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Program evaluation is an essential part of the ongoing success of any organization. Program evaluations can be done for entire organizations or for any entity within that organization. Christian university athletic programs need to be evaluated frequently to assess whether the organization is fulfilling its goals and objectives.

This study sought to find a correlation between a Christian university athletic department's curriculum for its student-athletes and the spiritual orientations that these student-athletes exhibited as a component of program evaluation. This was done through a two-phase approach which was duplicated on a secular campus for comparative purposes. First, the goals, objectives and outcomes of the university's spiritual and character development curriculum was assessed through qualitative data received from interviews from key university personnel and from student data collected from demographic forms. Secondly, quantitative data was compiled through the use of the *Revised Religious Life Inventory* (Hills, Francis and Robbins, 2004). This survey has 24 items and uses a nine point scale for each question. This survey has three subscales that seek to determine a person's spiritual orientation. The first category would receive the lowest total mean score and is called *intrinsic* orientation, which refers to people who *live* their religion; the second category would receive a higher total mean and is called *quest*, which means that a person is questioning his or her faith; and the third category has the highest total mean and is called *extrinsic*, which is a person who *uses* religion.

This study also looked for differences in gender results between the two campuses. The N for the Christian university was 322, with 209 men and 113 women; and the N for the secular university was 58, with 41 men and 17 women.

The findings of this study from the interviews provided qualitative data that showed a distinct difference between the two universities in the spiritual and character curricula and the ensuing outcomes in the student body responses. Overall the intrinsic qualitative responses in the interviews were 93% and just 7% extrinsic, compared to the secular university which had 67% intrinsic statements and 33% extrinsic. Neither interview group made statements that could be coded in the quest category.

The students made two types of qualitative responses on the demographics forms. The first was in relation to how the curricula affected them in their spiritual and character growth, and the second related to their involvement in Christian activities. The percentage of students leaving remarks on the form at the Christian university was 70% versus those leaving remarks at the secular university of 30%. The remarks that students gave were codified as intrinsic, extrinsic and quest. The Christian university remarks were 41% intrinsic, 24% extrinsic and 21% quest. The secular university results were 11% intrinsic, 78% extrinsic, and 2% quest.

The findings of this study for the quantitative data also showed a significant difference between the two groups of Christian student-athletes on the respective campuses. A 2 x 2 ANOVA was computed to compare the two schools and gender mean scores. The analysis indicated that there was a significant difference between the two means. Therefore, there is a significant difference between the two universities in terms

of spiritual orientation; the Christian university shows greater intrinsic orientation than the secular university.

A 2 x 2 ANOVA was computed to compare male and female students and the two universities on the total scores of the *Revised Religious Life Inventory*. There was a significant difference between the two university means ( $F = 35.38, p < 0.05$ ). The mean for the Christian university was 4.4 ( $SD = 0.81$ ) and the mean for the secular university was 1.30 ( $SD = 1.30$ ). The analysis also indicated that there was a significant difference between the two means for gender ( $F = 3.61, p < 0.05$ ). There was no interaction effect between gender and school variables ( $F = 2.80, p > 0.05$ ).

A 2 x 2 MANOVA also was computed to compare male and female students and the two universities on the three subsets of the *Revised Religious Life Inventory*: Intrinsic, Extrinsic, and Quest orientations. A significant multivariate F (Wilk's Lambda) was found for the university variable ( $F = 36.94, p < 0.001$ ). A non-significant multivariate F (Wilk's Lambda) was found for the gender variable ( $F = 1.73, p > 0.10$ ).

A significant multivariate F (Wilk's Lambda) indicated that there was an interaction effect between gender and university variables ( $F = 2.8, p < 0.05$ ). Because of the interaction effects, interpretation of the findings solely focused on gender differences within each of the university groups.

This study concluded that there are significant differences between those student-athletes on a Christian university campus compared to a secular university campus in relation to spiritual orientation with those on the Christian campus scoring higher in the area of intrinsic orientation.

