such reasons are not good enough for the person who is involved in sports. SDT emphasizes

humans' natural growth toward positive motivation, however this is thwarted if their basic needs are not fulfilled (e.g., Deci & Ryan, 2000, 2002).

One of these athletes is Haile Gebrselassie whose strong statement is the following: "I don't think. In sport if you think about money you lose everything. If you think that money comes first no way. If you think oh if I win the race I will get this much money. If I become 2nd or 3rd you know if you put you know of course sometimes you can say the stuff like that, but if you give the priority for the money you will be defeated. Believe me before you start the race you are defeated already. Of course that money is important. Everyone wants to have money. Even yourself: ' Why do you walk? Why do you travel around the world? Why did you come here to interview the Ethiopian athletes? ' Maybe one of your top priorities when you're back there [in Canada] is to write something very special or to tell your tour [trip] your successful tour or to your friend or to the magazine or for your school whatever. And the result of that will be money. But your top priority what you're going to do, what you're going to write is what's the most attractive point for my audience or my readers. What gives me more mark, more result. You will earn something out of this interview. If you think the money first and then this thing comes second that's completely wrong. If they think the only thing for running if it is material or financial they lose it".

Haile Gebrselassie commented how if the athlete perceives the monetary remuneration as the main reason for his/her involvement in sports, the athlete will sooner or later be overpowered. That is because the money according to Haile Gebrselassie is important but it cannot become the primary drive for doing

anything in life, otherwise the individual will lose the motivation. According to the SDT three basic psychological needs such as competence, relatedness and autonomy must be satisfied to cultivate well being and health and these needs can be universally applied (e.g., Ryan & Deci, 2000, 2002). However, some may be more salient than others at certain times and will be expressed differently based on time, culture or experience. Based on the answer of Haile Gebrselassie, whereas financial support plays an important role in the life of any human being, it must not become the main reason in doing for instance sport. Thus, intrinsic type of motivation which is the natural, inherent drive to seek out challenges and new possibilities is the one that flourishes and it is a lifelong creative wellspring. In contrast, extrinsic type of motivation which comes from the external sources can become the motivational reason for some time but the concern is whether these contexts will affect whether the motivations are internalized and so integrated into the sense of self (e.g., Ryan & Deci, 2000, 2002).

Mekonnen Yimane also stated how the money is actually not important for him: "The most important thing for me? At this time I don't think it is money, it's not important". Another athlete Tsegaye Kebede commented: "Money is not more must. You know what I want? I want the record, new world record". Mekonnen Yimane in his comments shows strong achievement orientation as his main drive is not the money but the new world record.

However, the majority of runners stated how financial rewards are not why they run, placing it at the very end of their priority list, but still acknowledging it. Sentayehu Ejigu commented pertaining to the importance of

running for economic reasons: "The role of the money is not that big. What you really think much is that you're representing your country so you think about your country and all these national, patriotic feelings keeps you motivated to get many many gold medals. It is not the money itself, but the patriotic sense". Sentayehu's response relates to the broader category of nationalism from the beginning of this section demonstrating the weight that the Ethiopian runner gives to her beloved country and her compatriots. The overlapping of the motives demonstrates the complexity regarding the SDT and its motivational factors. The athlete Sentayehu Ejigu feels both external (e.g., gold medals and monetary rewards) and introjected (e.g., social responsibility towards her compatriots) type of motivation which reinforces the multidimensional concept of extrinsic motivation (e.g., Deci & Ryan, 2000, 2002). Moreover, because Sentayehu Ejigu feels those multiple motives, it is more likely that the social conditions defining one's participation is likely to have a significant effect on the motivational process. Therefore, in order for an athlete to experience psychological well-being or health, basic psychological needs must be satisfied and the autonomy-supportive climate needs to be created (e.g., Deci & Ryan, 2000, 2002).

Another athlete Tekesete Nekatibebbe responded: "First of all it is for the feeling. More feeling is very delight and successful [He runs for the feeling of satisfaction and enjoyment]. Anything you get money anything. First of all I run and if it is a good run I feel good because it is a good run, then follows the money, the running time". This athlete classifies money which is an extrinsic motive as not being as important and the enjoyment in running which is a purely intrinsic

motive to be the most important thing for him. However, he still acknowledges how the money comes later meaning that it is still important. Tekesete Nekatibebe runs for the feeling of satisfaction and enjoyment which is regulated by intrinsic type of motivation and according to the SDT is associated with the personal growth and greater well-being. Moreover, SDT sustains how people who are motivated from within, by interests, curiosity, care, or values allows themselves to carry on passions, creativity, and sustained efforts. Furthermore, Tekesete Nekatibebe stated how the most important thing for him is being successful and winning. After you win you get the money which develops gradually. However, once you have a good running time you get to qualify to be selected for the Ethiopian National Team and then with the good running time you get the chance to go to the World Champions and the Olympics: "It is a good feeling successful me it is the winner at that time. The winner gets the money. So it is gradually developed. It is winners, get the good running time, which gets you to the qualification to be selected for Ethiopians national team and then good running time will allow me to be selected to go to the World Champions and the Olympics. That's what follows". In the responses of Tekesete Nekatibebe there is a strong connection between winning and money. Nevertheless, winning is the most important which bring the Ethiopian athletes the respect from their compatriots, whereas financial rewards is something that follows that success and development. Again external type of motivation is not the major motivational factor although the fulfillments of that type of motivation aim toward outcomes extrinsic to the behaviour itself.

