

THE RELATIONSHIP BETWEEN CHRISTIAN BELIEFS
AND MORAL BEHAVIOUR AMONG SECONDARY SCHOOL
BASKETBALL PLAYERS

ACCEPTED

FACULTY OF GRADUATE STUDIES

By

Greg Gidman

B.Sc., Houghton College, 1987

DEAN

DATE

A Thesis Submitted in Partial Fulfillment of the
Requirements for the Degree of

MASTER OF ARTS

in the Faculty of Education

We accept this thesis as conforming to the required standard

Dr. H. David Turkington, Supervisor (School of Physical Education)

Dr. G. Carr, Departmental Member (School of Physical Education)

Dr. M. Uhlemann, Outside Member (Department of Psychological Foundations)

Dr. B. Harvey, External Examiner (Department of Psychological Foundations)

© GREG GIDMAN, 1992

University of Victoria

All rights reserved. Thesis may not be reproduced in whole or in part, by photocopy or other means, without the permission of the author.

ABSTRACT

The purpose of the study was twofold: first, it compared the morality levels of senior boys basketball players attending Christian secondary schools with senior boys basketball players attending public secondary schools, as reflected by their attitudes toward keeping the rules and principles of fair play in the game of basketball; second, it compared morality levels of senior boys basketball players who have strong Christian beliefs with senior boys basketball players who have relatively weak Christian beliefs.

Six public secondary schools' senior boys basketball teams and five private Christian schools' senior boys basketball teams were selected from Greater Victoria and the lower mainland region of British Columbia. In total, there were 50 subjects from the public schools and 54 subjects from the Christian schools.

Data collection was obtained through the administration of two questionnaires. The Heinila (1974) adapted questionnaire was used to measure athletes' moral behaviour and the Shepherd Scale (Basset et al., 1981) was used to measure Christian belief.

When comparing responses of players attending Christian schools and public schools using the Heinila (1974) adapted questionnaire, no significant difference was found ($p > .05$). As expected when comparing Christian school and public school athlete's scores using the Shepherd Scale, a significant difference of $p < .001$ was found. These findings suggest that moral behaviour and moral reasoning in competitive sport are not superior among Christian school athletes as compared to public school athletes.

Two tests were conducted in order to compare the subjects with strong Christian beliefs and those subjects with relatively weak Christian beliefs. First, those scoring in the top and bottom 50% of the Shepherd Scale were compared using the Heinila (1974) adapted questionnaire scores and no significant difference was found ($p > .05$). A second test was conducted to compare subjects who scored in the top and bottom 25% of the

Shepherd Scale. No significant difference was found ($p > .05$). These findings suggest that Christians, as measured by the Shepherd Scale, do not necessarily demonstrate higher moral behaviour in competitive sport.

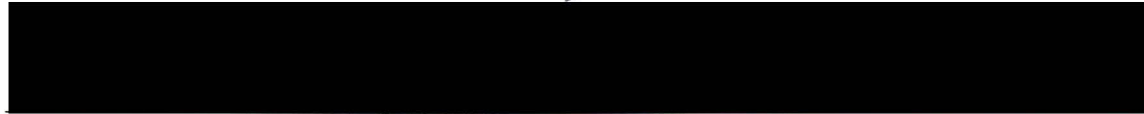
Examiners:



Dr. H. David Turkington, Supervisor (School of Physical Education)



Dr. G. Carr, Departmental Member (School of Physical Education)



Dr. M. Uhlemann, Outside Member (Department of Psychological Foundations)



Dr. B. Harvey, External Examiner (Department of Psychological Foundations)

TABLE OF CONTENTS

Abstract.....	ii
Table of Contents.....	v
List of Tables	vii
Acknowledgements	viii
Dedication	ix
Chapter 1: INTRODUCTION.....	1
Purpose.....	5
Definitions.....	5
Hypotheses.....	6
Delimitations	7
Limitations	7
Chapter 2: REVIEW OF LITERATURE	8
Morality in Sport	8
Social Learning Theory	10
Cognitive-Developmental Theory	12
Social Learning and the Athlete.....	15
Cognitive-Developmental Theory and the Athlete	17
Sport as a Reflection of Society	18
The Commission for Fair Play: A Starting Place	24
Fair Play: Equity and Responsibility	24
Christianity and Sport.....	26
The Christian Athletes' Attitude	27
Christian Education and the Aims of the Christian School	28
Influences of Religious Belief and Christian Education on the Student.....	31
The Authenticity of Christianity is Questioned When Differences are Not Witnessed	34

Chapter 3: RESEARCH METHODS.....	37
Selection of Subjects.....	37
The Instruments	38
Heinila (1974) adapted	38
Shepherd Scale (1981)	39
Data Collection.....	39
Analysis of the Data.....	40
 Chapter 4: RESULTS AND DISCUSSION	 41
 Chapter 5: SUMMARY, CONCLUSIONS AND RECOMMENDATIONS	 48
Summary	48
Conclusions.....	49
Recommendations for the Christian School and Christian Athlete in order to Achieve Consistency Between Biblical Teaching and Christian Lifestyle.....	51
 REFERENCES.....	 52
 APPENDICES	
Appendix A: Heinila (1974) adapted.....	60
Appendix B: The Shepherd Scale	65

LIST OF TABLES

vii

Table 1:	Mean Score Differences Between Christian School and Public School Senior Boys Basketball Players When Compared Using the Heinila (1974) Adapted Questionnaire	42
Table 2:	Mean Score Differences Between Christian School and Public School Senior Boys Basketball Players When Compared Using the Shepherd Scale.....	42
Table 3:	Mean Score Differences Among Senior Boys Basketball Players With the 52 Highest (Top 50%) and the 52 Lowest (Bottom 50%) Scores on the Shepherd Scale When Measured Using the Heinila (1974) Adapted Questionnaire	45
Table 4:	Mean Score Differences Among Senior Boys Basketball Players With the 26 Highest (Top 25%) and the 26 Lowest (Bottom 25%) Scores on the Shepherd Scale When Measured Using the Heinila (1974) Adapted Questionnaire	45

ACKNOWLEDGEMENTS

I would like to thank my committee for direction, guidance and support. Professor Uhlemann was a great help in leading me to the issues that needed to be addressed; Professor Carr was extremely helpful as he patiently guided me in the development of the Literature Review; and Professor Turkington was a source of strength and insight in a unique manner that was both professional and personal.

I would like to express my thanks to the secretarial staff in the Department of Physical Education for their help and support, especially to Gladys who would not allow me to miss any of my deadlines.

This thesis would not have been as enjoyable if it had not been for my friends. In particular, I would like to thank Scott H. and Blain B. for their friendship and support and ability to help me take my mind off of my thesis work. Unfortunately, they did that by beating me at chess and tennis, respectively. Thank you to Tami T. for the memorable times spent both on this thesis and with my family.

Thanks to my many friends from soccer and to Coach Bruce Wilson who helped make it possible for me to study at UVic.

I want to thank many within the Department of Physical Education and Department of Athletics and Recreational Services for providing me with work over the past three years, which has helped me pay the bills and gain valuable experience.

Most of all, I want to thank my wife who has been an invaluable source of motivation, help, and love. She has been my proofreader and critic. She has been my encourager and sustainer. She has been kind and patient. I love you, Lori.

Hebrews 12:1,2

DEDICATION

ix

To my mother and father,
To my sisters, Julia and Deborah,
To my wife Lori and our daughter Jenna.

CHAPTER 1

INTRODUCTION

Christian schools throughout North America are increasing in popularity as an alternative to public education (Schmidt, 1988). The type of moral education Christian schools provide is viewed by some individuals as a positive reinforcement of desirable values within society. The form of moral education which the Christian school provides is a standard founded on the belief that God has established ultimate truths which individuals can internalize (Brummelen and Vriend, 1981). This standard can be seen in the life of Jesus Christ and in the Scriptures. The philosophy of the Christian school is consistent with the concept that values, "theories, or principles, by which you select your actions and bring consistency to them, and the theories, by which you order your preferences and priorities and tastes" (Cox, 1986, p. 8) are related to one's beliefs. These beliefs are often derived from some form of transcendent experience. The orthodox Christian's acceptance of Christ as Lord and Saviour is recognized as the first step in the transcendent experience.

Christians acknowledge various influences on their moral development; for example, parents' values, economic status and places lived (Jones, Shainsberg, and Bryer, 1970). However, a Christian's moral development also closely relates to Christian maturity which encompasses attitude and lifestyle (Dirks, 1988). Christian maturity is the extent to which an individual believes and practices the teachings of Jesus Christ.

The Christian school provides opportunities for both the student to learn and practice what the Bible teaches about God and to understand why a Christian should act in a particular way. The way a Christian should act is not arbitrary or left to individual opinion but rather, the Bible is extremely clear when it describes Christian personality and

behaviour. Roberts (1985) notes some of God's expectations of the Christian when he states,

Embedded in the Christian tradition is something like a personality-ideal... Sprinkled through the New Testament we find the names of traits which are facets of it: Tenderheartedness, patience, meekness, truthfulness, forgiveness, gentleness, self-control, joy, humility, peace, perseverance, generosity, peaceableness--these are but a sampling of what Paul calls 'mature manhood, ... the measure of the stature of the fulness of Christ' (Ephesians 4). (p. 263)

Several studies have been conducted to investigate whether or not the Christian is distinct from the non-Christian. The majority of these studies concluded that religious orientation relates to and influences thought and action. For example, Schmidt (1988) studied moral character in Christian schools and found that there was a significant difference between students' attitudes at Christian schools and public schools in the areas of money, sexuality, and body and health. Tjart and Boersma (1978) compared eighth graders at Christian and secular schools and found that Christian school students had a greater preference for moral behaviours. Other studies have attempted to measure the relationship between psychological and religious maturity (Elzerman and Boivin, 1987). There exists, however, little research comparing Christian and public schools, and "investigating the relationship between church affiliated schools and the moral development of the students" (Proctor and Davis, 1980, p. 17). The lack of research in these two areas prevents conclusive statements regarding the differences between the Christian and the non-Christian.

Not surprisingly, very few studies comparing the Christian and the non-Christian have been related either to sport, or, in particular, to athletes' morals. Kelley, Hoffman, and Gill (1990) examined the relationship between competitiveness and religious orientation. Their findings indicated that religious orientation relates to competitive orientation and may affect how an athlete approaches and interprets involvement in sport situations. Hoffman and Luxbacher (1983) found that individuals having strong religious

beliefs placed greater emphasis on playing fairly than did individuals of lower religious belief. These two studies suggest that the Christian athlete views sport differently from the non-Christian. The extent to which these differences influence the Christian's morality within the context of athletic competition is unknown.

Many Christian athletes, as they become more committed to Christ, find it more difficult to compete in sport. This occurs because the Christian athlete is faced with the challenge of serving Jesus Christ without compromise, that is, motivated by love and acting accordingly, while maintaining the competitiveness that sport demands. Sport provides the ultimate paradoxical situation for the Christian athlete: loving one's neighbour and, at the same time, beating one's neighbour.

The Protestant ethic shares a significant equivalence with sport in that the original tenets of the Protestant ethic--success, hard work and self-discipline--are the most valued qualities of an athlete (Eitzen and Sage, 1986). The Protestant ethic is held to as sacred by most coaches and athletes. As Dubin (1990) stated,

We look to build character, to teach the virtues of dedication, perseverance, endurance, and self-discipline. Sport helps us learn from defeat as much as from victory, and team sports foster a spirit of cooperation and inter-dependence. We look to sport to impart something of moral and social values and, in integrating us as individuals, to bring about a healthy, integrated society. (p. 499)

Such positive influences in the development of character derived through sport are homologous with what the Christian athlete identifies as Christ-like. Although sport has been justified as worthwhile by the Christian athlete, based on the Protestant ethic and alleged character-building results, there is an inherent and apparent anti-Christian ideology within sport. For example, sport is competition with the primary goal of proving oneself superior to opponents and gaining recognition at another's expense. These aspects of sport blatantly contradict the fundamental tenets of Christianity which stress love, cooperation, and mutual concern.