COMPARATIVE ANALYSIS OF THE RELIGIOUS ORIENTATION AND  
SPIRITUAL AND CHARACTER DEVELOPMENT OF CHRISTIAN  
STUDENT-ATHLETES AT A CHRISTIAN UNIVERSITY  
AND A SECULAR UNIVERSITY:  
AN EXPLORATORY STUDY

by

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To God be the glory

APPROVAL PAGE

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## CHAPTER I

### INTRODUCTION

#### *Background of the Problem*

Program evaluations that provide feedback and helpful insight to administrators (Love, 1983) are essential for the proper development and functioning of organizations and academic institutions (Anderson, 1978; Brinkerhoff, Brethower, Hluchyj, and Nowakowski, 1983; Love, 1983); and for departments within those academic institutions, such as the athletic departments. Choosing not to use program evaluations to help institutions to improve would be akin to winding up a clock and letting it run on its own with the expectation that things would never change. But eventually that clock would run down, causing it to function far from its original intents and purposes. Without program evaluations and feedback, an institution lacks revitalization, refinement and revamping of its identity, goals, policies and procedures. “Rewinding and resetting” the clock means that there is a consistent return to the development and subsequent changing of the institution as it seeks to improve its program.

Programs within an institution are often evaluated in terms of philosophical framework, policies and procedures over both long and short-term time frames (Devlin, 1993). Most departments mimic the parent organization’s evaluation methods and techniques to improve their practice. Just as the inner gears and sprockets of the clock

must work effectively both on their own and in concert with the springs and hands so must an institution's individual departments and programs. Degree programs and schools within a university must operate in a concentric manner with the parent organization or there will be a disjunction and the two will begin working at odds to each other. All schools and majors within an organization are evaluated with this in mind when an institution is given accreditation approval by governing bodies such as Southern Association of Colleges and Schools (SACS). And without this certification, a university would not be able to function as successfully as neighboring institutions that are certified.

One program in particular that needs consistent evaluation is the athletic department. There is a need to evaluate college athletic programs in the same manner as the sponsoring institution (Davis, 1987). Davis recommends four categories for evaluation of intercollegiate athletics: "the philosophy and culture of athletics at the institution; institutional control, organization and administration of the athletics program; health, welfare and academic support of student-athletes; and compliance with NCAA and conference rules and regulations" (1987, p. 40).

So far, the importance of evaluations has been expressed for entire institutions and for individual departments within each institution. One particular focus of this study was upon private Christian college athletic programming. Christian colleges and their athletic programs are involved not only in the development of student academic progress and positive character traits, but of the spiritual aspects of lives as well (Holmes, 1975). Because of this charge, Christian colleges must assess and evaluate their own academic functions, in addition to their ability to meet the spiritual needs of the student body. To

this regard, ongoing evaluations are necessary not only for the institution, but in each of its departments as well.

For an athletic program, four areas are typically evaluated as previously outlined by Davis (1987). The philosophy of the department, which begins by analyzing the department's mission statement; organization and administration of the department, including the budget, staffing, human resources, facilities, booster relations, etc.; relationship with the student-athletes, including graduation rates and academic assistance; and NCAA rules compliance. In most cases, these areas need to be evaluated and then compared to the overall structure and philosophy of the parent institution to determine that they are in congruence.

The immensity of assessing all of these areas for an entire athletic program by one researcher for one study precludes this possibility. However, two aspects of an athletic program in a Christian university could be assessed and used comparatively with a secular institution to give some idea of the impact these programs within the athletic department have upon the Christian university participants. The first is to acquire quantitative data through a survey that assesses the religious orientation of participants in the athletic program. This should give some light as to the affect the program is having on the spiritual and character development of its participants. The second is to gather qualitative data from student-athletes and university personnel that illuminate both the intents and the outcomes of the athletic department's spiritual-character training programs for the intended purposes of the spiritual-character development of the student-athlete.