Sileshi Sihin reported that running can bring a great financial stability:

"The finances you know if you get a lot of money it is good. If I have my finance there is no problem. It is good. If you train well you will get good money".

However when asked about the most important reward he gets out of running he answered: "Winning. It is not money. If you win you will be happy". On the other occasion Sileshi commented how his family cannot support him financially: "No, the family no. There's no support because they don't have a chance to support us [He means him and his wife Tirunesh Dibaba]. If they have they would. You know our families are not rich so it's not possible to support us. I am just trying by myself". While stating that the money gives you him a certain security in life, Sileshi Sihin clearly acknowledges how the happiness comes from the winnings and not from the financial rewards which supports intrinsic type of motivation.

Meselech Melkamu acknowledged how financial support is not the most important thing she has and how she already has the financial security which she can redouble by investing her money: "The financial thing is one reason that I mentioned. The economical stability is one reason but I don't rate it as a primer reason for my running because with the money I've already got I can do any business which can make other money [with the money she already has she can earn other money]. But what I rate is the responsibility that the people have put on me so I need to work hard especially for sake of the people of Ethiopia. Not for the money, because with the money I've already got I can do anything and make even more money. But my interest is not that". This athlete recognizes the social responsibility while running for her compatriots, showing introjected type of

motivation such as consciousness about her being a runner whose compatriots depend upon her running and respecting her peoples' affection. However, the extrinsic type of motivation is also present because this athlete acknowledges how now she has the money that she can invest in anything, but before she did not have the money and although it is not her primer reason it is still one of the reasons she recognizes.

Yetwale Kende was the only athlete who stated how the money and the fame are the two most important things for him while running: "It's the strength of the athlete that determinates the reward, but yeah the reward is in terms of money and fame. Would be good face especially when you are into athletics I run for the money because later you start thinking about the medals the prices and all that to run for your country; then you go beyond yourself". The only athlete whose primer type of motivation is extrinsic is Yetwale Kende, whose motivation is control orientated in which the focus is on rewards, gains, and approval.

In responses of Tekesete Nekatibebbe regarding the importance of the financial reward, he commented how first of all he runs for the feeling and how the money comes later as the consequence of the good running times and selection for the Ethiopian National team up to the Olympic Games. Another athlete Yetwale Kende stated that the money and the fame are the two most important things for him. Both of these two male runners consider the finances as important. On the other hand, the female athlete Meselech Melkamu commented how she already has the financial security, nevertheless, it was more important at least in the beginning when she did not have any financial support but it became less

important after she have got enough money. These answers show no difference between the men and women who responded to whether money was important. It seems that the answer from Meselech Melkamu shows how the financial support is important at the beginning which is similar to the answers from the study done with the Kenyan female athletes. According to Pitsiladis (2007), in a survey of 250 elite Kenyan female athletes between the ages of 12 and 50 that was done in 2003, 49.2% female runners stated that their primary motivation for running was money. In the African continent, the non independence of the women, women's constant reliance on the men, and the fact that the females still cannot inherit the land or the goods in confront to the males who are the only ones who can inherit anything from their families, may be one of the reasons of a different outlook that the females have regarding the importance of the financial rewards. In contrast, the response from the male athlete Yetwale Kende in which he clearly states that the financial rewards are important as becoming famous, supports no difference between the male and the female point of view when it comes to the Ethiopian elite long distance runners.

One of the theme that emerged in this category is how running changed their lives.

4.3.2 How running changed their lives

Ethiopian runners have not stated the importance of the financial rewards but expressed gratitude and acknowledge how running has changed their lives.

Tsegaye Kebede is an athlete who grew up as the fifth out of thirteen children and his early years were marked by extreme poverty. He ate one meal a day and had to work every day to earn around 2.50 birr (around \$ 0.25) for the meal, by collecting firewood to sell and herded livestock to supplement his father's earnings. When talking about the rewards he gets from running Tsegaye commented: "You know before I had nothing. Nobody had [he means his family]. Now I have a car I bought a house so that I'm changing myself and my parents. My parents before they have nothing. Nobody has. Nobody has anything, no money, no food but now I changed my life after that I changed my parents' life. Also we are happy we get lot of what we want. So I have changed my life very much. First one is for changing your life. And to call my country in the world myself for that I run".