Is it possible for Christian athletes to compete without compromising Christian standards? Some Christian athletes do not believe that Biblical expectations regarding love, compassion, and forgiveness relate to sport. These athletes separate life outside of sport from life within sport. This two-world mentality is reinforced by the unique environment in which sport operates. For example, hockey players physically assault one another during a game and receive a five minute penalty whereas outside of sport they may be arrested, fined and jailed. Regardless of religious belief, athletes tend to view sport in a unique way. Ennis (1976) has termed sport as an 'institution of release' which acts as a temporary release from the constant bombardment of moral choices one must make outside of sport. Shields and Bredemeier (1986) recognize sport to be separate or 'bracketed'. The Dubin report (1990) alludes to this 'bracketed' realm when it stated, "somehow in sport we have felt that ethics, and any consideration of ethical behavior are outside our domain" (p. 509). Any type of escape from moral and ethical standards is not acceptable for the Christian athlete. The Scriptures emphasize the totality of the Christian experience. The mature Christian recognizes that commitment to Christ should be consistent regardless of the situation or circumstance. As one Christian school's philosophy states,

The [Christian] life must be, first of all, a life of faith. Not a life that includes faith as one element but a life that as a whole expresses faith in the Lord Jesus Christ. Not a life composed of religious activities alongside nonreligious activities but a life in which God is gratefully served and honoured in all activities. (Brummelen and Vriend, 1981, p. 4)

Regardless of the all-too-often way sport demonstrates man's carnal and selfish nature, Christian athletes believe sport can be an integral part of their lives and that Christ can be honoured in sport without compromise. Christian athletes are motivated to participate in sports for a variety of reasons, for example, some call serving Christ through sport "Total Release Performance" (Hoffman, 1985, p. 77). For others, the goal is to demonstrate fairplay and use sport as a platform to demonstrate God's love; still others see their athletic

performance as sacred between themselves and God whether anyone else notices or not (Hoffman, 1985).

Within the context of Christian education, the athlete should be taught to represent Christ in every aspect of life, including sport. The written rules in sport "provide consensual external regulation. The need for players to engage in moral exchange is reduced by a rule structure that carefully designates and delimits appropriate action and interaction" (Bredemeier and Shields, 1984, p. 258). The Christian has no alternative but to play by the rules which are intended to distinguish between right and wrong within the context of the competition. The Christian athlete is also acutely aware of the unwritten rules which bare equal importance.

From a Christian perspective, to break any written rules or to disobey purposefully the intent of a given rule is an immoral act. The extent to which Christian athletes hold on to this truth has not been empirically researched.

Purpose

The purposes of this study were to:

1. compare morality levels of senior boys basketball players attending Christian Secondary Schools and Public Secondary Schools;
2. compare morality levels of Senior Secondary School basketball players that have strong Christian beliefs with those who have relatively weak Christian beliefs.

Definitions

Beliefs: spiritually motivated values which bare a significant weight on an individual's actions.

Christian: an individual that believes in Christ, has accepted Christ into his or her life, and desires to be like the Scriptural Jesus (John 3:3, 13-17; Romans 10:9).

Christian School: a school which has been established to educate the individual from a Christian perspective. The Christian school typically subscribes to the following statements of basis and purpose:

1. the Bible is the infallible Word of God
2. only through Christ's redemption and the work of His Spirit are we guided in the truth and recommitted to our original calling
3. the final responsibility for education rests primarily with parents, to whom children are entrusted by God
4. Christian schools should maintain proper standards and be free to function in society according to their principles

Ethics: what society deems to be right and wrong.

Moral: "concerned with goodness or badness of human behaviour, or the distinction between right and wrong [or] concerned with accepted rules and standards of human behaviour." (Allen, 1990, pp. 769-770). This study accepts this definition but also suggests that morals include the ability to distinguish between right and wrong based on natural and spiritual laws established by God.

Sport: an athletic activity that involves competition, and which is governed by rules that help determine the parameters of that particular activity.

Hypotheses

The following null hypotheses were tested:

Ho₁ There will be no significant difference between the mean scores of Christian school athletes and public school athletes on the Heinila (1974) adapted questionnaire.

Ho₂ There will be no significant difference between the mean scores of athletes having strong religious beliefs and athletes with relatively weak Christian beliefs when measured using the Heinila (1974) adapted questionnaire.

Delimitations

The study is delimited to:

1. Protestant Christian Schools in Greater Victoria and the lower mainland of British Columbia.
2. Public Secondary Schools in Greater Victoria.
3. Players representing their senior boys basketball teams selected for this study.

Limitations

The study is limited by:

1. The reliability and validity of the instruments used.
2. The ability of the researcher to illicit true answers from the subjects.
3. The number of athletes questioned.

CHAPTER 2

REVIEW OF LITERATURE

The moral concepts and actions in sport called morality in sport, sport ethics, sportsmanship, and more recently, fair play are congruent with Biblical Christianity. The Judeo-Christian belief system is devoted to teaching and demonstrating the same principles expressed by fair play educators. The notion of fair play has received widespread interest due to the increased awareness of substance abuse and violence in sport in addition to other social concerns. This literature review discusses morality in sport and Biblical Christianity and sport.

Morality in sport

Is there a problem in our society concerning morality in sport? If there is a perceived problem, does sport warrant extensive time and resources? Morality in sport encompasses several issues, including; illegal substance use, violence in sport, rule abuse, illegal tactics, poor player/coach attitudes, suspect training methods, and questionable recruiting strategies. Society determines whether there is a 'problem' with some or all of these issues. However, many athletes are accepting these actions and attitudes as perfectly acceptable within the framework of sport. Due to increasing international and local controversies in sport, many parents and children are concluding that sport is not developing the positive values that society formerly believed it developed.

Canadians were made well aware of substance abuse when in 1988 Ben Johnson was caught using anabolic steroids at the Seoul Olympic Games. The ensuing Dubin Commission Inquiry in 1990 brought to the forefront not only the extensive amount of

substance abuse among athletes but also many of the reasons that athletes use drugs and are willing to cheat in order to win. Concerning the reasons for cheating, Dubin (1990) stated

It is said that athletes cheat for many reasons: media pressure to win;... the prevalent attitude that doping is necessary to be competitive; community expectations about international competitiveness of Canadian athletes; the huge financial reward of winning; the desire to be the best in the world; the system of graduated payment to athletes based on performance (carding); coaching that emphasizes winning as the only goal; condonation by national sport organizations of unethical practices; the athletes themselves, [and]; the development of spectator sport. (p. 501)

Several incidents are cited showing how the emphasis on winning has caused individuals to act irresponsibly (The Commission for Fair Play, 1989). For example, in Montreal, a cricket player was charged with attempted murder and possession of a dangerous weapon when he used his bat to assault an umpire. At an international basketball tournament in Athens in 1988, four basketball players, including two Canadians, were ejected after a bench-clearing brawl. As these two examples illustrate, violence in sport and the negative results of the overemphasis on winning are not limited to contact sports. Though violence in sport may not seem like a form of cheating, it is an extension of not wanting to compete within the governing rules of the game.

Do these problems in sport warrant extensive time and resources in order to help reduce the negative outcomes mentioned above? This question is directly related to what is believed about the function of sport and the type of society we are trying to develop. As Dubin (1990) stated, "We look to sport to impart something of moral and social values and, in integrating us as individuals, to bring about a healthy, integrated society" (p. 499). Does society value sport as a tool to help develop positive characteristics among competitors? As *The Olympics and Playing Fair* (1989) states, "The Olympic Games were to be more than an athletic event. They would be the focal point for a broadly based social movement which, through the activity of sport and play, would enhance human development and make the world a better place in which to live" (p. 1). The ideal was that through sport

man could demonstrate his best nature, that sport provided an opportunity for the world to stand back and see the goodness of man, and that doing so somehow imparted that 'goodness' to others, therefore enhancing human development. Deeply rooted in this 'goodness' is the concept of equality or justice (among competitors) and respect for human life. Thomas (1979) explains,

an attitudinal and behavioral respect for the physical well-being of others is a persistent social expectation of sport goals, and only those activities in which the goal is of no physical consequence to the participant are deemed wholly acceptable. (pp. 40-41)

Society holds on to these principles of justice and respect. This is evidenced in the social programs that exist within our society, the legal and law enforcement systems that have been developed, and the very constitution which makes up the moral codes and social norms that were founding principles in the development of this society. Consequently, people want sport to demonstrate the best qualities of human nature and act as a catalyst in invoking these qualities. A 1989 Decima survey found that "most Canadians felt that the purpose or role of amateur sport is to contribute to character building and personal development in individuals" (The Commission for Fair Play, 1989). If sport can develop desirable characteristics or at least function as a means of demonstrating the philosophical beliefs held by the individual, then certainly an investment of time and money is justifiable. It may be justifiable simply because many physical, psychological, and sociological injustices may be prevented.

Social Learning Theory

There are a number of psychological approaches that attempt to explain how the concept of morality in sport is derived. Psychological approaches attempt to explain why and how individuals come to the conclusion that certain actions or thoughts are moral (right) and other actions or thoughts are immoral (wrong). Good (1959) defined moral

development as "the process of individual experience and growth by which the capacity to distinguish between right and wrong is gradually achieved and becomes progressively influential in the individual's social behavior" (p. 167).

There are two different ways one can view morality and moral growth. They are known as the internalization approach and the constructivist approach (Bredemeier, 1988). The internalization approach uses society as the determining factor for what is moral. This type of moral development involves teaching each successive generation to value what society values. As Eitzen and Sage (1986) explain,

Values are the culturally prescribed criteria by which individuals evaluate persons, behaviour, objects, and ideas as to their relative morality, desirability, merit, or correctness. The phrase 'culturally prescribed' is an important qualifier in this definition because it implies that human beings are socialized: that is, taught the criteria by which to make such judgements. Children learn from their parents, peers, and the media what is right and wrong, moral or immoral, correct or incorrect. (p. 53)

Social learning theory is essentially interested in behaviour that is motivated by outcomes: namely, reward and punishment. Since a person will often behave in a predictable manner due to a former knowledge of response consequences, behaviour in the most part is regulated. This is not to suggest that social learning theory is void of cognitive processes and lacks a cognitive base (Bird and Cripe, 1986), but as Locke (1983) suggests, "social learning theory concentrates on moral behavior to the exclusion of moral thinking, while cognitive-developmental theory concentrates on moral thinking to the exclusion of moral behavior" (p. 11).

Social learning theorists recognize correct or appropriate actions with respect to their style and success, and not according to their moral worth. This explains why the social learning theorist is more concerned with what the action is than why the action occurred.

Since the internalization approach uses society as a reference point for defining 'moral', an individual's conduct is judged by the society in which he operates and there are therefore no universal norms to follow. Using this approach, an individual can behave only as the particular society behaves and there is no opportunity for transcendence beyond the normative actions and values that exist within that particular society. How then is the deviant individual understood within this theory? Since social learning theory accepts that reinforcement is critical in moral development, Bandura (1977) expects that a person who is positively reinforced for acting aggressively will exhibit the same behaviour in the future. Social learning theory does not account for the individual that has received modeling and reinforcement of one type but chooses to live in a completely different manner. The cognitive-developmental theory attempts to understand this apparent contradiction. Cognitive-developmental theorists believe that a moral reasoning process intervened and caused or allowed the individual to consciously make a decision that could not be predicted.

Cognitive-Developmental Theory

Cognitive-developmental theorists accept that many social factors influence moral reasoning (Preston, 1979). Kohlberg (1968) for example, noted that cultural differences can affect the rate of moral development. Besides rules, peer group pressure is a powerful social controller. Crow and Crow (1962) write, "fundamental to an individual's willingness to conform to the moral code of his culture is his desire to be accepted by the group" (pp. 410-11). The cognitive-developmental theorists acknowledge these and other social pressures as influential in moral development but maintain that moral reasoning precedes moral action.

Cognitive-developmentalists believe that as individuals interpret situations using their minds, recognizing potential responses to be morally right or morally wrong, they

identify and select behaviours that are compatible with their mental processes. The way congruency between behaviour and mental processes occurs can best be understood by discussing the works of Piaget (1932) and Kohlberg (1969, 1976).

Piaget (1932) identified two levels of moral reasoning: morality of constraint and morality of cooperation. The former occurs when an individual's behaviour is constrained, dictated, and controlled by external, dominating authorities. The latter stage occurs when behaviour is increasingly governed by the individual and decisions can be made cooperatively with others. Kohlberg (1969) expanded upon Piaget's theory and identified six stages within three levels of moral reasoning. Kohlberg (1969) named the three levels pre-conventional, conventional, and post-conventional, with two stages at each level. The levels reflect egocentric, societal, and universal or principled perspectives, respectively. Kohlberg contends that movement up the moral reasoning hierarchy is related to justice. Each subsequent stage represents a more adequate understanding of the way justice can resolve moral conflicts. Therefore the level which one uses to solve conflicts is causally related to the form of behaviour exhibited.

Whether moral thought leads to moral action or vice versa remains a theoretical debate (Haan, 1978; Lickona, 1976). The relationship between moral thought and behaviour has been termed the 'cognition-conduct' problem (Blasi, 1980). One difficulty with understanding the 'cognition-conduct' problem has been the difficulty in studying their relationship. For example, because Kohlberg's (1969) theory identifies the stages of moral reasoning by structure rather than content, "individuals at the same stage of moral thinking, may make different, conflicting moral judgments" (Locke, 1983, p. 14). This means that "the same form of reasoning may lead to different behaviours, and different forms of reasoning may lead to the same behaviour" (Locke, 1983, p. 14). For example, in one of the moral dilemmas Kohlberg created to analyse his stage theory, a man breaks

into a drugstore to steal a drug that he can not afford in order to save his wife's life.