Within the quantitative data, a further comparison was also made between male and female respondents to see if this data helps to confirm some common trends found in recent research data. This is further discussed in the purpose section of this chapter within research question number one.

The two sets of data described above were then compared to how secular institutions operate and affect the Christian student-athletes existing in that culture. The secular university data were used as a comparison to the Christian university to help determine the evaluation of the data in order to see if the Christian university's athletic department is having the desired impact.

#### *Purpose and Scope of the Study*

By evaluating the students-athletes' spiritual-character development, it may be possible to determine if there are significant religious differences between the two target populations of Christian student-athletes. One might expect that the evaluation of the participants of the Christian college athletic program would reflect the desired outcomes of the spiritual-character input that the private Christian institution holds in such high regard. Comparatively, although secular institutions do not attempt to address the spiritual needs of its student-athletes, they do attempt to instill admirable character qualities in the participants such as citizenship, humanitarian practices, and positive traits on and off the field including fairness, honesty, teamwork, responsibility and self-discipline. An evaluation of the religious orientations of these Christian student-athletes may also reflect an impact of the ethical training that the secular institution is trying to instill in its members.



*Purpose.* The purpose of this study is to conduct a program evaluation of a private Christian college athletic program by measuring and evaluating two specific facets: The first was to use a survey that assesses the religious orientation of participants in their athletic program. This should give some indication as to the spiritual development effect the program may be having. Additionally, a comparison will be made between male and female respondents. The second facet looked at the programs offered for spiritual-character development to the student-athlete. This was done interviewing key personnel and by assessing the comments made by students about the athletic and school programs in relation to spiritual and character training. Each of these areas was then measured in a secular university for comparative purposes.

This study was guided by the following research questions:

1. What is the religious orientation of Christian male and female student-athletes at a private Christian university versus Christian male and female student athletes at a secular university?

This was determined by measuring the religious orientation of the participants compared to similar participants in a secular program. One method of evaluating a faith-based educational program is to assess the possible effects it is having on its participants. Ferguson, Wu, Spruijt-Metz, and Dyrness, stated, “religious commitment can enhance favorable outcomes in clients,” and “empirical precedents suggest a positive association between religious involvement and beneficial outcomes” (2007, p. 265). Studies cited in their article showed that the effects of a program could be assessed by measuring the desired outcomes in the participants. If this supposition has merit, then would it not be

reasonable to pursue the measurement of the religious orientation in student-athletes in private Christian colleges in comparison to those in a secular university in order to determine the effectiveness of religious training in the private college?

This study sought to determine this by seeing if there are differences between the religious orientations of Christian student-athletes who are in a private Christian university versus those residing on a secular university campus. In comparing the two groups, it would be expected that the Christian student-athletes should have a higher level of religious orientation due to the spiritual climate of the campus and classes, the emphasis on spiritual and character development of the student-athletes, particularly in grooming them for ministry, and the more stringent admissions requirements that private schools can utilize to pick and choose the clientele that they desire.

In relation to comparing the results of the study in men and women, according to recent findings from the Higher Education Research Institute (HERI) at the University of California, Los Angeles (UCLA), college women scored higher than college men in 11 of the 12 scales measuring respondents' interest and involvement in spirituality and religion (2008). In this longitudinal study that surveyed 112,232 students at 236 colleges and universities, HERI discovered that the largest gender differences are on charitable involvement, religious commitment, and religious engagement. In addition, the study found that women are "also more likely than men to pray (75 percent versus 62 percent) and to score high on religious/social conservatism (18 percent versus 13 percent) and being on a spiritual quest (27 percent versus 22 percent)" (Higher Education Research Institute, 2008). With these statistics in mind, it may also be possible to find a significant

difference between the religious orientations of men and women in this study.

2. What are the differences in spiritual-character training for male and female student-athletes in the athletic department of a Christian university versus that of the athletic department at a secular university?