Teakesete Nekatibebe stated that it is common for all humans to earn the money in order to change your life. As he explained, the running is his job and as such will help him to earn some money to be able to invest the money in some marketing or something else: "I am a human being so all human being think it is successful and get money. That money and change the life. At that time my job now is athletics. Now I run every long time it's not run. So it's saving money and invest something marketing or a lot of other things".

Another runner Tirunesh Dibaba accredited how running has changed her life: "Success for me is life athletics changed, running changed my life. That is great success for me".

Chala Dechase explained what exactly did running changed his life: "After I got the money I bought for my family a house I bought my family ox you know the animals for the farm I bought myself a place where I plan to build a house so I am in a good position".

Meselech Melkamu stated the following: "I put it in two aspects. The first one is the love of the people, love of my county's people; the fame and everything as an outcome from my running. The second is economically; I've been very busy and generally I can say that running has changed my life".

Considering that the Western studies regarding runners have been mostly conducted in the USA (e.g., Ogles & Masters, 2000; Hammermeister & Burton, 2004; Deaner, 2006), the way that running impacted lives of the USA runners in confront to the Ethiopian runners is huge. That is, because Ethiopia is in the top 20 poorest countries in the world (e.g., Jarvie, 2007), it is not surprising that everything starting from the necessary equipment, physical and psychological preparation, nutrition or any other available resource for training and running is way more accessible in any Western country. Nevertheless, Ethiopian population has a flare of enthusiasm and radiance that is exceptional. In other words, no matter the economical, political, social or any other crisis in Ethiopia, the fact is that I never saw so many smiley faces in any Western country that I have visited or lived in.

Chapter 5

General Discussion Summary

The purpose of this study was to gain insight into the motivational influences on elite Ethiopian long-distance runners with the SDT as the theoretical framework. As Ryan & Deci (2000, 2002) suggested the SDT attempts to specify the basic motivational, developmental, psychosocial, and phenomenological foundation for self-organized and socially integrated behaviour (e.g., Ryan & Deci, 1985, 2000, 2002). The semi-structured interviews were used in this study which allowed us to expand our knowledge regarding the motivation of the long distance runners. Moreover, with the pre-set types of question based on the SDT, the semi structured interviews had the open ended responses which allowed us to gain insight into the Ethiopian runners' world, their careers and views of success. SDT hypothesizes that sometimes people act out of their deepest unconditional and development oriented motives and needs (intrinsic type of motivation), and sometimes people act out of pressure, guilt or compulsion (extrinsic type of motivation).

The results of this study provide insight toward the type of motivation of the participants, showing both intrinsic and extrinsic type of motivation in the responses of the Ethiopian athletes. For instance, certain Ethiopian long distance runners experienced pure joy and enjoyment in running while others experienced a very high sense of responsibility and duty to give something back to their beloved country. Also, there is a strong sense of relatedness as well as

belongingness that these athletes showed, due to the fact that in Ethiopia there is a strong sense of collectivism. Moreover, Ethiopian society is one in which people are integrated into strong, cohesive in-groups, often extended families which continue protecting them in exchange for unquestioning loyalty (e.g., Levine, 1974). Ethiopian runners live together, train together, share meals together as they are focused on community and society, and seek to give priority to group benefits over individual rights. When it comes to the extrinsic types of motivation, Ethiopian runners show different levels of autonomy as well as a different type of locus of causality in their responses.

According to Ryan and Deci (2000), extrinsic type of motivation is divided into three types; external (e.g., to get awards or avoid punishments), introjected (e.g., to avoid self-imposed guilt or anxiety), and identified (e.g., which is consistent with personal values) (e.g., Ryan & Deci, 2000). However, the three types of extrinsic motivation vary in terms of locus of causality (e.g., whether the behaviour is initiated and controlled by internal versus external sources) and the extent to which the behaviour is regulated autonomously (e.g., the degree to which action emanates from the self) (e.g., Deci & Ryan, 1985; Ryan & Deci, 2000, 2002). The data suggest that the majority of the athletes feel intrinsic and integrated types of motivation. As one of the three types of extrinsic motivation, integrated motivation is the most autonomous and least controlling type of regulation (e.g., Ryan & Deci, 2000).

According to Deci & Ryan (1991), sometimes the athletes feel more extrinsically motivated while engaged in sports. One of the possible reasons why

elite athletes may feel high levels of extrinsic motivation may be the social environment where praise and rewards such as money may be substituted for enjoyment and pleasure. From the responses of the Ethiopian runners, they are not experiencing fame and rewards the same way that the North American athletes do in terms of substituting the enjoyment with the rewards. One of the reasons for that may be because the Ethiopian athletes are still able to experience the enjoyment and pleasure because they are doing something good for themselves and for their country, feeling important and liberated while training in the woods. Moreover, because the people in Ethiopia do not bother their famous athletes in the same way they do in North America. In Ethiopia they leave them alone although they still hold them up as powerful role models. Interestingly the famous athletes know they are role models to the rest of their compatriots, but they are not constantly praised and rewarded the way athletes are in North America. Therefore, it may be one of the reasons why the Ethiopian athletes are able to retain a more integrated motivational approach.