Individuals discussed whether the action was right or wrong and why they felt that way.

Two individuals may respond that the man should not have stolen the drug. One may have rationalized that if the man was caught he would be put into jail (level 1) while the other believed that regardless of the situation the laws of society should not be defiled (level 2).

Evidently, behavior is not necessarily the best criteria by which to group individuals.

One feature that distinguishes the developmental theory from other psychological approaches is its emphasis on justice and universal principles. In a sense, social maturity or the movement up through the stages of moral reasoning is in some way a universal, not cultural, phenomenon. Jones, Shainsberg, and Bryer (1970) note that social maturity includes acting in accordance with universal values such as honesty, loyalty, compassion, justice, equality of opportunity and individual freedom. The concept of stages of development suggests movement from one point to another point. This increased sensitivity toward intentions rather than outcome is, according to Piaget (1932), a movement from moral reality to moral relativism. Piaget (1932) recognizes how the morality of cooperation gradually but inevitably wins out over the morality of constraint. Nighswonger (1991), however, questions the validity of universal principles:

Regarding the intuitive assessment of the moral nature of action, such assessment may be open to the charge of relativism. This view is similar to the absolutist view with the exception that everyone is thought to possess the ability to know, directly, those universal objective moral principles. It may be the case that everyone can know those principles but there are two major problems. First, the fact that all people can know those principles does not guarantee that all or any people actually do or will know those principles. Second, if all people knew those principles, one would expect a natural consensus in action assessment which, without traveling very far, I suggest we can determine is not the case. Even if only a few had such knowledge, one would expect a consensus among those few. Again, this does not appear to be the case. (p. 21)

Though it is difficult to assess or identify specific principles, there are recurring general principles that history provides which teach man about how to function most efficiently.

These principles are equivalent to those suggested to exist at the highest stages of moral reasoning. Hall (1986) notes,

individuals who have reached the fifth stage of development display great concern for the rights of others and the will of the majority. Often referred to as the "Universal Ethical Principle Orientation", Stage 6 emphasizes the importance of conscience and principle. The conscience directs behavior with an emphasis on mutual respect and trust. (p. 193)

Returning to the moral dilemma of the man who stole to save his wife's life, Kohlberg (1969) explains that a person operating at stage six would reason that "by the law of society he was wrong but by the law of nature or of God... the husband was justified....

Regardless of who was dying,... man has a duty to save him from dying" (p. 22).

Hemery (1986) reminds us that Maslow's hierarchy of needs moves from the physical, to social, to psychological aspects and ends with an open-ended stage-development of the ideals in human values. These ideals include justice, honesty, wholeness, and uniqueness.

Social Learning and the Athlete

'Universal principles' are ideals which many governments, religions, clubs, educators, individuals, and entire societies attempt to learn and apply. These 'principles' are applied within the framework of sport, which may include games, play, and physical education. To understand how sport may act as a demonstrative arena for these ideals, it is important to discuss moral action and conduct in sport as it applies to social learning theory and cognitive-developmental theory.

It is not difficult to see how athletes are socialized. People learn from people. Young athletes are often "expected to internalize the values expounded and depicted by the moralizers and models" (Figley, 1984, p. 89). Parents, coaches, and team leaders demonstrate and reinforce certain behaviours and attitudes. The culture-pattern model postulates that individual aggressive behaviour is primarily learned. An aggressive society

will usually boast aggressiveness in sport and other forms of competition (Eitzen and Sage, 1986). There is an evident parallel between the dominant American values and sport. Eitzen and Sage (1978) identified these values as success through personal achievement, the competitive process, the valued means of achieving such as hard work and continual striving, belief in progress, material rewards, and external conformity of individuals. Each one of these notions can be clearly identified in sport. From team philosophy to training methods to coaching jargon, the values of society infiltrate sport. Locker rooms are often decorated with posters and slogans which are designed to prepare the team for the contest. Best (1985) notes that "although the object of these [locker room] slogans is to emphasize the characteristics necessary for victory in athletic competition, such phrases also function as reinforcements of social values" (p. 366).

There remains a debate as to what social values are actually being transmitted through sport. Best (1985) indicates that athletes may have different value priorities than nonathletes because of the unique environment in which they perform and are taught. Best (1985) believes that athletes are more likely to have positive social values in the areas of academic achievement, social skills, physical development, religion, self-control, honesty, and independence. In contrast to this view, Eitzen and Sage (1986) indicate that there appears to be widespread social-norm deviance in sport. If children learn normative behaviour from sports, then "sports programs may be providing patterned reinforcement of attitudes, values and behaviors that are at variance with our social norms" (p. 91). Such a theory suggesting that sport may provide a context in which individuals rationalize deviance may be termed the 'unreality of sport' and will be addressed later. The cognitive-developmental theory and research related to stage development is enlightening as to the reasons why sport is often inhumane.

Cognitive-Developmental Theory and the Athlete

The cognitive-developmental theory notes a relationship between age and moral development. Young children are egocentric and as they grow older they move up through the stages of moral development (Crow and Crow, 1962). Development occurs as a result of emerging cognitive conflicts and simple egocentric responses become inadequate for resolving the conflict (Preston, 1979; Figley, 1984). The majority of society reaches level two (stages 3 and 4) (Dirks, 1988) indicating an acceptance of social norms and laws. A small percentage of people operate at stages 5 and 6, that is, able to act solely on principles established by an acceptance of universal norms.

There has been considerable research investigating moral reasoning of athletes. Since interaction with the environment affects the rate at which moral development occurs, athletes' moral development is affected by sport. Most studies indicate that sport is an environmental factor which hinders moral development. Bredemeier and Shields (1984) and Hall (1981) determined that athletes use lower-stage reasoning in sport settings as compared to real-life situations. This may be attributed to the lack of cognitive conflict developed through sport. Instruction in sport often does not generate higher thinking toward justice and truth (Wandzilak, Carroll, and Anson, 1988). Hall (1986) identifies authoritarian leadership, competitiveness, and a 'winning is everything' ethic as the most obvious components affecting moral development. Malloy (1991) addresses the problem with the sport environment:

Notions of teamwork, competition, obedience, ambition, etc. have been highly valued by our society and are thought to be developed, to a significant degree, on the playing field, rink, or pitch. Such avenues for character building may not however enable the individual to reach the most desirable heights of moral reasoning. (p. 23)

In sport there is an emphasis placed on the lower levels of reasoning: punishment, reward, and blind conformity to authority (Kohlberg, 1969). Malloy (1991) explains why sport acts as a poor environment for moral development:

A decision to commit an infraction or not commit an infraction on the playing field has been typically based upon perceived punishment if caught/or the rewards if not caught.... Sport typically does not encourage the player, coach, or referee to interpret the rules, policies or procedures of the game. Rather, sport advocates the strict adherence to set guidelines with the threat of punishment.... The environment to which the child is exposed... may not consist of the necessary catalysts to provide a stimulus for reorganization of one's moral construct to achieve higher levels of moral reasoning. (p. 23)

Chelladurai and Carron (1983) write, "sport is generally an autocratic enterprise and an autocracy does not allow for the fullest development of subordinates" (p. 378). Individuals that live in a homogeneous social environment rather than a pluralistic one are less likely to adopt higher levels of moral reasoning (Cooper, 1985). The world of sport is a homogeneous society. Therefore, acceptance of norms (rules) is solidified quickly and mental disequilibrium, the necessary component for moral development, is often deficient.

Sport as a Reflection of Society

The way in which societies' values influence sport or vice versa is uncertain. There is considerable literature suggesting that sport acts as a reflective mirror of society at large. Ross (1981) writes, "sport... can be regarded as a microcosm of society" (p. 35). Nixon (1979) sees sport as a means of expressing the values of American society or at least the supposed values of American society. The values of society as reflected in sport are the willingness to deny immediate pleasure for the sake of later rewards (eg., training for competition) hard work, and continual striving (Eitzen and Sage, 1986).

Why does the individual work hard, never quit and defer immediate gratification? The simplest answer is to gain financial independence. The individual who achieves wealth and status through personal efforts amidst great competition is revered (Eitzen and Sage, 1986). But what happens when fortune and fame become central to peoples' value systems (life philosophy) but after hard work they do not gain the success society promises? Other methods are adopted to reach the goal. When 'promises' (eg., hard work=victory) are not

fulfilled, athletes do not forsake the goal but the process, resulting in cheating, rule violations, and violence.

Our society applauds the biggest, the best, and the first. What does the 'winning is everything' ethic accomplish? Keating (1972) wrote,

The Homeric hero regarded life as an athletic contest. To exceed, to surpass, to excel, to prove himself a man apart, to demonstrate his eminence - this was his *raison d'être*. He did not regard excellence as its own reward but, on the contrary, he had an unquenchable thirst for fame and an exquisite sensitivity with regard to his prize. Athletes today are similarly motivated. For them, good is not enough and after a second place finish, the plaintive wail, 'I did my best,' is only a euphemism for 'I failed.' (p. 20)

For many athletes, self worth is derived from the number of victories obtained. If you do not win, you are worse than a non-winner, you are a loser (Dubin, 1990). Winning has become such a focal point of some teams that the process is no longer valuable. An over-emphasis on winning demeans the best characteristic of play, that is, enjoyment. Keating (1972) describes the individual who competes to win and still walks away with satisfaction after losing: "He may try hard to win and if he does so, fine. If he loses, however, so what, as long as the activity itself was enjoyable" (p. 18).

The Dubin Inquiry (1990) may possess some of the best insights into the futility of demanding a number one in sport. As Dubin writes, "We do not ask that young scientists all become Nobel Prize winners, nor do we provide potential Nobel Laureates with intensive, specialized training, funding, coaching, equipment, and facilities" (p. 503). The pressures are the same for all athletes but some choose not to cheat, and it is these athletes that should be identified and honoured. "If winning is the only goal, then Canadians applaud not the best athlete but the best cheater" (Dubin, 1990, p. 504). Because winning has placed individuals on pedestals even if cheating has occurred, and losing has left individuals disillusioned and defeated though fair play was observed, winning appears to be worth whatever it takes to win. Perhaps more athletes should take note of the words of

Abraham Lincoln, when he wrote,

I am not bound to win,
 But I am bound to be true.
 I am not bound to succeed,
 But I am bound to live up to what light I have.
 I must stand with anybody that stands right;
 Stand with him while he is right,
 And part with him when he goes wrong. (Sessoms, 1987, p. 37)

It is difficult to know when 'he' has gone wrong because the meanings of 'moral' and 'immoral' vary considerably. However, their meanings become considerably less variant when applied to sport.

Since many sports are "universal" in that they have rules that vary little and are practised on a global scale, researchers may evaluate moral choices and behaviours based on an established, universal, and accepted norm. 'Morality' as defined by sports rules and league restrictions is given specific parameters. To go outside these parameters is to disregard a moral code.

Shogan (1988) identifies three types of rules; descriptive, prescriptive, and proscriptive. Descriptive rules are those which describe the setting of the game (eg., the size of the field and the type of equipment). Prescriptive rules designate what actions can be performed. For example, in basketball, a player can score by shooting a basket. Proscriptive rules indicate what cannot be done within the context of that sport. For example, in basketball, one cannot elbow, push or trip. Prescriptive rules are usually not broken and help to define how the game is to be played. A prescriptive rule, for example, states that a team will never score a point by any means other than by scoring a basket. Therefore, a player does not expect points for any other action. Proscriptive rules limit play and consequently are the most commonly broken. Proscriptive rules equalize teams, make the game more exciting, and protect players from injury.

Silva (1981) has identified rules as either constitutive or normative. Normative rules reflect the attitudes, preferences, and values of the athletes. Silva (1981) demonstrates how many constitutive rule violations occur because athletes allow their play to be governed by normative rules (personal opinion) to the neglect of constitutive (written) rules. There are moral questions needing discussion with regard to rules. Is breaking a rule really immoral? Do some rules relate to universal principles believed to exist at the highest stages of moral development?

Most rules are morally neutral or amoral. "What makes breaking a neutral rule a moral concern is if someone who is counting on you to keep the rule is harmed when you break it" (Shogan, 1988, p. 7). Rule breaking is immoral because an individual acts independently by defining the sport and the rules by which he or she is willing to abide, putting others at a considerable disadvantage. Concerning rule violations, Thomas (1979) notes,

Rarely do contests terminate without inadvertent or intentional rule violations disrupting the power balance, which gives rise to questions of whether these infractions morally remove the individual and/or the activity from the sport context. In considering the issue independently, both Keenan (1975, p. 116) and Pearson (1973, p. 117) have asserted that a player who deliberately breaks the rules is no longer playing that game, and moral blame is presupposed. (p. 43)

Ross (1989) writes, "by taking up a position on the field of play an athlete signifies his or her tacit agreement to abide by the rules of that particular contest" (p. 19). Just as an individual should attempt to keep any legal or verbal agreement, an athlete should attempt to keep the rules of the game. To determine whether rules relate to universal principles it is necessary to investigate the premise for rules and the nature of rules.