A second supposition of this study relates to the curricula offered by private Christian schools for the spiritual-character development of student-athletes. Because of the emphasis on spiritual-character development offered to each student-athlete, it could be expected that the Christians in the faith-based university would score higher on the religious orientation assessment than their secular university counterparts who would have far less spiritual input from their respective institutions.

One important aspect of this study was to help to determine the influence of Christian training on its participants as a component of program evaluation of an athletic program. Through these methods, it may be possible to lay a foundation from which the overall athletic programs in Christian institutions can be assessed.

*Scope.* This study included two phases. The first phase was to conduct an assessment of self-reported Christian student-athletes in both a private Christian university and a secular university in relation to measuring their religious orientation. Also in the first phase, a comparison was made of the religious orientations of men compared to women using the same data. The second phase was to analyze and compare the spiritual-character development and training provided by both institutions by the athletic departments for the student-athletes.

### *Definition of Terms*

Throughout this report, the terms Southern Association of Colleges and Schools (SACS) and National Collegiate Athletic Association (NCAA) were used. These are organizations that act as governing bodies over universities and colleges. SACS provides a certification process to 13,000 colleges and secondary schools in 11 states throughout the southern United States. It guides organizations in conducting self-studies that help these schools to gain accreditation from SACS. The benefits to colleges include greater notoriety in the community at large, published professional standards and certification allows students to apply for federal aid, to receive state licensure, and qualify for admission to reputable graduate schools.

The NCAA is the governing body in college sports over its entire member institutions on three levels, based on school size. The NCAA sets all standards of practice for athletic departments for recruiting athletes, rules of conduct of athletes and college personnel and ensuring the maintenance of the amateur status of the student-athletes.

A frequent term in this study is spiritual training. This term refers to the results of the religiously oriented curriculum offered by the Christian institution to student-athletes through its general student body curriculum of chapels, Bible classes, prayer groups and devotions; and through athlete-specific curricula offered through the athletic department in general and through the individual team's spiritual training strategies. These offerings have the goal of helping student-athletes to develop and mature into faithful followers of Christ.

*Religious Orientations. The Religious Life Inventory (RLI)* was developed by Batson and Ventis (1982) as a result of a groundbreaking study by Allport and Ross (1967) that established and researched certain religious orientations. The first was called *extrinsic* religious orientation and the second is called *intrinsic* religious orientation. The study describes these orientations by stating that “the extrinsically motivated person *uses* his religion, whereas the intrinsically motivated *lives* his religion” (Allport and Ross, p. 434). The *RLI* is a survey that was then developed based upon these religious orientations by Batson and Schoenrade (1991b) as a means to measure the level and types of motivations among the followers of a particular faith to determine the religious orientation they possess in following these faiths.

To further understand the implications of these two orientations, one can look to Allport’s bellwork 1954 study. In this initial study, Allport detailed these orientations. Allport and Ross (1967) described people with extrinsic orientation as those who “find religion useful in a variety of ways—to provide security and solace, sociability and distraction, status and self-justification. The embraced creed is lightly held or else selectively shaped to fit needs that are more primary. In theological terms the extrinsic type turns to God, but without turning away from self” (p. 434). In relation to the intrinsic orientation, Allport and Ross stated that they “find their master motive in religion. Other needs, strong as they may be, are regarded as of less ultimate significance, and they are, so far as possible, brought into harmony with the religious beliefs and proscriptions. Having embraced a creed, the individual endeavors to internalize it and follow it fully. It is in this sense that he lives his religion” (p. 434).

Studies concentrating on religious orientation sought to find a correlation between the actions and attitudes of students and the religious orientation they exhibited on the survey Allport and Ross developed.

The *Revised Religious Life Inventory (RLI-R)* was later developed by Hills, Francis, Argyke & Jackson (2004). These researchers identified a third religious orientation called *quest*, which means that there exists a third group besides the extrinsic and intrinsic orientations that is described by Allport and Ross (1967). Quest, as the name implies, are people who are searching and questioning their faith. In addition, the researchers attempted to give the RLI-R a greater level of validity by eliminating certain questions from the original RLI.