Various researches acknowledged how autonomous motives in sport are more positive because they are volitional, while controlling motives are more negative because they are non-self-determined. In the study done by Chantal, Guay, Dobрева-Martinova, & Vallerand (1996), for instance, motivation of the Bulgarian elite athletes in relationship with performance was assessed. Results showed that, in comparison with less successful athletes, the best performing athletes exhibited higher levels of non-self-determined types of motivation. Specifically, the best performing athletes reported external rewards and feelings

of obligation and pressure as their primary source of motivation more than less successful athletes. The Ethiopian athletes do not speak about having any kind of obligations and pressure, but, instead, comment about responsibility and how the people "need" them to show a more positive image of Ethiopia in the world. The answers of the Ethiopian athletes seem to be a more positive, integrated type of regulation compared to the Bulgarian elite athletes who seemed to experience similar influences as purely external. Relatively few studies have considered athletes of this calibre, however, so additional research is necessary.

Nevertheless, some of the athletes also seemed to feel some different types of external motivation. For example, the responses of some of the Ethiopian long distance runners showed a strong sense of responsibility towards their country. The athletes expressed very firm opinions regarding Ethiopia and its reputation in the world. As proposed in SDT, the sense of responsibility that the Ethiopian runners feel while representing their flag colours in the world might be seen as representative of introjected motivation. However, the athletes expressed a very forceful appreciation towards their country of origin and a sense of duty that these athletes experienced that seems to correspond better to the idea of integrated regulation. For instance, Ethiopian runners experience very strong emotions while acknowledging the fact that they are the Ethiopian runners (integrated type of motivation), which is different from a strong sense of obligation towards their country of origin (introjected type of motivation). That is, because Ethiopian culture differs from the Western culture, Ethiopian athletes view responsibility as something positive and autonomous, rather than something more controlling and

less autonomous. In the study of French-Canadian competitive and recreational athletes, Fortier, Vallerand, Brière, & Provencher (1995) studied a relationship between competitive and recreational sport structures including three types of extrinsic motivation, (external, introjected, and identified regulation), and amotivation. The results showed how competitive athletes showed more identified regulation than recreational athletes. The authors suggested that one of the reasons for that may be because competitive athletes may be more used to identifying with and accepting their choice to participate in their sport as they are usually more committed. Therefore, the competitive athletes may be more identified because of their choice to invest in demanding sport activities. In comparison, Ethiopian athletes mostly showed integrated type of regulation but they also showed identification with their choice to participate in running, as demonstrated by their personal goals, as well as with responsibility to run for their country and opportunity they have to run, thus, what is possibly "controlling" for the French-Canadian competitive athletes was not ever mentioned by the Ethiopian athletes.

As Deci & Ryan (2000) stated, in a collectivist culture, people believe and act according to the group norms, therefore, feeling relatedness and autonomy as they have fully internalized the collectivistic values of their culture, such in the case of the Ethiopian runners. For instance, Chirkov, Ryan, Kim, & Kaplan (2003), examined how the concept of autonomy can be differentiated from the concepts of individualism and collectivism across four nations; South Korea, Russia, Turkey, and U.S. The authors examined samples from four different cultures for the fact that they vary from each other in their emphasis on vertical

versus horizontal and individualistic versus collectivistic practices. According to Triandis (1997), the horizontal/vertical dimension practices refer to norms and practices which support equality of people versus hierarchical social relations. Consequently, the individualism/collectivism refers to needs and norms of the individual's goals versus collective goals (e.g., Triandis 1997). The hypothesis was that individuals from different cultures internalize different cultural practices; the relative autonomy of individuals' motivation predicts well-being in all four nations, and horizontal practices are more readily internalized than vertical practices across all samples (e.g., Chirkov, Ryan, Kim, & Kaplan, 2003). In the case of the Ethiopian runners, their responses show a high level of integration of the horizontal dimension which supports equality of people such as, for instance, helping the people, being a role model and having collective goals.

In the study of Grouzet, Ahuvia, Kim, Ryan, Schmuck, Kasser, Dols, Lau, Saunders, & Sheldon, (2005), similarities and differences in the structure of goal content across people from fifteen different cultures was examined. Results showed how the goal content was quite similar in wealthier and poorer nations, with some slight cross-cultural variations. Nevertheless, the financial success had a less extrinsic and less physical character in the poorer cultures than in the wealthier cultures. Specifically, financial success was further from hedonism and closer to safety and physical health goals in the poorer cultures than in the wealthier cultures. Moreover, the compatibilities of the clusters defining each end of the self-transcendent versus physical dimensions were somewhat weaker in the poorer cultures than in the wealthier cultures (e.g., Grouzet, Ahuvia, Kim, Ryan,

Schmuck, Kasser, Dols, Lau, Saunders, & Sheldon, 2005). From the responses of the Ethiopian athletes, the financial success is less extrinsic for the athletes, as showed in the study of Grouzet et al., (2005), which may be because the extremes are just less well defined in poorer cultures. There is evidence that the financial goals are important only until the athletes have "enough" money (generally for houses for themselves and their families) then they say that further financial reward is not important, except that it might help them help other people through setting up "companies", following the example of their role model, Haile Gebrselassie.