Rules in general, and proscriptive rules specifically, act as a legal system for competition. Retributive penalties attempt to control players' conduct but moral conduct is more difficult to assess and penalize (Shogan, 1988). Retributive penalties are enforced in order to equalize play. "Logically, a penalty is good if it corrects the inequity created when

the rule is broken" (Shogan, 1988, p. 8). If penalties demonstrated the equity principle in every situation, then the 'good' penalty would likely occur less often. Penalties should punish and not reward (Shogan, 1988). Unfortunately, this is not always the case. "A tactic of many coaches and players in the strategy of highly competitive games is calculating how and when to deliberately break certain rules with the intention of being detected by an official for doing so" (Shogan, 1988, p. 8). In basketball for example, a player that fouls another player who is attempting a layup (an almost certain basket) is penalized by the opponent having to attempt two shots at a greater distance than he was before the foul occurred. This type of penalty offers no justice. The 'good' foul is considered good if the only goal of the violator is to win (Shogan, 1988).

Harris, Blankenship, Crawley, Smith and Winfrey (1982) developed an experimental sport that took into consideration the ethical and written implications of the rules and made winning more contingent on fair play. Players received points for helping the referee call their own violations and for not breaking rules. The results were as follows:

As players continued to play using the rule, they began to pay more attention to their own violations, and it became easier for them to call them. Thus it appears possible that with practice a player's attention may be shifted to focus more centrally upon this form of ethical action in sports contests. (Harris et al., 1982, p. 98)

Though most rules are quite clear in their meaning, there are rules whereby officials are required to make judgment calls about the violator's intent. In this way, motivation is determined and penalized. The 'intent' laws of the game place emphasis on the role of the official.

Atterbom (1976) states that referees are responsible for the direction and control of the game. Many athletes feel that only the officials are responsible for the detection of foul play and that any conduct that is not detected is advantageous to their purpose. Leonard

(1968) believes an over-emphasis placed on the role of the referee minimizes the responsibility of the athlete. He writes, "[sports'] complete reliance on officials to enforce rules and decide close plays removes the players from all moral and personal decisions, and encourages them, in fact, to get away with whatever they can" (p. 168). There is evidence, however, that illustrates that there are many variables causing officials to deviate from the letter of the law.

Rainey and Larson (1988) studied baseball umpires and attempted to determine reasons why the strike zone, though clearly defined, was often altered. Players reasoned that the strike zone was altered because of external expectations (eg., coaches, parents, etc.). The reasons for deviating from the strike zone rules were "positioning problems..., the expectations of others..., the influence of major league umpires ('Majors don't call the high strike')..., convenience ('The letters are easier to call'), and... discretion ('To give the batters a better chance to hit')" (p. 78). The fact that there are rules that attempt to identify intent means that sport takes into account normative rules. Since even the referees are not able to be unbiased in their position means that personal responsibility is even more necessary. The idea that players should compete according to the letter of the law and the 'spirit of the law' (Pelton, 1987) suggests that an abstract moral system is inherent in sporting contests.

The rules of a game set the standards for moral judgment (Ross, 1989). Each particular sport defines the rules and therefore defines what is moral and what is not moral. If, however, there was a similarity between the type and intent of rules from one sport to the next, regardless of origin and purpose, a universal principle governing human competition might be found.

The Commission for Fair Play: A Starting Place

Though the original purpose of the Commission for Fair Play (1989) was to reduce violence in hockey, it became obvious that violence in sport was not an evil in and of itself but was simply the consequence of a much greater problem. Therefore, a clear and more encompassing purpose for The Commission was developed:

1. To promote the concept of fair play within the Canadian sport system and the general public.
2. To reduce the level of violence in sport.
3. To discourage the use of performance-enhancing drugs in Canadian sport while promoting 'clean' sport and 'clean' athletes as role models for the Canadian public. (np.)

The Commission defined violence as the gaining of an advantage or the release of frustration through acts of physical aggression outside of the rules of the competition. This definition includes the main feature of fair play. Anything that is 'outside of the rules of competition' and gives a player 'an advantage' is unfair play. The Commission defined fair play as demonstrating attitudes and behaviours in sport consistent with the belief that sport is an ethical and humane pursuit. The Commission for Fair Play (1989) goes on to identify specific behaviours that support the concept of fair play:

1. Refusal to gain advantage over an opponent by illegal or unfair means -- before, during or after competition.
2. Refusal to undertake acts of physical violence or verbal abuse; the maintaining of dignity by athletes, coaches and officials in all circumstances.
3. Strict observation of the rules of competition.
4. Respect for the officials in charge of the competition - acceptance of the decisions of the officials.
5. Respect for the opponent; acceptance of victory without ridiculing the opponent. (np.)

Fair Play: Equity and Responsibility

The equity principle is based on the notion that people should always treat others the way they themselves would like to be treated. Bierstedt (1964) calls equity a universal characteristic of sport. The defense of sport itself depends on the notion that athletes are

accepting equity and consequential values (eg., honesty, integrity, justice) and applying them to their lifestyles (Best, 1985). Keating (1972) sees the goal of the activity as the determinant of the value of that activity. According to Keating, the goal of the athlete is honorable victory in the contest, meaning that nothing should be done "to cheapen or otherwise detract from an honorable victory" (p. 25). Research has found that fair play is not an important part of most sports teams and that fair play is increasingly less important as athletes grow older (Coakley, 1982; Albinson, 1973). One reason fair play is not practiced in sport is because athletes tend to separate sport from other aspects of life.

Concerning this issue Pelton (1987) writes,

Athletes often perceive that the sport setting releases them from moral issues and that the moral exchange which occurs in sport is more egocentric than moralistic in every day life. Further, athletes believe that the sports competitive structure functions to release the athletes from moral responsibility. (p. 276)

Athletes may separate sport from other aspects of life because sport has a unique time-space continuum (eg., periods, halves, seconds, yards, height). Another reason is that the coach may not allow the athlete to make decisions (Martens, 1988). Martens (1988) explains that "coaches are [sometimes] guilty... of using... athletes to win at the expense of helping these athletes develop decision-making skills so they can become responsible, autonomous individuals" (p. 304). The result of individuals neglecting responsibility for their own actions can be seen daily on a school playground. When rule violators do not call their own fouls, intentional or otherwise, arguing erupts and the game soon ends (Ross, 1989). Similarly, in competitive sport, when justice is not balanced because athletes are not playing fairly and are not being responsible for their own actions, opponents often attempt to act as mediators to rectify previous wrong-doings. This results in extensive penalties, fights, injuries, and game cancellations. Both Piaget (Crow and Crow, 1962) and Durkin (1959) found that children, when treated unfairly but desiring reciprocity, did not choose an arbitrary way of returning the injustice, but rather chose to regain justice 'fairly'. That

is, 'an eye for an eye', no more and no less. Among athletes this type of justice system is seen when players retaliate, attempting to regain justice. Unfortunately, many attempts at equity result in greater injustices being evoked because of the lack of administrative control (eg., reasoning, implementation) on the part of the 'prosecutor' (retaliating athlete). Therefore, in addition to those participating, responsibility rests with those who teach and operate sports.

Holcombe (1982) suggests that what is taught reflects the teacher's thinking. One way individuals can develop a sense of personal responsibility is if significant others are emphasizing 'personal responsibility' in their attitude and actions. Those responsible for communicating responsibility to developing athletes are physical educators (Crawford, 1986; Howe, 1985), coaches (Martens, 1988), and parents (Howe, 1985). Pelton (1987) explains how the emphasis on the goal of sport is influential in a young athlete's developmental process by saying,

Society can improve the attitudes of the participants starting at the youth level. On this level, parents, coaches, and administrators must emphasize education first, then participation, sportsmanship, comradeship, and excellence in performance. If the above athlete's objective in sport is based on the above principles, then as he/she matures a moral/ethical character through expressed attitudes and actions can result. (p. 276)

This idea of the importance of role modeling and teaching young athletes to play well is built into every league's code of ethics but is often difficult to identify during the contest that seems to be saturated with the 'win at all cost' mentality.

Christianity and Sport

A Christian athlete living according to Biblical principles should be acutely aware of fair play in sport since many of the ideals are similar. According to Butman (1986), a Christian needs to strive to exemplify Christ himself:

Embedded in the scriptural tradition is something like a personality-ideal. In the New Testament epistles... one can find lists of spiritual traits... obedience, holiness, gratitude, hope, patience, compassion, hospitality, perseverance, self-control, tenderheartedness, meekness, truthfulness, forgiveness, courage, equanimity, forbearance, kindness, gentleness, joy, humility, confidence, peace, wisdom, stewardliness, [and] generosity. (pp. 50-51)

The Bible is the standard for the Christian life. There is an understanding within the church that believers should demonstrate in action what they profess in speech. Tjart and Boersma (1978) write, "Christians who profess to follow the teachings of the Scriptures are expected to exhibit certain outward behaviors as an expression of inner convictions" (p. 132). This expectation does not reflect an 'earn your way to heaven' theology but rather is a result of a person internalizing and expressing thanks for what God has done. The group one is affiliated with will promote particular behaviours (Crow and Crow, 1962), but Biblical principles are timeless and, therefore, applicable in all circumstances.

The Christian Athlete's Attitude

The Christian athlete recognizes that God has given every person a specific talent that is to be used to bring glory to Him and that each person should use it to the best of his or her ability (Ephesians 4:7). Since sport often involves many choices, it becomes an excellent platform for demonstrating true convictions. James 1:2,3 states, "consider it pure joy, my brothers, whenever you face trials of many kinds, because you know the testing of your faith develops perseverance". Christian athletes see many sport situations as 'trials' or opportunities to demonstrate their faith in God. James 1:12 says "happy is the man who doesn't give in and do wrong when he is tempted." The Christian athlete must choose not to retaliate or cheat because of the knowledge that actions are a witness of God's presence in his or her life.

Some Christian athletes view sport in a utilitarian way to help resolve any apparent contradictions between their faith and competitive sport. These athletes view sport as a

means to evangelize (Hoffman, 1985). This rationale requires an unusual way of perceiving sport and competition. As Hoffman (1985) says, it involves "submitting ends to means, product to process, quantity to quality, [and] caring for self to caring for others" (pp. 83-84). It requires a Biblical interpretation. The Bible is saturated with scriptures describing what God views as important; attitudes and actions that God Himself emulates (Galatians 6:4; Proverbs 16:32, 20:3; Luke 6:31). These Scriptural ideals correspond with fair play attitudes.

The Christian athlete is never exempt from Biblical expectations, even in the event of inopportune circumstances. The Christian athlete must always consider motives before actions. "Activities are secondary to the overall attitude of the participants. To the Christian, how the game is played is more important than whether one wins or loses" (Martin, 1983, p. 65). This emphasis on process over product is a Judeo-Christian principle. It is important to consider the Jewish interpretation of sport ethics because Judaism serves as a foundation for Christian theology.

Justice and truth are the two principles guiding Jewish ethics (Ross, 1981). Ross (1981) illustrates the idea that justice and truth are paramount to the Jewish belief system. He writes,

Owing up, advising the referee that even though he - the referee - either did not see it, or if he saw it and mistakingly called it in favor of the transgressor, represents a higher level of ethical behaviour according to the Jewish concept of ethics. On this level, man, who according to Judaism is free and therefore responsible, does not forfeit his freedom to the referee but maintains it; neither does he relinquish his responsibility but accepts it fully for all his actions. He pursues justice and truth, accepting his duty to give full and truthful testimony even though he knows the consequences will count against him at that moment. (Ross, p. 34)

Christian Education and the Aims of the Christian School

Both religious schools and nonreligious schools convey some form of religious beliefs. Atheists teach that there is no God, agnostics teach that there may or may not be a

God, many eastern religions teach that we ourselves are gods and Christianity and other monotheistic religions teach that there is only one God. In this society, religious education has been predominantly Christian or, at least in its secularized form, based on Christian principles (eg., truth, equality, and justice). Regardless of religious preference many people accept religious instruction (or at least what religious instruction attempts to do) as valuable for the development of an individual. Cox (1987) examines the worth and purpose of religious education. He poses the question,

Do we teach about religion because knowledge of religion is a necessary part of education of all children, without which they will be in some way educationally deprived, or do we teach it because knowledge of religion is a way of achieving a further end, or giving the children some insight that they all need? (p. 6)

Though this question was aimed at the British school system it has great relevance to any school that attempts to teach religion, particularly the Christian school. Schools justify their religious education programs on the grounds that students will develop qualities which represent universal principles (eg., treating others fairly). Crow and Crow (1962) state that no young person should be denied the privilege of attending religious services as they develop into adulthood. They propose that religious services offer youth an opportunity to take time for "contemplation of spiritual, other-world values" (p. 417). 'Other-world' values relate to the ability of the religious to oppose any practice that undermines human dignity. The Bible-based Christian school clearly identifies the 'other-world' values as God's values.