A *Christian university* would be defined as a private institution that has as its central purpose the discipleship of its students in the doctrines of its Christian faith. This type of college can offer liberal arts degrees and professional programs, but always has as its core objective the training of its students for ministry and the propagation of the Gospel message. The Christian university in this study is evangelical Christian and belonging to the Southern Baptist denomination.

A *secular university* is not regarded as religious in nature or purpose. This type of college may be public or private, but the spiritual development of its students toward a particular faith or belief system is not a function of the university. While Christian student-athletes make up an integral part of the secular campus, they do not have the same input and direction from the university as those in a private Christian institution. These students are probably exposed to philosophies that are different than their own and

they have to make a conscious choice to follow their chosen life philosophy without institutional instruction. With that said, it needs to be understood that secular institutions are not amoral in nature. Universities are interested in the character development of their student-athletes (as well as students of the general population). The secular university in this study goes to great lengths to develop the character level of each student-athlete through team building activities, instruction, team meetings, NCAA programs, and university and team rules and expectations.

*A Christian student-athlete* would be a person who considers himself or herself a Christian due to personal faith, or as a matter of heritage from being raised in a Christian denomination. Although it would be expected that one's religious orientation would be greater for those becoming Christian through personal faith, this study cannot preclude judging anyone claiming to be a Christian. A non-Christian student-athlete could be a person of any particular faith other than Christian, or could include a person who claims to have no faith at all.

#### *Limitations and Delimitations*

A complete program evaluation of an entire athletic program could take up to two years and involve all of the departments of a university because each department needs to be surveyed in regards to their relationship with the athletic department. As mentioned earlier, it would be quite unrealistic for one researcher to carry this out in a short period of time. Therefore, a more narrow approach was required for this study. The delimitation of this study included looking specifically at religious orientation as the one aspect measured as an outcome of the athletic department. There are obviously many

more aspects that make up a successful Christian university athletic program.

Another limitation and delimitation was this study's sample size. Any study involving surveys is aided by a larger sample. The limitation of cost would preclude the possibility, say, of surveying all of the schools in an athletic association. Thus, this study delimited itself to a properly acceptable sample size. The N for the Christian university was 322, with 209 men and 113 women; the N for the secular university was 58, with 41 men and 17 women. Another limitation was that this study's sampling was a convenient sampling. Those that wanted to participate in the study chose to do so, possibly because they were predisposed to do so since participation was voluntary. Therefore, one could assume that the responses were somewhat biased toward the higher levels of religious orientation.

Finally, it is obviously difficult to measure the spiritual aspects of any one person, let alone a whole group of people. No one can know for sure what a person feels or thinks, and no one can know for sure what makes up a person's spiritual life, unless they are being completely honest with themselves and the surveyor. This intangible makes a study such as this difficult and limited in the least.

#### *Significance of the Study*

This study is significant for several reasons: First, it will stimulate discussions to emerge regarding the effectiveness of spiritual-character instruction and its effect upon religious orientation. A second effect of this study could be that Christian athletic programs could begin to ascertain the value of a complete program evaluation, leading eventually to a certification program for private Christian university athletic programs.



This presently does not exist unless the college belongs to the NCAA, and could help to advance the professionalism and accountability of these programs. Finally, a study like this could provide a basis of measurement upon which other studies could build data and help further delineate the effectiveness of spiritual instruction upon the participants in athletics and in other areas of involvement.

In addition, this study could offer a valuable service to a secular university by providing special insight as to the spiritual and moral health of the college campus and its student-athletes. This could help the university to pinpoint possible causes to problems on the campus such as under-aged drinking, or cheating; or direct certain methodologies designed to aid spiritual-character growth and development of its students on and off campus.