In terms of the gender difference, it is hard to access the difference between genders considering the disproportionate number of male (7) and the female (3) participants. However, both male and female participants have responded similarly to most of the questions. The only difference between the males and females was in the females' responses of the reason for running. All three female athletes responded that the reason they run is for the love of the people, while males responded slightly different, commenting that the reason why they run is to win and show a diverse picture of Ethiopia in the world or for the satisfaction and pleasure. However, there were no other gender based differences that could be identified with such a small number of athletes.

The data also showed that most of the athletes are process oriented as the runners are concerned with the training and competitions, as well as with how to prepare themselves better to achieve a world record and their best personal running times. However, the outcome is the result of the process orientation

because the reason why runners are concentrating on the training and competitions is because their ultimate goal is to have the best running time ever, and to break the world record. Some of the answers showed a very high achievement orientation because the runners strive for excellence, emphasizing competitions and wanting to outperform their role models. Moreover, the complexity of motivation was present while the runners always feel intrinsic motivation and the confidence motivation because they perceive themselves as good at what they do, however, runners became more motivated once they became more successful and the range of motives changed as the motivation after success increases. Specifically, once the runners became successful, they started feeling more of an integrated type of motivation. One of the reasons is that at that point the runners start having support from their families and their compatriots who now know who they are, the runner feels a social responsibility to give his/her family, country, and compatriots something in return. Most of all, the runners showed integrated type of motivation because the runners assimilate their values, their goals and themselves with their country, their flag, and the responsibility towards their compatriots or Ethiopia itself. Integrated type of motivation is a combination of a strong and stable self-esteem which is a part of intrinsic motivation and more internalization (e.g., Deci and Ryan, 2000, 2002).

In terms of self-concordance, Ethiopian athletes believe that they pursue their life goals with a sense that they express their choices and are not controlled by external forces. For instance, on the questions regarding who chooses what type of training they do, all the athletes who currently have a coach responded

their coach does, finding no objection to that. Moreover, all the runners prefer training in groups and they deeply appreciate the advice and suggestions from their coaches, whether it is their current coach or the one they worked with when running for the National team. The reasons Ethiopian runners have that perception is the fact that the Ethiopian culture differs from the Western culture in their understanding of what obligation versus free choice is. Ethiopian athletes, for instance, accept the external forces as a part of the system which they appreciate, therefore, for them that external factor becomes somewhat internal or something they do not think to comment on or object to once it becomes accepted like that. They are simply satisfied with what they have in their country, rarely criticizing and mostly hoping for some more improvement and development. Self-determination theory defines goals as self-concordant when they are pursued because of intrinsic or identified types of motivation (e.g., Deci & Ryan, 1985). In the case of the Ethiopian runners, for example, some of them did express that the reasons for running were based strictly on satisfaction and contentment (intrinsic type of motivation) or because achieving results will open some future career opportunities (identified type of motivation). Ethiopian athletes do not separate the outcomes of the activity, from the performance itself, but they perceive the prizes, rewards, and medals not as separable outcomes from getting, for instance, the running times they want to achieve.

According to the SDT, the innate psychological needs are most likely to be fulfilled in social contexts (e.g., Deci & Ryan, 2000). As Deci & Ryan (2000) pointed out, individuals feel the fulfillment of basic psychological needs, such as

choices made deliberately, support from important others and connection to them, thus, they experience psychological well-being in a positive environment. The Ethiopian athletes believe that they are making their own choices and that they have support. Nevertheless, in their responses, Ethiopian athletes stated how they all did not have a support from their families when they started their running careers. However, they started having support from their families once they showed some good results in their running. The connectedness is very pronounced in Ethiopian culture as Ethiopia is a collectivistic country, whose standpoint relies on working together as a country and aiming for a universal harmony.

As Deci and Ryan (2000) suggested, as Ethiopian runners accept the regulation of non-spontaneous behaviours as their own, they are developing a stronger sense of self and become more internally motivated for those behaviours, which in turn results in perceiving themselves to be more competent (e.g., Deci and Ryan, 2000). In other words, the difficulty of the Ethiopian runners endurance training and hard competitions faded away somewhat after they accepted that as a part of their running careers, therefore, the runners become less concerned about their competitors or at how many great athletes they are competing against, because their competence and experience increased. The method used in this study, the natural environment in which the interviews were realized, and the focus to determine the meaning attached to each participants' answer, their culture and customs allowed me to gain unique and authentic responses. Consequently, because individuals from different cultures internalize different cultural practices,

this study allowed me to learn more not just about the Ethiopian long distance runners but also about their cultural beliefs, behaviours, and customs.