The number of Christian schools increased rapidly during the past decade. This was due to the concerns that Christian parents have communicated about many of the social issues facing youth today, including pornography, drugs, sexual promiscuity and abortion (Schmidt, 1988). Martin (1983) explains that "the purpose of Biblical education of children is to train them up to know the way of God" (p. 59). Training includes insights into how to apply God's principles to everyday situations.

Facilitating moral and ethical decision-making in young people is a challenge to every Christian school (Buier, 1989). There is a tendency to teach children what is believed to be right and wrong rather than *why* it is right or wrong. This is the problem of indoctrination. "True Christian education does not consist primarily of indoctrination in a classroom, but of initiation into a community" (Coffey, 1989, p. 13). Christian schools must be Bible-based and Christ-centred (Bremmelen and Vriend, 1981, p. 12). Ideally, the Christian school will not indoctrinate, but will provide children with an option around which to base their lives that is not taught in other schools (Bremmelen and Vriend, 1981, p. 3). Why is this option appealing to parents? As a child accepts Jesus' teachings, parents can have peace knowing that God's hand is upon that child (Coffey, 1989). The Christian school attempts to facilitate an experience for children with the hope that they will transform culture. One Christian school lists its concerns as the personal salvation of the individual and redeeming society (Polinder, 1991, p. 3). A transformation of America's sports culture is ambitious for a Christian school yet the Christian athlete must recognize the influence sport has on participants and spectators. The Christian example gains credibility as discipline, consistency and uniqueness are demonstrated. Brummelen and Vriend (1981) address the significance of a consistent lifestyle by saying,

This life must be, first of all, a life of faith. Not a life that includes faith as one element but a life that as a whole expresses faith in the Lord Jesus Christ. Not a life composed of religious activities alongside nonreligious activities but a life in which God is gratefully served and honoured in all activities. It is a life that points to the Lord. (p. 4)

Those who represent the Christian school are witnesses of that name (Christian) and consequently, standards of behaviour must reflect Christ himself. This means that in an athlete, "there is no room for arrogance or pride" (Polinder, 1991, p. 4).

Christian schools and Christian athletes are not perfect and do not claim to be perfect. People will always fail and fall short of other's expectations and of God's expectations but that is part of the process of goal-oriented living.

Influences of Religious Belief and Christian Education on the Student

Christian schools have probed the moral reasoning issue to find out if their education system is in fact making a difference, and to validate their own beliefs. While most college students score at the conventional reasoning level (2), there is an expectation that the evangelical students will generally score higher because, as Dirks (1988) states, "they have access to the mind of Christ who reigns supreme as an example of moral virtue. They are empowered by the Spirit to reason and live above the moral morass of our age" (p. 326). Deford (1976), writing for Sports Illustrated, sees religious orientation as a factor affecting personal conduct and attitude regarding many social and moral situations.

Many Christian scientists recognize cognitive-development as the source of action. This is reflected by the number of studies analyzing the Christian student using Kohlberg's stage development theory. Dirks (1988) explains why Kohlberg's stage development theory is so appropriate: "Kohlberg's highest level of moral development appears to include elements of God's justice matched with mercy and compassion. Both are essential components of Biblical morality" (p. 326).

Scriptures allude to moral development as a transformation (Romans 12:1,2) through a renewal of the mind (Colossians 3:10) as well as a resistance to social conformity (Ephesians 4:22-24). This transformation is a movement away from an egocentric attitude to a Christocentric attitude or from thinking of self to thinking of others. Dirks (1988) identifies many references in Scripture that suggest a movement from one level of

reasoning to a higher level of reasoning. He writes,

Scripture speaks of "babes in Christ" able only to drink milk (1 Corinthians 3:1-2) and others who are mature and capable of eating solid food (Hebrews 5:14). There are those who speak, think, and reason like children in contrast to adults who put away childish things (1 Corinthians 13:11). There are recipients (immature) who can handle only the elementary teachings of Christ, and those more mature who are capable of being teachers (Hebrews 5:12). Paul emphasizes pressing 'on toward the goal' (Philippians 2:14). We are instructed to "grow up in all aspects into Him" (Ephesians 4:15). Christ points out the importance of moving beyond an orientation merely to the letter of the law toward a deeper concern for the principle behind the law (Matthew 5:17-48). (p. 325)

Though Scripture suggests that the Christian will more easily obtain a higher level of moral reasoning than the non-Christian, research findings are divided.

Dirks (1988) found that in most studies there is an inverse relationship between conservative Christianity and moral reasoning. Studies leading to this conclusion have been conducted in fundamental seminaries (Lawrence, 1978; Blizard, 1982) and undergraduate evangelical schools (Blizard, 1982; Fleeger, 1986; Hoagland, 1984). In each study, the students of the Christian schools have been compared with non-evangelical and non-Christian populations and the frequency of principled reasoning (level 3) is significantly lower in the Christian schools. Hautt (1971) studied 2,000 students who attend or had attended schools belonging to the National Association of Christian Schools in the United States. He found that Christian school attendance was not a good predictor of social attitudes among students. In a study of Catholic students attending Catholic and public high schools, it was concluded that Catholic schools were not superior in developing moral judgments among its students (Lechiara, 1969). In another study comparing athletes' goal and victory orientations it was found that Christian college athletes were not different from nonreligious colleges in their goal orientation and win orientation (Kelley et al., 1990). In contrast to the preceding studies, the following studies support the Biblical premise that Christians are more positively affected in moral development than non-Christians.

Brown and Annis (1978) found that mature moral reasoning related positively to literal interpretation of Scripture, and similarly, O'Gorman (1979) found that moral reasoning related positively with religious knowledge. Guttman (1984) and Stoop (1980) found that moral judgment was positively related to daily religious education. The Red Deer regional office of the Alberta Department of Education conducted a study in 1974 to investigate and assess moral and spiritual values among its students. This study compared public and Christian school students in grades four, five, and six in the areas of honesty, loyalty, friendliness, moral courage, and responsibility. In every category except loyalty the Christian students scored significantly higher. In 1976 another study was conducted in Edmonton, Alberta to compare grade eight students attending public and Christian schools. The areas investigated were their perception of the concepts of God and prayer, intrinsic-extrinsic religious orientation, and preference for moral behaviours (Tjart and Boersma, 1978). The results indicated that those who had a positive orientation toward God and prayer were more intrinsic (everyday behaviour takes God and other people into consideration). Schmidt (1988) compared students attending Christian high schools with those attending public schools in the area of moral integrity. Schmidt's study concentrated on the following issues or characteristics: money, sexuality, anger, body/health, truth, respect, concern, and time/energy. Each category had a scale representing an optimal Christian response versus a non-Christian response. For example, the money scale ranged from resourcefulness to greed. The study showed a significant difference between the groups in the areas of money, sexuality, and body/health.

The Authenticity of Christianity is Questioned when Differences are not Witnessed

Christian athletes face the same problems other athletes face when interpreting sport in the context of their lives. The unreality of sport, the win at all cost mentality of coaches and the public, the need for self-worth through sport, and financial opportunities influence the Christian and non-Christian athlete. It would be naive to think that Christian athletes are immune to problems that other athletes face. Pride and selfishness may lead any athlete to cheat, injure, and deceive. There are, however, some factors that may contribute to the inability of the Christian athlete to be a consistent example in sport. Kohlberg (1981) found that moral judgment was stimulated by role-taking and opportunity for interaction with others, particularly those with differing views. Christian schools are often culturally and socio-economically homogeneous (Dirks, 1988). Many of its pupils come from homes and churches that teach similar values and in discussion, therefore, pupils are not stimulated to think through issues. Clouse (1985) commented on the Christian situation by stating, "to lock ourselves into less mature stages of moral reasoning in order to feel good about ourselves and experience greater equilibrium will not in the long run profit either us or others" (p. 153). The homogeneity among evangelical Christians stems from blind acceptance of church doctrine rather than careful examination (Dirks, 1988). Perhaps young people attend schools offering a similar belief system so they will be comfortable and will not be challenged in their faith. In addition to homogeneity of belief, the education system of many Christian schools hinders students from increased moral development. Teaching is often conducted in the form of lectures which restricts questioning and discussion. Dirks (1988) explains that "we become so concerned with communicating right content that we fail to encourage reflective thought regarding that content" (p. 328). Holmes (1986) concluded that faculty in many Christian institutions is conventional in its

thinking and therefore it is difficult to advance students' moral growth beyond the teachers' abilities. The Christian athlete therefore enters competition less able to think independently of coach and crowd expectations regarding moral judgment and is swayed to accept tactics that are against his or her 'normal' belief system. The Christian is also taught to submit to authority, not to quarrel, and be peaceable, which can all hinder moral development. Since the Christian athlete attempts to serve Christ through sport but is tempted like all athletes, can he truly compete?

To modern minds religion is symbolic and mythic, sport is literal and mundane; religion teaches purity, truth, and justice, sport instructs in competition, achievement and self-glory, realms of different orders. (Hoffman, 1985, p. 65)

Our society has come to believe that 'true' Christianity and athletic competition are diametrically opposed, and that seems to be the way society likes it. If religious values are introduced to sport then it is assumed that the level of competition, and perhaps the intensity, will decline. Sport is attractive because the emotions of hate and revenge are brought to surface through competition (Novak, 1976). Vince Lombardi exemplified this mentality when he said, "to play the game (football) you must have fire in you, and there is nothing that stokes fire like hate" (Frey, Ingram, McWhertor, and Romanowski, 1986, p. 53). Hoffman (1985) points out the subtle but ever present struggle for the Christian athlete:

Any objective appraisal of the competitive process will reveal it as a social interaction driven entirely by the spirit of self-promotion.... This is the way it has to be. Self-promotion is the lifeblood of competitive games. Those who would give the game an honest try (and this is widely held to be a spiritual duty of the Christian athlete) must make a sincere effort to win, and within the context of the game 'trying to win' means promoting one's own (or team's) interest at the expense of the opponent's interests. (p. 75)

Could this dilemma be the cause for church hockey and softball games ending with tempers flaring, abusive language, mocking of opponents and more frequently than an outsider would imagine, all out brawls? Could this be the cause for the pious, often repentant,

quick to offer a pregame prayer type of Christian to abandon all signs of Christian virtue and example in the heat of competition (Hoffman, 1985)? With fire in the eyes, revenge brewing in every play, this same individual can give Christ the credit for victory, and praise the Lord for the ability given to him or her. It is difficult to understand how the Christian athlete can credit or associate God with his or her reprobable actions. Polinder (1991) quotes Pastor Ken Koeman's discussion of the powerful control sport seems to have over its fans,

The passion raised by sports in our community are among the sharpest and strongest of all passions. More of us get more worked up, more quickly, over sports than over any other aspect of life, including work, religion, or politics. This strongly suggests that the attachment we have to sports borders the idolatrous, because idols evoke passions. Show me a person's passion and you reveal his or her idol. (p. ii)

It is the Christian's belief that through power provided by God through His Holy Spirit each person can gain control over thoughts and actions. Koeman is alluding to the possibility that many Christians are slaves to the passions of sport and are therefore not allowing God to take full control of their minds and bodies.

CHAPTER 3

RESEARCH METHODS

The purpose of the study was twofold: first, it compared the morality levels of athletes attending Christian secondary schools with athletes attending public secondary schools, as reflected by their attitudes toward keeping the rules and ethics of fairplay in the game of basketball; second, it compared morality levels of athletes who hold strong orthodox Christian beliefs with athletes who do not.

Selection of Subjects

Fifty subjects representing six public secondary schools' senior boys basketball teams were selected from the Greater Victoria region of British Columbia and 54 subjects representing five private Christian schools' senior boys basketball teams were selected from Greater Victoria and the lower mainland region of British Columbia. All teams played in a competitive basketball league. Each of the Christian schools represented a particular Protestant denomination and all but one of these schools belong to The Society of Christian Schools in BC. The Society of Christian Schools in BC is an association of locally controlled Christian day schools whose purpose is to educate children for a life of obedience to their calling.

Secondary schools in British Columbia are divided for athletic competition into one of three classifications; "A", "AA", and "AAA". Schools, both public and private, are classified according to the number of students in attendance but they may decide to play against larger more competitive schools if they choose. Because of the comparative nature of this study, it was important to match closely the Christian schools with the public schools with regard to classification and competitiveness.

The Instruments

The data for this study were collected using the Heinila adapted (1974) questionnaire to determine the moral preferences of athletes and the Shepherd Scale (1981) to determine the religiosity of the athletes.