## CHAPTER II

### REVIEW OF THE LITERATURE

This study took a two phase approach to a program evaluation of private Christian university athletic programming involving a survey of program participants in order to assess the religious orientation of Christian college student-athletes in comparison to a similar athletic program in a secular institution, including a comparison of male and female respondents; and an evaluation of the effects of the athletic department's curricula and instruction in spiritual-character growth. These elements are two essential factors out of many that are present in a university-wide evaluation that is done periodically for a university to receive academic certification from an accrediting organization.

This chapter is divided into four sections: The first is an historical overview of evangelically Christian based universities and colleges. This will show how these types of universities developed in the United States and their current strategic nature. Secondly, program evaluation will be reviewed and discussed in relation to this study. Thirdly, Christian educational institutions will be defined and a description will be provided as to how these institutions are unique. Fourthly, secular educational institutions will be defined and a description will be provided of how these institutions attempt to develop character through sport. Next, religion and sport in America academia will be discussed. Finally, measuring religious orientation through the use of a student-athlete survey will be presented.

### *Historical Overview of Christian-Based Colleges and Universities*

The development of colleges and universities in the United States can be traced back to the Puritans in the northeastern colonies in mid-1600. The first universities in the United States were developed for the purpose of training godly ministers of the Gospel of Jesus Christ. Beginning with Harvard, in 1636 (just 16 years after the Pilgrims landed on Plymouth Rock), the Puritans sought to create an institution of higher learning for the purpose of advancing “learning and perpetuate it to Posterity; dreading to leave an illiterate Ministry to the Churches” (The Harvard Guide, 2007). The 1875 Gate at Harvard bears the inscription from Isaiah 26:2: "Open ye the gates that the righteous nation which keepeth the truth may enter in" (Gewertz, 2005), showing the high importance religion played at one time in Harvard’s history.

By the late 19<sup>th</sup> century, as a result of inventions such as the steam engine, railroad and the telegraph along with westward expansion, American higher education began to yield from purely classical preparation in the primary professions of preaching and law to more practical and lucrative offerings relating to liberal arts and practical professions like agricultural and technical schools (Marsden, 1994). In addition, the land grants offered to colleges beginning in the 1860s allowed for the growth of these types of universities that would train a new generation. Ivy League colleges like Yale and Harvard would eventually become passé for the development of professions and trades in the face of universities that serviced a more practical clientele like Michigan and Cornell. “The outmoded colleges, which few Americans attended, were hardly going to lead the nation into a golden age of prosperity and moral and intellectual progress” (Marsden,

1994, p. 103).

This pursuit of knowledge and scientific advancement eventually turned against the religious underpinnings of American higher education. Marsden states,

The forces of professionalization and scientific ideals [that this] generation helped nourish in America now had emerged with the self-assurance of adolescence. Long-held standards of submission to duly constituted authority were crumbling and proclamations of individual autonomy were taking their place...Science would be the new orthodoxy (p.129).

Thus, with the explosion of knowledge created by the Industrial Revolution, and the advent of scientific orthodoxy based upon, among other things, the propagation of the theory of evolution after Darwin's 1859 publication of *The Origin of the Species*, religious schools moved away from the exclusive training of clerics to the preparation of the masses to fulfill the growing professional and technical needs of American society. American universities were becoming increasingly secular, even as their college presidents would remain explicit Christians and would continue to wield strong religious influences on the schools they ruled.

After the Civil War, America also began to see the development of the Bible Institute movement. This was most likely sparked by the outflow of the Second Great Awakening from the 1800's through the 1830's and the growth in interest in post-secondary education after the Civil War that would be exclusively evangelical in nature. Bible institutes such as Nyack College in 1882 and the Moody Bible Institute in 1887 led to the eventual Bible College movement (Lovik, E.G., 2005). Originators of Bible colleges had the desire to create Christian training grounds separate from the secular

environments of public colleges and earlier classical Christian schools that had succumbed to the influences of the teachings of secularism and sectarianism.