5.1 Limitations and future directions

This type of study was uncertain, adventurous and unpredictable because no matter the preparation prior to going to Ethiopia, I did not know what exactly would happen. Travelling to a country that is a part of another continent, like Ethiopia with its unique and exclusive customs and traditions carries the risk of unreliability and ambiguity. Moreover, assembling the data collection in the field, in a country in which time is seen as something undefinable and having just two weeks for the data collection, makes it even more uncertain as I did not actually know what would emerge from the data. Essentially, the time limit, the availability of the runners and their accessibility, the translation issues, as well as the skills of the researcher as the instrument of this work determined the quality of the data collected. Nevertheless, my results are based on the individual answers of each Ethiopian long distance runner and his/her interpretations of what they know, as I believe that what they say is what they know. The limitation is the amount of contacts I have had with the runners because I had just one interview with each athlete, sometimes translated through various available translators whose views and understanding of the questions they were translating were unknown to me. Therefore, I believe that if I had more time and chance to interview the runners more than once, the possibility is that the interpretation of their answers would be somewhat better. Even so, the data collection of this

research offers the reader of this study the possibility to develop his/her own opinion, imagination, and beliefs based on the responses from the interviews.

A strength of the study was the inclusion of the individual's emotional side, past experiences, and his/her meanings in understanding his/her motivation for running. Specifically, the different individual outlook of each Ethiopian runner allowed us to gain insight into the runner's interpretation of his/her own experiences. As a consequence, we discovered and understood the truth of Ethiopian runner's motivational factors. There is a need to acknowledge that because the interview guide of this study was based on the SDT (e.g., Deci & Ryan, 1985; Ryan & Deci, 2000, 2002) a weakness was that the theoretical approach and hypotheses might have little meaning for the Ethiopian participants whose motivation in running was investigated. In addition, upon deciding about the appropriate theoretical framework we intended to use for the type of question we were interested in, we used the interview guide based on the SDT as a specific motivational theory to ask the Ethiopian runners about their motivation for running. As Glaser and Strauss (1967) explained the grounded theory contradicts the traditional model of research, where the researcher chooses a theoretical framework, and only then applies this model to the studied phenomenon (e.g., Glaser & Strauss, 1967). Furthermore, in order for the theory to be valid, the theory should be based on the participant's view, not only on the theoretical literature. Further studies could explore the additional motivational factors in depth without applying the theoretical framework but by using the grounded theory.

The language was also one of the barriers. The official Ethiopian language is Amharic, and because not all the Ethiopian long distance runners speak English, sometimes the use of an interpreter or friend or relative who acted as an interpreter was necessary. Other times, the runner would suggest not using the help of another person who speaks English because of his/her belief that he/she understands and speaks good English. When using a translator there was a possibility that the question was not understood or translated correctly to the runner. Although great attention was directed towards each participant while making sure that there was enough time for participants to ask questions or to seek for an explanation, there is a possibility that some questions and meanings were misinterpreted. Another limitation is in terms of the generalizability of the results. The results from this study are applied just to the elite Ethiopian runners and not all long distance runners in the world. Further studies could explore the motivation of the long distance runners from Kenya and other African countries which have the very best long distance running results in the world.

Overall, the benefits of this study outweigh the limitations as the research provides insight into the Ethiopian distance runners' motivation. For instance, previous literature about African runners is very limited. Previous studies about African runners have looked at the advantages of living at altitude, body shapes and differences in Achilles tendon (e.g., Hamilton, 2000), others looked at favourable genetic endowment (e.g., Bosch et al., 1990; Coetzer, Noakes & Sanders, 1993; Saltin et al., 1995; Weston, Mbambo & Myburgh, 2000), advantageous environmental conditions like being born and raised at the altitude

(e.g., Saltin, 1996; Schmidt, Heinicke & Rojas, 2002), and running to and from school each day (e.g., Saltin, 1996; Saltin, Larsen & Terrados, 1995). To our knowledge there has never been a study that examined the motivation of the Ethiopian long distance runners. Further research could expand the research by looking more in depth into the one specific motivational factor as well as investigating the motivation of the less elite Ethiopian long distance runners. Considering that as the runners from this study became more motivated once they became more successful, it would also be interesting to investigate the motivational factors of the Ethiopian long distance runners that are just beginning.

5.2 Conclusion

Ethiopian long distance runners hold the most world records in the world. Their predominance in the running world was the reason for studying the motivation of these extraordinarily talented runners. More than the talent, effort, sacrifice and endurance, these runners have an incredible spirit. The results of this study based on the SDT framework allowed us to comprehend different types of motivation of Ethiopian long distance runners and to interpret our results. The reason why it was important to study Ethiopian long distance runners' meanings and experiences in such a way is because as Douglas (1976) stated, direct experiences are the way that we come to know the truth (e.g., Douglas, 1976). However, because the conduct of the research cannot be removed from its context, this study tried to look at the motivation for running of this particular ethnic group while trying to see and comprehend their reality through their lenses.