Heinila (1974) adapted

The original study by Heinila (1974) was developed to investigate moral preferences and moral differences among selected European soccer players who competed at various levels of competition. The questionnaire consisted of 57 statements which dealt with moral issues pertaining to the written rules as well as the intent of the written rules. The manner in which these statements were compiled is best defined by Heinila.

For the compilation of the moral conceptions with some validity consultations with the literature, coaches and athletes were of primary help. After analysing their content it was possible to define, preliminarily, those objects of behavior with which the moral choice between right and wrong, accepted or non-accepted, has to be made by athletes. (Heinila, 1974, pp. 15-16)

Heinila conducted a factor analysis on the 57 original statements and five factors (toughness, emotional outburst/eye for eye, equality on terms, spirit of play, and commercialism) were revealed. Two factors, toughness and emotional outburst/eye for eye, were selected for this research study in that they related to moral choices players must make in a competitive game situation. The other factors were not selected as relevant for this study because as Heinila stated, "[these items] tend to be independent and alien to the emerging moral configurations" (Heinila, 1974, p. 30). If necessary, the statements selected for this study were re-written to reflect the different terminology used in soccer and basketball. The statements were submitted to a panel of ten sport experts who were fully familiar with the terminology used in both sports to determine if the statement still had the same meaning. Minor changes, to reflect the opinion of the sport experts, were made

before submitting the revised questionnaire to a panel of Christian experts to determine the relevancy of the statements to the Scriptures. No further changes were made to the wording of the questionnaire. In addition to the wording changes made, it was decided to follow Goodger's (1982) lead and determine, based on a five-point differential scale, the extent to which each athlete agreed or disagreed with each statement. A high score on the scale indicated an acceptance of rule violations and low scores on the scale indicated behaviours consistent with keeping the laws of the game. (see Appendix A)

The Shepherd Scale

The Shepherd Scale (Basset et al., 1981) is an instrument which assists in determining Christian maturity. It takes into account a person's orthodox belief and the lifestyle a Christian should possess according to the Bible. The subjects are requested to express their opinion, using a four-point differential scale, by answering 38 questions. Basset et al. (1981) concluded that among measures of religious attitudes and beliefs, the Shepherd Scale is unique in that it is based upon a comprehensive review of relevant Biblical passages with respect to what it means to be a New Testament Christian. (see Appendix B)

Data Collection

The principal from each school was contacted for initial permission to conduct the study. Once permission was obtained, contact with each of the school's basketball coaches was made by phone. Each coach was informed that the study involved evaluating each athlete's religious and moral preferences. Arrangements were then made through the coach to meet with each team.

On the pre-determined date, the researcher met with the teams to administer the two questionnaires. The athletes were informed of the purpose of the study, assurance of confidentiality, and that their participation was optional. In each case the Heinila (1974) adapted questionnaire was administered first.

Analysis of the Data

Two independent sample t tests were run. First, comparisons were made between the scores of subjects attending Christian schools and those attending public schools as measured by the Heinila (1974) adapted questionnaire. Second, the subjects were divided into groups representing strong Christian preferences and relatively weak Christian preferences using the Shepherd Scale (1981). Their scores on the Heinila (1974) adapted questionnaire were compared. For each t test, the statistically significant probability value was established at $p < .05$.

CHAPTER 4

RESULTS AND DISCUSSION

The purpose of the study was twofold: first, it compared the morality levels of senior boys basketball players attending Christian secondary schools with senior boys basketball players attending public secondary schools, as reflected by their Heinila (1974) adapted questionnaire; second, it compared the morality levels of senior boys basketball players who scored high and low on the Shepherd Scale (1981).

First, when comparing subjects from Christian and public schools using the Heinila (1974) adapted questionnaire scores, no significant difference was found, $t(104) = .59$, $p > .05$. The mean score for the Christian school subjects was 92.63 with a standard deviation of 13.57 and the mean score for the public school subjects was 94.26 with a standard deviation of 14.55 (see Table 1). A lower score on the scale indicates a higher level of fair play. These findings suggest that moral reasoning as it relates to fair play in sport, among Christian school athletes is not superior when compared to public school athletes. In an attempt to determine if the Christian school athletes and the public school athletes possessed the same level of religious beliefs, a comparison of scores on the Shepherd Scale was performed. It was found that a significant difference, $t(104) = 11.41$, $p < .01$ (see Table 2) existed between the two groups. The mean score for the Christian school subjects was 124.41 with a standard deviation of 12.93 and the mean score for the public school subjects was 83.84 with a standard deviation of 22.41. It is not surprising that the mean scores of the Shepherd Scale results were significantly different when comparing Christian and public high schools (Tjart and Boersma, 1978). The difference may be accounted for by the fact that in general, Christian parents are the ones that send their children to Christian schools (Coffey, 1989). Quite naturally then, a large percentage

Table 1

Mean Score Differences Between Christian School and Public School Senior Boys Basketball Players When Compared Using the Heinila (1974) Adapted Questionnaire

School Type	Subjects	Mean	Standard Deviation	t	df
Christian	54	92.63	13.57	--	--
Public	50	94.26	14.55	--	--
				.59	102

* $p < .05$

** $p < .01$

Table 2

Mean Score Differences Between Christian School and Public School Senior Boys Basketball Players When Compared Using the Shepherd Scale

School Type	Subjects	Mean	Standard Deviation	t	df
Christian	54	124.41	12.93	--	--
Public	50	83.84	22.41	--	--
				11.41**	102

* $p < .05$

** $p < .01$

of the students are Christians and have the same beliefs as their parents (Jones, Shainsberg, and Byer, 1970). These results suggest that Christian education caters primarily to young people with Christian beliefs.

The results of this present study indicate that there is not a measurable difference between athletes of Christian schools and those of public schools in terms of keeping the rules of basketball or the inherent rules of fair play. Since the primary purpose of Christian education is to teach children how to apply God's principles to everyday life and to help children know God (Martin, 1983), it appears that the principles it teaches do not significantly transfer into the realm of athletics. Buier (1989) recognizes that teaching Christian school young people to develop their ability to make moral and ethical decisions is extremely difficult. This difficulty may be related to the homogeneity of the student's beliefs in Christian schools and the content oriented instruction which occurs in most schools (Dirks, 1988). As Christian schools accept that their athletic programs are falling short of their Christian ideals, more and more Christian institutions are re-evaluating their sporting purposes and future goals (Polinder, 1991). The current study does not question the purposes or effectiveness of the Christian school but the extent to which the school's philosophical and practical ideals transfer into the sport situation. If, as Coffey (1989) claims, true Christian education will help students positively impact the community, is it unrealistic to think that sport is one medium, if not the most powerful, in which to achieve this goal? Before a school can expect to impact or transform culture (Polinder, 1991) it must demonstrate its uniqueness to its own student body and local community.

The second purpose of this research study was to determine whether the athletes of higher and lower Christian belief were measurably different. This difference was measured in two ways. First, those who scored in the top 50% and the bottom 50%, as measured by the Shepherd Scale, were compared with regard to their Heinila (1974) adapted results.

Those scoring in the top 50% of the scale most likely represent athletes who have received and accept a certain amount of Christian doctrine. Those scoring in the bottom 50% of the scale most likely represent a group with little training and experience with regard to Christianity and those who are apathetic toward Christianity. The mean of those who scored in the top 50% of the scale was 92.17 with a standard deviation of 14.26 and the mean of those who scored in the bottom 50% of the scale was 94.5 with a standard deviation of 14.0. The results were not significant, $t(104) = .84, p > .05$ (see Table 3).

In an attempt to further analyze this data, scores were compared between those subjects scoring in the top 25% (the 26 highest scores) and bottom 25% (the 26 lowest scores) on the Shepherd Scale. The raw scores for the upper 25% ranged from 130 to 140 and the raw scores for the lower 25% ranged from 50 to 80. The mean score for the Heinila (1974) adapted questionnaire for the upper 25% was 91.12 with a standard deviation of 15.62 and the mean score for the lower 25% was 95.35 with a standard deviation of 14.95. The results were not significant, $t(52) = 1.0, p > .05$ (see Table 4). The question could be asked as to why it is that as movement is toward the extremes (more and less religious) there is no apparent influence on moral behaviour?

In response it could be argued that the over-emphasis on winning in our society, particularly at sporting events, has taken on such great importance (Eitzen and Sage, 1986) that athletes are willing to rationalize away their Christian values in an attempt to gain victory. A second possibility is that sport is viewed by athletes as a pseudo-reality which means they are devoid of responsibility (Pelton, 1987).

The fact that the Christian athletes' scores were marginally higher than the non-Christians' scores may be encouraging to some in the area of Christian education and sport but because there was no statistical difference it most likely indicates that the Christian

Table 3

Mean Score Differences Among Senior Boys Basketball Players With the 52 Highest (Top 50%) and 52 Lowest (Bottom 50%) Scores on the Shepherd Scale When Measured Using the Heinila (1974) Adapted Questionnaire

Group	Subjects	Mean	Standard Deviation	t	df
Top 50%	52	92.17	14.26	--	--
Bottom 50%	52	94.5	14.0	--	--
				.84	102

* $p < .05$

Table 4

Mean Score Differences Among Senior Boys Basketball Players With the 26 Highest (Top 25%) and 26 Lowest (Bottom 25%) Scores on the Shepherd Scale When Measured Using the Heinila (1974) Adapted Questionnaire

Group	Subjects	Mean	Standard Deviation	t	df
Top 25%	26	91.12	15.62	--	--
Bottom 25%	26	95.35	14.95	--	--
				1.0	50

* $p < .05$

individual has little influence on transforming cultural patterns in sport at this time (Polinder, 1991).

The Christian athlete should exemplify Christ (Butman, 1986) and there is an expectation that outward behaviours reflect inner convictions. However, this study indicates that the Christian athlete, while participating in sport, does not exemplify Christ to any greater degree than the non-Christian athlete. Perhaps this lack of distinction occurs because the Christian athlete is submissive and taught to obey authorities and is therefore socialized like everyone else. It could be argued that the Christian school coach may be a strong influence in preventing the transfer of Christian ideals into a sport context. Perhaps, because orthodox Christians tend to be legalistic in their lifestyle, that is, concerned with the law more than the intent of the law, the written rules in sport are followed but the intent of the rules are not of moral concern. Therefore, deception in sport is deemed acceptable. A literal interpretation of rules may reflect some Christians' literal interpretation of Scripture which produces misinterpretations.

If behaviour reflects inner convictions, what are we told about the Christian athlete? The Shepherd Scale (1981) attempts to measure Christian maturity which closely relates to inner convictions. Since the athletes that scored in the top 25% on Christian maturity were not significantly different from those who scored in the bottom 25%, what can be concluded? Either Christianity itself is false, the respondents lied, Christian maturity is not related to convictions, or the respondents do not know how to apply their Christian belief to sport. Based on the form of education students receive; indoctrination, social pressures, and homogeneity among Christian student bodies and friends, Christians have a difficult time transferring their beliefs into secular settings (Bredemeier and Shields, 1984).

Previous research that evaluates the relationship between religious belief and morality falls into one of three categories: Christian education and Christian belief have an

inverse relationship on moral behaviour (Dirks, 1988; Lawrence, 1978; Blizard, 1982; Fleeger, 1986; Hoagland, 1984); Christian education and Christian belief have a positive relationship to moral behaviour (Deford, 1976; Brown and Annis, 1978; O'Gorman, 1979; Guttman, 1984; Stoop, 1980; Schmidt, 1988) or; Christian education and Christian belief have no significant influence on moral behaviour (Hautt, 1971; Lechiara, 1969; Kelley et al., 1989). The results of this present study support this latter research.

CHAPTER 5

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

This chapter includes a summary of the research study, the conclusions regarding its two hypotheses, and recommendations for the Christian school and the Christian athlete for achieving consistency between Biblical teaching and Christian lifestyle.

Summary

The purposes of this study were to compare morality levels of senior boys basketball players attending Christian Secondary Schools and Public Secondary Schools and to compare morality levels of Senior Secondary School basketball players that have strong orthodox Christian beliefs with those who do not.

Fifty subjects representing six public secondary schools' senior boys basketball teams were selected from the Greater Victoria region of British Columbia and 54 subjects representing five private Christian schools' senior boys basketball teams were selected from Greater Victoria and the lower mainland region of British Columbia. Each subject filled out a questionnaire which measured Christian belief (Shepherd Scale) and another which measured moral behaviour in sport (Heinila adapted).

Two independent sample t tests were run. First, comparisons were made between the moral behaviour scores of subjects attending Christian schools and those attending public schools as measured by the Heinila (1974) adapted questionnaire. Second, the subjects were divided into groups representing strong Christian preferences and relatively weak Christian preferences using the Shepherd Scale (1981).