In the early twentieth century the evangelical Bible College movement began to progress toward professionalization as the classical schools did in the mid-1800's. These new schools emerged as political and ecumenical answers to the changing times of the populist and progressive developments in the post-Reconstruction period of the American landscape. Fused together by a universal opposition to evolutionistic teaching, these schools became havens of protection for young American minds.

Two examples of such schools are Bob Jones University, a staunchly conservative and separatist university that was established in 1927 primarily as a result of the rise of secularism and the teachings of evolution on secular campuses (Bob Jones University, 2008). A second college is the aforementioned Moody Bible Institute in Chicago, Illinois. Founded by Dwight L. Moody for the purpose of training evangelists to reach the city of Chicago, the May Institute was renamed Moody Bible Institute after Moody's death (*Encyclopedia of Chicago*, 2005). This school typified the desire to create an institute of higher education designed to prepare people to be more effective evangelists as its main impetus.

Over the next 50 years in American history and two world wars, many Bible colleges were created largely under sectarian influence including southern Baptist schools; Protestant immigrant groups (i.e. Lutherans); and the Pentecostal and holiness traditions. After the cultural revolution of the 1960's, Christian evangelicals found themselves in a position of wanting to separate again from an increasingly secular

society. One example of this is Dr. Jerry Falwell's Liberty University founded in 1971. After coming out of the turbulent decade of the 1960's, Dr. Falwell desired to create an institution of higher education for two main purposes. The first was to counteract the prevalent culture in America that would provide a Christian school with Christian teachers for people from grade school through college. The second reason was to develop a Christian liberal arts college for the purpose of training Christian professionals who would then permeate and affect society by entering all levels of society with their influences (Jonathan Falwell, 2007).

Once these types of universities and colleges emerged in the United States, then a logical question could be posed as to how these programs would be evaluated to see whether they were meeting academic, professional and (in their case) spiritual requirements in the training of their clientele.

#### Program Evaluation

The term "program evaluation" can have several definitions. Brinkerhoff, Brethower, Hluchyj & Nowakowski (1983) profess three primary definitions for program evaluation. First, they describe it as a process in which a determination is made as to whether the objectives of a program are being met. Another definition focuses upon the fact that the evaluation becomes a decision-making impetus as items are brought to light within a program. A third description relates that program evaluation is a search for discrepancies between an institution's standards and its performance.

Program evaluation can employ somewhat subjective means depending upon what the institution wants to evaluate within its program (Brinkerhoff, et al., 1983). It is

necessary to first determine what the institution wants to know about itself and then how it wants to go about identifying and rectifying any problems it may uncover in each facet of each program that it evaluates.

This type of self-study could be classified as a context evaluation. This shows that the program's entities are put into the context or umbrella of the larger organization to which they belong. One asset of the context evaluation is that it assesses the "needs, assets, and resources of a target community in order to plan relevant and effective interventions within the context of the community" (Kellogg Foundation, 2004, p. 21). When a program performs a self-study, it does so under the umbrella of the entire university, first in comparing the mission statement with the university, and then analyzing its own performance in following the policies and standards imposed upon it by the university. Additionally, a self-study could be considered an implementation evaluation, in that it provides a feedback loop consisting of determining whether something works, and how various aspects of the program may need to be changed. This is common-place in self-studies as the study isolates strengths and weaknesses of the program and the peer review team then sets a time frame within which the organization should make necessary changes.

The choice of what kind of strategy is used depends upon the questions that need to be answered that will satisfy the particular governing body requiring the assessment. As Davis states, "Of course, an institution's specific purpose in evaluating its athletic program will shape the questions that are asked, the data that are gathered, and the use that is made of the evaluation information" (1987, p. 40).

Schools may perform a type of self-study in which the school or department will write out its philosophy, goals, objectives, policies and procedures, important historical elements and vital statistics that make up the school's unique situation. Through these steps, the school identifies who they are and what they do as an organization (Jasinski, 2001). This self-assessment can be carried out either internally by the school itself, or externally by an objective party, or a combination of both.