Ethiopian distinctive culture, its social settings, and relationship with other people was something we emphasized while interpreting the data through the dialectical process which allowed us to gain insight into the more informed and sophisticated understanding of their social world.

Ethiopian runners are truly inspirational. No matter their country is listed as one of the poorest countries in the world, no matter the limited equipment, the modest and scarce opportunities they have, they are very strong in will. The motivation the Ethiopian athletes have is based on their belief that there will always be an opportunity to improve their towns, their country and the world. That's what their motivation is. This can be described as an integrated motivation based on a sense of responsibility, and not obligation, to support their country. As Alfred Lord Tennyson's in his *Ulysses* stated: "To strive, to seek, to find, and not to yield", Ethiopian athletes are pushing onward determined to go on no matter what.

We need to take into account that other people's feelings, thoughts, and intentions cannot be observed, as well as the situations or actions happened in the past. Therefore, in order to understand various people who have diverse motivation, we asked questions. That is how we tried to enter into the Ethiopian runner's perspectives. The assumption is that perspective is meaningful, predictable, and it can be explicitly made. However, there are a myriad of ways in which the motivation of the runners can be approached and studied. What I strived for was to increase the awareness and the acceptance of different ideas and worldviews that Ethiopian runners shared with us. Specifically, in order to

interpret the meaning of the Ethiopian runners' responses, we needed to take into account the social and political concept of running within the Ethiopian culture. In conclusion, then, by understanding the motivational factors of various male and female Ethiopian long distance runners, we shall become able to appreciate their diversities and to increase collective knowledge.

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Appendix A
ORAL CONSENT SCRIPT

To be read by researcher and orally acknowledged by participant using audio-
recording.

STUDY TITLE: Exploratory Study of Motivational Factors of Male and Female
Ethiopian Long Distance Runners.

INVESTIGATOR: Sanja Bućan

SUPERVISOR: Dr. Wendy Rodgers

CO-INVESTIGATOR: Dr. Jim Denison

BACKGROUND AND PURPOSE: My name is Sanja Bućan and I am a second
year graduate student at the University of Alberta in Edmonton, Canada. With the
help of Dr. Wendy Rodgers, a professor of sport psychology, and Dr. Jim
Denison, a professor of coach education and the author of Haile Gebrselassie's
biography, both from the University of Alberta, I am conducting an interview
research study in order to understand the motivational factors of male and female
Ethiopian long distance runners. As an Ethiopian National team runner you are in
a position to provide me with insight into the situation, and I would appreciate it if
I could interview you.

PROCEDURES: If you agree to participate in my research, I will ask you
questions about how you started running, what is it that attracted you to running,

about your relationship with your teammates, and a couple of other questions regarding your running career. The interview will take approximately an hour of your time. With your permission, I will audiotape the interview only for the purposes of accurately transcribing the conversation. The audio recordings will be stored securely in our locked office at the University of Alberta, in Canada for five years, after which they will be destroyed. We will store the transcripts (the typed out interviews) for 5 years following publication of the results of this research project. Then they will be destroyed. All the information you provide will be kept confidential. Only my supervisor, Dr. Rodgers, Dr. Denison and I will have access to the audio recordings and transcripts. Your participation in this study is completely voluntary. You may decline to answer any questions or to quit the interview at any time simply by telling me your wish.

CONFIDENTIALITY AND RISK: There is some risk involved, for example, because you are an elite runner there is a possibility that someone reading the research report might recognize you because you are well known to other runners and running audiences. Therefore, there is an opportunity for you to be acknowledged and openly cited and quoted in my paper. In this case, I would use your real name and attribute specific quotations to you. Or, you may choose pseudonyms to be used to protect your privacy and confidentiality. In this case, I would use a fake name and never mention your real name in any reports I write. Every effort to minimize your identity in your quotes will be made but a small chance of your identity being discovered still remains given that you are well

known. You can choose if you would like me to use your real name or if you would like me to use a fake name to disguise your identity.

WITHDRAWAL OF PARTICIPATION: You may withdraw at any time during the interview and you may skip questions you would prefer not to answer. Your agreement to participate in my study will be audio recorded as an oral form of consent.

COSTS BENEFITS TO YOU: There are no direct costs involved with participation, although you might miss an hour of your free time. There are also no direct benefits to you. However, if you chose to participate in my study, you may help to provide an understanding of the motivational factors of male and female Ethiopian long distance runners. My final report will be presented as my Master's Thesis and published in an academic journal, and will help to bring greater attention to the issues facing Ethiopian runner's motivation.