Conclusions

The conclusions regarding the hypotheses were as follows:

H_{0_1} There will be no significant difference between the mean scores of Christian school athletes and public school athletes on the Heinila (1974) adapted questionnaire.

This hypothesis was accepted in that no significant difference was found between the Christian and public schools. A t test indicated that the groups were significantly different when their Christian beliefs were compared using the Shepherd Scale and yet the subjects religious belief did not affect their moral choice in sport. This indicates that religious belief does not affect moral behaviour in sport.

H_{0_2} There will be no significant difference between the mean scores of athletes holding strong religious beliefs and athletes not holding strong religious beliefs on the Heinila (1974) adapted questionnaire.

This hypothesis was accepted in that no significant difference was found between the two groups. Since the groups represented those with relatively high and low Christian beliefs, the results, once again, suggest that Christian beliefs do not influence moral behaviour in sport.

Though this study is not exhaustive, it brings to surface some of the issues and concerns of Christian educators, parents, and coaches. The concept and principles of fair play are, fundamentally, Biblical concepts and principles. For this reason, it should not be unrealistic to expect that individuals with a Biblically based upbringing to demonstrate fair

play during athletic competition. There is no room within Christianity for shallow indoctrination, poor role models, or an over emphasis on winning.

The results of this study should cause the Christian 'educator' to reconsider the methods and purposes for teaching young people about Jesus Christ and Biblical principles. Student athletes need role models demonstrating Christ-like qualities within and outside of sport. Student athletes not only need to be taught the importance of serving Christ for their own salvation but need to have an opportunity to question and interpret Christian theology for themselves. If the young Christian athlete is given opportunities to evaluate and internalize Biblical principles then it is more likely that moral reasoning will be individual, personal, and more profound among Christian athletes.

There is an increasing interest in fair play in our society and as it receives more attention the Christian individual and community should be at the forefront of the movement. Rather than following others, the Church should be leading and demonstrating the importance of fair play and in so doing, it will demonstrate Biblical principles in action.

Recommendations for the Christian School and Christian Athlete for Achieving Consistency Between Biblical Teaching and Christian Lifestyle

1. Christian school administrators and those working in the area of athletics should identify reasons why student athletes are not applying the Biblical truths that they claim to accept. If it can be determined that the problem is related to the coaching practices or school philosophy of sport, then steps should be taken to align the athletic program with the school's general Christian philosophy.

2. Christian schools may want to take specific opportunities to teach students what Scripture says about behaviour and attitude as they relate to competitive sport. Ideally, a situation that initiates debate and conversation could provide an atmosphere for moral development.

3. Christian schools' team goals should include specific behavioural and attitudinal goals for individuals and the team. Rationale for each goal should be discussed among the players and the Christian position should act as a criterion reference for each decision.

4. Coaches in Christian schools should be closely monitored to protect against false indoctrination or blatant misinterpretation of Scripture.

5. Christian athletes should evaluate their actions and attitudes in sport and determine whether they are consistent with their actions and attitudes outside of sport.

REFERENCES

- Albinson, J.G. (1973). Professionalized attitudes of volunteer coaches toward playing a game. International Review of Sport Sociology 8, 2, 77-88.
- Allen, A.E. (ed.). (1990). The Concise Oxford Dictionary of Current English. Oxford: Clarendon Press.
- Atterbom, H.A. (1976). Sports officiating. Journal of Health, Physical Education and Recreation, 47 (8), 23-24.
- Bandura, A. (1977). Social Learning Theory. Englewood Cliffs, NJ.: Prentice-Hall.
- Basset, R.L., Sadler, R.D., Kobischen, E.E., Skiff, D.M., Merrill, I.J., Atwater, B.J., & Livermore, P.W. (1981). The Shepherd Scale: Separating the sheep from the goats. Journal of Psychology and Theology, 9, 335-351.
- Best, C. (1985). Differences in social values between athletes and nonathletes. Research Quarterly, 56 (4), 366-369.
- Bierstedt, R. (1964). The Social Order. New York: McGraw-Hill Book Co.
- Bird, A., and Cripe, B. (1986). Psychology and Sport Behavior. St. Louis: Times Mirror/Mosby College.
- Blasi, A. (1980). Bridging moral cognition and moral action: A critical review of the literature. Psychological Bulletin, 88, 1-45.
- Blizard, R.A. (1982). The relationships between three dimensions of religious belief and moral development. Dissertation Abstracts International, 43, 271B.
- Bredemeier, B.J. & Shield, D.L. (1984). Game reasoning and interactional morality. The Journal of Genetic Psychology, 147 (2), 257-275.

- Bredemeier, B.J. (1988). The moral of the youth sport story. In E.W. Brown, & C.F. Branta, (Eds.). Competitive Sports for children and youth: An Overview of Research and Issues. Proceedings of the Big Ten Committee on Institutional Cooperation Symposium. East Lansing: Michigan State University. (October 3-4, 1985). Champaign, IL: Human Kinetics Pub., 285-296.
- Brown, M.B. & Annis, L. (1978). Moral development level and religious behavior. Psychological Reports, 43, 1230.
- Brummelen, H.V., and Vriend, J.(1981). For the Love of Your Child...The Christian School. Wedge Pub. Found., British Columbia.
- Buier, R.M., Butman, R.E., Burwell, R., & Van Wicklin, J. (1989). The critical years: Changes in moral and ethical decision-making in young adults at three Christian liberal arts colleges. Journal of Psychology and Christianity. 8 (3). 69-78.
- Butman, R.E. (1986). Whole holiness and holy wholeness: Implications for assessment. Paper presented at the annual convention of the Eastern Christian Association for Psychological Studies, New York, NY.
- Chelladurai, P. & Carron, A. (1983). Athletic maturity and preferred leadership. Journal of Sport Psychology, 5.
- Clouse, B. (1985). Moral development: Perspectives in psychology and Christian belief. Grand Rapids: Baker.
- Coakley, J.J. (1982). Sport in society. (2nd ed.). St. Louis: C.V. Mosby.
- Coffey, K. (1989). You're sending your kids where? Christian Home and School, January, 12-14.
- Cooper, D. (1985). Cognitive development and teaching business ethics. Journal of Business Ethics, 4.
- Cox, E. (1987). The relation between beliefs and values. Religious Education, 82 (1), 5-19.
- Crow, L. & Crow, A. (1962). Development of moral and religious values. Child Development and Adjustment. New York: The MacMillan Co.

- Deford, F. (1976). Religion in sport. Sports Illustrated, April 19, 90-100.
- Dirks, D.H. (1988). Moral development in Christian higher education. Journal of Psychology and Theology, 16, 324-331.
- Dubin, C. (1990). Commission of inquiry into the use of drugs and banned practices intended to increase athletic performance. Ottawa: Canadian Government Publishing Centre.
- Durkin, D. (1959). Children's concepts of justice: A comparison with the Piaget data. Child Development, 30, 56-67.
- Eitzen, D. & Sage, G. (eds.). (1986). Sociology of North American Sport. Dubuque, Iowa: Wm. C. Brown Pub.
- Eitzen, D.S. & Sage, G.H. (1978). Sociology of American Sport. Dubuque, IA: Wm. C. Brown.
- Elzerman, J.H., & Boivin, M.J. (1987). The assessment of christian maturity, personality, and psychopathology among college students. Journal of Psychology and Christianity, 6(3), 50-64.
- Ennis, P.H. (1976). Expressive symbol systems and the institutions of release. Paper presented at the Third Annual Conference on Theory and the Arts, SUNY, Albany.
- Figley, G. (1984). Moral education through physical education. Quest, 36 (1), 89-101.
- Fleeger, R.L. (1986). Critical thinking and moral reasoning behavior of baccalaureate nursing students. Unpublished doctoral dissertation, Claremont Graduate School: California.
- Frey, Ingram, McWhertor, & Romanowski. (1986). At Work and Play. Jordan Station, ON: Paidea Press.
- Good (1959). Dictionary of Education. New York: McGraw-Hill Book Co.
- Goodger, M. (1982). Moral Leadership of Soccer Coaches. Unpublished masters thesis, University of Victoria, Victoria, British Columbia.

- Guttman, J. (1984). Cognitive morality and cheating behavior in religious and secular school children. Journal for the Scientific Study of Religion, 23, 221-238.
- Haan, N. (1978). Two moralities in action contexts: Relationships to thought, ego regulation, and development. Journal of Personality and Social Psychology. 36, 286-305.
- Hall, E.R. (1986). Moral development levels of athletes in sport-specific and general social situations. Psychology and Sociology of Sport Journal. 1, 191-204.
- Hall, R. (1981). Moral development levels of athletes in sport specific and general social situations. Doctoral thesis. Texas Women's University: Microform Publication Order # PE2510f. 137.
- Harris, J., Blankenship, K, Cawley, K, Smith, M., & Winfrey, W. (1982). Ethical behavior and victory in sport: Value systems at play. Journal of Physical Education, Recreation, and Dance, 53 (4), 37, 98-99.
- Hautt, D.W. (1971). The Efficacy of Christian Schools in Achieving Objectives. Unpublished Doctoral Dissertation, Columbia University.
- Heinila, K. (1974). Ethics of sport: Junior football players as cross-national interpreters of the moral concepts of sport. Finland: University of Jyvaskyla, Department of Sociology and Planning for Physical Culture.
- Hemery, D. (1986). The Pursuit of Sporting Excellence: A Study of Sports Highest Achievers. London: Willow Books.
- Hoagland, D.D. (1984). Moral Judgment and Religious Belief: An Investigation of the "Moral Majority". Unpublished doctoral dissertation, Fuller Theological Seminary, Pasadena, California.
- Hoffman, S.J. & Luxbacher, J. (1983). Competitive attitude and religious belief. Paper presented at the North American Society for Psychology of Sport and Physical Activity Conference, East Lansing, MI.
- Hoffman, S.J. (1985). Evangelicalism and the revitalization of religious ritual in sport. Arete: The Journal of Sport Literature, 2(2), 63-87.

- Holcombe, A. (1982). Hey, your values are showing! The Journal of Physical Education, Recreation, and Dance, January, 61-62.
- Holmes, A.A. (1986). Christian intellectual community. Faculty Dialogue, 6, 53-63.
- Howe, B. (1985). Developing positive psychological values through sport. Canadian Association for Health, Physical Education, and Recreation Journal, 51 (5), 25-27.
- Jones, K. Shainsberg, L., & Bryer, C. (1970). Emotional and Neurological Health. San Francisco: Canfield Press.
- Keating, J.W. (1972). Paradoxes in american athletics. Athletics in America. Essays based on papers in a lecture series. A. Flath (Ed.). Corvallis, OR: Oregon State University Press.
- Kelley, B.C., Hoffman, S.J., and Gill, D.L. (1990). The relationship between competitive orientation and religious orientation. Journal of Sport Behavior, 13 (3), 145-156.
- Kohlberg, L. (1968). The child as a moral philosopher. Psychology Today, 2, 24-31.
- Kohlberg, L. (1969). Stages in the Development of Moral Thought and Action. New York: Holt.
- Kohlberg, L. (1976). Moral stages and moralization. In Lickona, Moral Development and Behaviour. New York: Holt, Rinehart, and Winston.
- Lawrence, J.A. (1978). The component procedures of moral judgment-making. Dissertation Abstracts International, 40, 896B.
- Lechiara, F.G. (1969). An Investigation Into the Moral-generating Power of Catholic Schools in the Archdiocese of Miami, Florida. Unpublished doctoral dissertation, University of Miami, Florida.
- Leonard, G.B. (1968). Education and Ecstasy. New York: Dell Pub.
- Lickona, T. (1976). Moral Development and Behaviour Theory, Research and Social Issues. New York: Holt, Rinehart, and Winston.

- Locke, D. (1983). Doing what comes morally: The relationship between behaviour and stages of moral reasoning. Human Development, 26, 11-25.
- Malloy, D.C. (1991). Stages of moral development: Implication for future leaders in sport. International Journal of Physical Education, 28 (4), 21-27.
- Martens (1988). Helping children through sports. In E.W. Brown and C.F Branta (Eds.), Competitive Sports for Children and Youth. Champaign, IL: Human Kinetics.
- Martin, D.W. (1983). A Biblical Doctrine of Physical Education. Unpublished doctoral dissertation, University of North Carolina, Greensboro, North Carolina.
- New International Version of The Holy Bible.(1978). Grand Rapids, MI: Zondervan Bible Pub.
- Nighswonger, D.R. (1991). In opposition to sportsmanship. Canadian Association for Health, Physical Education, and Recreation Journal, 57 (3), 19-23.
- Nixon, H.L. (1982). Idealized functions of sport: Religious and political socialization through sport. Journal of Sport and Social Issues, 6(1), 1-11.
- Novak, M. (1976). The Joy of Sports: End Zones, Bases, Baskets, Balls, and the Consecration of the American Spirit. New York: Basic Books.
- O'Gorman, T.P. (1979). An investigation of moral judgment and religious knowledge scores of Catholic high school boys from Catholic and public schools. Dissertation Abstracts International, 40, 1365A. (University microfilms 79-20460)
- Pelton, B.C. (1987). Moral and ethical issues in sport. The Physical Educator, 44 (1), 273-277.
- Piaget, J. (1932). The Moral Judgment of the Child. London: Rontledge and Kegan.
- Polinder, R. (1991). Philosophical and Theological Treatise re. Athletics at Lynden Christian School. Unpublished manuscript.
- Proctor, D. & Davis, J.K. (1980). Moral Reasoning of Christian School Students. The Bulletin of the Christian Association for Psychological Studies, 6(3), 17-19.