REQUEST FOR MORE INFORMATION: If you have any questions about this research, please ask me now. If you have questions at a later time, you can contact me or my faculty supervisor by phone, email, or address - whatever is most appropriate for you. Also, if you wish to read the final results, you may leave your contact information to me; preferably your email address and I can email you my study results.

I can be reached at +1(780) 492-7424 or sanja@ualberta.ca. My supervisor, Dr. Wendy Rodgers of the Faculty of Physical Education and Recreation at the University of Alberta can also be reached as a reference for my research at +1(780) 492-2677 or wendy.rodgers@ualberta.ca. If you have questions about the rights of participants in research, please contact the Physical Education and Recreation Research Ethics Board Chair, Dr. Kelvin Jones at +1(780) 492-0650. Dr Jones accepts calls as well.

SIGNATURE: There will be no signature. Oral consent and the participant's explicit wishes regarding open citation or masked identity will be recorded.

Appendix B

INTERVIEW GUIDE

GOALS, TRAINING, AND RACES

- What are your goals for this year?
- What are your career goals as an athlete?
- What do you think you will do for a career when you finish running?
- Which are the races that you are preparing for at this moment?
- How do you select which races to run?

Probes:

- o Do you choose which races you do?
- Do you personally get to choose over what types of training activities you do?
- Do you face any situations as an athlete when you do not get any choices?

Probes:

- o Can you tell me about these situations?
- Do you prefer to have choices or prefer to being told what to do?

Probes:

- o How do you respond to 'lack of choice' (not having a choice)?

RUNNING STARTS

Second, I'd like to get a sense about your childhood and how you got involved in running:

- Do you remember when you first started to run?

Probes:

- o Were you involved in any other sports? Why did you choose running?
 - o What did you like about running?
- Were any other members of your family or your childhood friends' runners?
- Did these people have any influence on you when you started running?
- If yes, what was their influence?

Probes:

- o Was there a particularly important person who helped you get involved in running?
 - o How did this person help?

COMPETITIVE RUNNING

- When did you start running competitively or professionally?
- For example, when did you start to race against other runners, and to participate in the running context?
- When did you realize that you could have a career as an elite runner?

Probes:

- o What influenced your decision to run competitively (professionally)?

THE NATIONAL TEAM

- Why do you run for the national team?
- What are the best parts/most enjoyable aspects of being on the Ethiopian National Running team?
- What are the least enjoyable aspects of being on the Ethiopian National Running team?
- Can you tell me more about who helps you the most while preparing for the races?

Probes:

- For example, if it is your family (teammates, technicians etc.), can you tell me more about how they help you?
 - What else helps you prepare for your races?
- Can you tell me more about your relationship with your teammates?

Probes:

- For example, do you help each other during the workouts?
 - Do you hang out outside of the stadium?
- How would you describe your relationship with your coach?

OTHER PEOPLE

- Do you think other people look up to you? For example, do you see yourself as a good example (role model, someone worth imitating) for other people – such as children, other athletes, or other people in your community?

Probes:

- o If yes, what do you think are your responsibilities to these people?
- o Does being a (role model) motivate you in any way?
- Do you identify or look up to any other athletes?

Probes:

- o Have these athletes influenced your career, or motivated you, in any way?
- o Can you please explain in what ways?

ABOUT YOURSELF

Now I would like to ask you about how you see yourself in the running world.

- Can you please tell me more about how you see yourself as a runner?
- What is your definition of ‘successful’ for yourself?
- What does it mean to you to be successful?

Probes:

- o Do you base it purely on performances, or do you consider any other aspects?

FRIENDS/FAMILY

Now I would like to ask you a little bit about what your family/friends think about your running.

- Does your family support you in your running?
- How about your friends?
- How do they feel about your competitions outside of Ethiopia?

- What do your friends think about you choosing a running career?

TRAVEL

Can you please tell me about some trips you have taken?

- What is it like to travel for competition?
- What are the most enjoyable aspects of travelling to compete?
- What are the most challenging aspects of travelling to compete?

REWARDS

- To you, what are the most important rewards you get from running?
 - o What about ‘winning’?
 - o Is it the most important reward?
 - o What about the prizes or other things that happen when you win a race?
 - o How important are those things for motivating you to keep running?
- Can you tell me about what makes you the happiest after you’ve won the race?
- How important are financial rewards for your motivation to keep running?

COMMUNITY CONTRIBUTION

Now I would like to ask you about your community and helping your Ethiopian people.

- What can you tell me about your contribution to Ethiopia?

Probes:

- o What do you think about the importance of running for your nation?
- o Does running allow you to make a contribution to your country that you wouldn't otherwise make?
- o Does running allow you to make a contribution to your community?
- o If yes, can you please explain how do you contribute to your community?
- o How do you contribute to your country?
- o Does it make you feel good about yourself to make a contribution to the community?
- o What does it mean for you to be loved and appreciated by Ethiopian people?
- Does running can help children in any way?

Probe:

- o In what way can running help children?

Is there anything else, and other question or objective that I did not touch upon and that you want to add?