- Preston, D. (1979). A moral education program conducted in the physical education and health education curriculum. Unpublished doctoral dissertation, Athens, Georgia.
- Rainey, D.W. & Larson, J.D. (1988). Balls, strikes, and norms: Rule violations and normative rules among baseball umpires. Journal of Sport and Exercise Psychology, 10, 75-80.
- Roberts, R. (1985). Carl Rogers and the Christian virtues. Journal of Psychology and Theology, 13 (4), 263-273.
- Ross, S. (1981). Jewish Ethics in Sport: Toward a Jewish philosophy of physical education and sport. Physical Education and Sport in the Jewish History and Culture. Proceeding from an International Seminar, July, 1981. The Wingate Institute for Physical Education and Sport.
- Ross, S. (1989). Locus of responsibility: Ethical behavior in sport. International Journal of Physical Education, 26 (4), 19-22.
- Schmidt, P.F. (1988). Moral values of adolescents: Public versus Christian schools. Journal of Psychology and Christianity, 7 (3), 50-54.
- Sessoms, B. (1987). Meditations for the Athletes. Nashville, TE: Abingdon Press.
- Shogan, D. (1988). Rules, penalties, and officials: sport and the legality-morality distinction. Canadian Association for Health, Physical Education, and Recreation Journal, 54 (6), 6-11.
- Silva, J. (1981). Normative compliance and rule violating behavior in sport. International Journal of Sport Psychology, 12, 10-18.
- Stoop, D.A. (1980). The relation between religious education and the process of maturity through the developmental stages of moral judgments. Dissertation Abstracts International, 40, 3912A.
- The Commission for Fair Play. (1989). Resource manual. Ontario, Canada.
- The Olympics and Playing Fair. (1989). Canadian Olympic Association, Ontario.

- Thomas, D.L. (1979). A definitional context for some socio-moral characteristics of sport. Journal of the Philosophy of Sport, 6, 39-47.
- Tjart, D. and Boersma, F. (1978). A comparative study of Christian values and public school eighth graders. Journal of Psychology and Theology, 6, 132-140.
- Wandzilak, T., Carroll, T., & Ansorge, C. (1988). Values development through physical activity: Promoting sportsmanlike behaviors, perceptions, and moral reasoning. Journal of Teaching in Physical Education, 8 (1), 13-22.

APPENDIX A

Questionnaire: Heinila (1974) adapted

QUESTIONNAIRE INTRODUCTION

Heinila (1974) adapted

Attached is a questionnaire that has thirty statements connected with basketball. Each player on your team may hold a very different opinion about the statements. We would like you to read each statement carefully and decide to what extent you agree or disagree with what it is saying. Your responses will be confidential and will not be shown to your coach, teammates, teachers, or parents.

You may be tempted to answer according to what you think is right and wrong and not according to the way you actually act. To help prevent this, apply each statement to yourself. Ask yourself if you have ever been in that situation. If so, circle the best response according to the way you responded in that given situation. If you have not been in the situation that the statement makes respond according to how you think you would act.

Your response should reflect your own personal opinion. It will not necessarily agree with what your coach, your teammates, or what the rules say. Answer each statement as accurately and honestly as possible.

Use the scale at the top of the questionnaire to express the degree to which you agree or disagree with each statement.

Beneath each statement there are numbers 1 through 5 (see scale at the top of the next page). Before you circle the number that best describes your opinion, read the statement carefully and make sure you understand exactly what the statement is saying.

Circle the number that best represents your opinion.

- | | Strongly
Disagree | Disagree | Neither Agree
nor Disagree | Agree | Strongly Agree |
|-----------------------------------------------------------------------------------------------------------------------------|----------------------|----------|-------------------------------|-------|----------------|
| | 1 | 2 | 3 | 4 | 5 |
| 1. A skilful opponent must be stopped by any means, lawful or otherwise. | 1 | 2 | 3 | 4 | 5 |
| 2. Dirty play is justified if the fans expect it. | 1 | 2 | 3 | 4 | 5 |
| 3. In important games any means are permissible to win. | 1 | 2 | 3 | 4 | 5 |
| 4. A player is within his rights if he loses his temper occasionally during the game. | 1 | 2 | 3 | 4 | 5 |
| 5. The coach should strictly forbid foul play in games. | 1 | 2 | 3 | 4 | 5 |
| 6. A player may retaliate when he has been fouled. | 1 | 2 | 3 | 4 | 5 |
| 7. It is all right for a player to intentionally foul an opponent if the interest of the team demands it. | 1 | 2 | 3 | 4 | 5 |
| 8. An opponent who is in an obvious position to score the winning basket must be prevented any way possible. | 1 | 2 | 3 | 4 | 5 |
| 9. A skilful player may entertain the spectators at the expense of weaker opponents. | 1 | 2 | 3 | 4 | 5 |
| 10. Both the official rules and the unwritten laws of fair play should be observed in a game. | 1 | 2 | 3 | 4 | 5 |
| 11. A player should attempt to influence the referee's judgement with protests when the referee hesitates in his decisions. | 1 | 2 | 3 | 4 | 5 |
| 12. A player who knowingly travels should play on if the referee has not seen the infraction. | 1 | 2 | 3 | 4 | 5 |
| 13. It is all right for your team to retaliate because of the foul play of the opponents. | 1 | 2 | 3 | 4 | 5 |

14. Your team should attempt to upset a temperamental member of the opposing team.
1 2 3 4 5
15. The coach should urge a player to knock the most dangerous player of the opposition out of the game.
1 2 3 4 5
16. It is all right for a player to play for applause from the spectators provided he is skilful enough to do so.
1 2 3 4 5
17. During a game a player may attempt anything provided he is not caught.
1 2 3 4 5
18. A player must always accept the referee's decision without protest.
1 2 3 4 5
19. A player can foul an opponent when the referee is not looking.
1 2 3 4 5
20. Dirty play is acceptable if the other team plays dirty.
1 2 3 4 5
21. A player should pretend to be injured when his team is tired.
1 2 3 4 5
22. You may play a dirty game if your opponent is more skilful.
1 2 3 4 5
23. A player may gain a free-throw for his team by acting as if he had been fouled.
1 2 3 4 5
24. During a game, only the written rules need to be observed, everything else is permitted.
1 2 3 4 5
25. A player may express anger at being unfairly challenged.
1 2 3 4 5
26. A player should stop play after stepping on the line while dribbling up court even though the referee did not notice the infraction.
1 2 3 4 5
27. You can not be successful in basketball unless you play unfairly.
1 2 3 4 5
28. The team should begin to waste time to secure victory.
1 2 3 4 5

29. A player may attempt to gain a throw-in for himself even though he knows the ball touched his hand last before going out of bounds.

1 2 3 4 5

30. A player may distract an opponent while he is taking a free-throw by making annoying comments or gestures.

1 2 3 4 5

APPENDIX B

Questionnaire: The Shepherd Scale

QUESTIONNAIRE INTRODUCTION

Shepherd Scale

Attached is a questionnaire that has 38 statements connected with religion. Some of the statements refer to God, others refer to Jesus Christ, and still others refer to your actions.

Your response to each statement should reflect your own opinion and belief. Your answers will be confidential and the researchers will be the only ones with access to your scores.

Beneath each statement are numbers 1 through 4 (see scale at the top of the next page). Before circling the number that best describes your opinion, read the statement carefully and make sure you understand what the statement is saying.

Circle the number that best represents your opinion

- | | Not True | Generally
Not True | Generally
True | True |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------|----------|-----------------------|-------------------|------|
| | 1 | 2 | 3 | 4 |
| 1. I do kind things regardless of who's watching me. | 1 | 2 | 3 | 4 |
| 2. Status and material possessions are not of primary importance to me. | 1 | 2 | 3 | 4 |
| 3. I do not accept what I hear with regard to religious beliefs without first questioning the validity of it. | 1 | 2 | 3 | 4 |
| 4. I strive to have good relationships with people even though their beliefs and values may be different than mine. | 1 | 2 | 3 | 4 |
| 5. I believe that by following the teachings of Jesus Christ and incorporating them into my daily life, I receive such things as peace, confidence, and hope. | 1 | 2 | 3 | 4 |
| 6. I believe that God raised Jesus from the dead. | 1 | 2 | 3 | 4 |
| 7. I believe that God will judge me for all my actions and behaviors. | 1 | 2 | 3 | 4 |
| 8. I believe that by submitting myself to Christ He frees me to obey him in a way I never could before. | 1 | 2 | 3 | 4 |
| 9. I believe in miracles as a result of my confidence in God to perform such things. | 1 | 2 | 3 | 4 |
| 10. Because of God's favor to us, through Jesus Christ, we are no longer condemned by God's laws. | 1 | 2 | 3 | 4 |
| 11. Because of my personal commitment to Jesus Christ, I have eternal life. | 1 | 2 | 3 | 4 |
| 12. The only means by which I may know God is through my personal commitment to Jesus Christ. | 1 | 2 | 3 | 4 |
| 13. I believe that everyone's life has been twisted by sin and that the only remedy to this problem is Jesus Christ. | 1 | 2 | 3 | 4 |

14. I am concerned that my behavior and speech reflect the teachings of Christ.
1 2 3 4
15. I respond positively (with patience, kindness, self-control) to those people who hold negative feeling toward me.
1 2 3 4
16. I believe that God will bring about certain circumstances which will result in the judgment and destruction of evil
1 2 3 4
17. I believe I can have the personal presence of God in my life.
1 2 3 4
18. I believe that there are certain required duties to maintaining a strong Christian lifestyle (eg., prayer, doing good deeds, and helping others).
1 2 3 4
19. It is important to me to conform to Christian standards of behavior.
1 2 3 4
20. I am most influenced by people whose beliefs and values are consistent with the teachings of Christ.
1 2 3 4
21. I respect and obey the rules and regulations of civil authorities which govern me.
1 2 3 4
22. I show respect towards Christians.
1 2 3 4
23. I share things that I own with Christians.
1 2 3 4
24. I share the same feelings Christians do whether it be happiness or sorrow.
1 2 3 4
25. I'm concerned about how my behavior affects Christians.
1 2 3 4
26. I speak the truth with love to Christians.
1 2 3 4
27. I work for Christians without expecting recognition or acknowledgement.
1 2 3 4
28. I am concerned about unity among Christians.
1 2 3 4

29. I enjoy spending time with Christians.
1 2 3 4
30. My belief, trust, and loyalty to God can be seen by other people through my actions and behavior.
1 2 3 4
31. I can see daily growth in the areas of knowledge of Jesus Christ, self-control, patience, and virtue.
1 2 3 4
32. Because of my love for God, I obey his commandments.
1 2 3 4
33. I attribute my accomplishments to God's presence in my life.
1 2 3 4
34. I realize a need to admit my wrongs to God.
1 2 3 4
35. I have told others that I serve Jesus Christ.
1 2 3 4
36. I have turned from my sin and believed in Jesus Christ.
1 2 3 4

37. I daily use and apply what I have learned by following Jesus Christ.

1

2

3

4

38. I believe that it is possible to have a personal relationship with God through Christ.

1

2

3

4

VITA

Surname: GIDMAN

Given Names: Gregory John Claude

Place of Birth: Brentwood, Essex, England

Date of Birth: February 25, 1965

Educational Institutions Attended:

Houghton College, New York. 1984 to 1987

University of Victoria, British Columbia 1989 to 1992

Degrees Awarded:

B.Sc. Houghton College

Honours:

President's Scholarship, University of Victoria 1990

PARTIAL COPYRIGHT LICENSE

I hereby grant the right to lend my thesis to users of the University of Victoria Library, and to make single copies only for such users or in response to a request from the Library of any other university, or similar institution, on its behalf or for one of its users. I further agree that permission for extensive copying of this thesis for scholarly purposes may be granted by me or a member of the University designated by me. It is understood that copying or publication of this thesis for financial gain shall not be allowed without my written permission.

Title of Thesis: The Relationship Between Christian Beliefs and Moral Behaviour Among Secondary School Basketball Players

Author



GREG GIDMAN

Sept 29, 1992