If the external approach is chosen for evaluation, an outside accrediting organization such as the Southern Association of Colleges and Schools (SACS) or the NCAA for Division I athletic programs will send in a team of experts, who will then compare the information gathered by the school's self-assessment procedure to the actual day-to-day activities of the school (Brinkerhoff, et.al., 1983). Typically, these processes begin with a comparison of the school's mission statements to its programs and an analysis of how the school communicates its mission statement to its participants and the community at large.

The school is then presented with a report from the association that outlines important practices of the school that need to be brought into line with its written program. Once these corrections in practices are made, the school is given full membership as an accredited school within the said organization. These self-studies are usually long and arduous, often taking more than a year to create, followed by an in-school visit from the accreditation team, which usually takes a week, and concluding with a minimum of a month of review by the accreditation organization before membership status can be approved.



### *Christian Educational Institutions*

The NCAA currently certifies athletic programs in Division I athletic programs. If a private Christian institution belongs to this grouping, then they may be required to be certified. Otherwise, athletic programs in private Christian institutions are not required to submit to any certification inspection process. The type of certification parameters incorporated in this study would be the first steps toward a certification process for these institutions.

Christian colleges and universities uniquely combine higher learning with faith. Holmes stated that the justification of Christian education in higher learning is justified because “the Christian faith can touch the entire range of life and learning to which a liberal education exposes students” (1975, p. 47). The permeating nature of the faith-based education that students will receive at these institutions will touch every part of life, thus preventing a compartmentalized faith that does not find its way into a person’s career or daily walk of life. Therefore, it is the goal of these institutions to teach students not only a God-centered world view, but to have a God-centered career and life.

In addition to the previously mentioned principles of developing mission statements and integrating departmental objectives, it is even more imperative that Christian universities work together for common goals and strategies since Christian theology emphasizes operating as one body. If a factory fails to work as a unit, it affects production, the families of those who work there, and the community at large. If a Christian organization fails in this regard, then the previously mentioned consequences will occur with the added loss of spiritual influence, in addition to the loss of influence

upon the individual lives that it could have affected in a positive manner.

But it is not enough to just have a written structure in place. It must be updated regularly, put into practice and most importantly, the department must evaluate whether its participants, who include athletic and non-athletic students, parents, officials and the general public, are actually experiencing a positive effect as a result of coming into contact with the school and its athletic program. One must ask the right questions and observe whether the school is actually doing what it has set out to do in order to determine if the school has a successful and positive program.

#### *Secular Education Institutions*

While secular institutions do not have spiritual development at the top of their educational goals, character development is something that is important to them. “Moral training, character development, and cultivating mental discipline remain things that colleges and universities still do to this day though in most settings less in terms of piety and orthodoxy” (Kramnick, 1997). No university would logically want to develop graduates whose moral fiber was questionable. These universities incorporate student behavioral policies over things such as cheating, plagiarism, and under-aged drinking to name a few. Equally, athletic departments want to develop student-athletes who are scholarly, moral and principled. Although there have been many occasions documented of cheating in athletics all the way from the top of the university’s structure down to the players, most programs continue to try to instill character within the athletes that they train.

These secular institutions incorporate team building activities, leadership training, NCAA character development programs and university directives in order to maintain ethical programs. According to Chancellor Gordon Gee from Vanderbilt University, “moral and character development occurs through athletic programs when the staff are willing to talk about character issues and actually confront behavior problems when they arise” (Eberhardt, 2006, p.1).

Many students on every secular campus are spiritually oriented. Although the university does not or cannot seek to train these students spiritually on the secular campus, they do generally allow the free exercise of student worship through the allowance of campus ministries and the encouragement for each student to pursue what fulfills them.

#### Religion and Sport in American Academia

A major idea that necessitates discussion at this time is the condition of sport today in American academia. The NCAA has developed its certification program largely due to the presence of unscrupulous behavior on the part of universities, athletic programs, coaches and players in college sport. Current conditions in American college sport are replete with many tales of cheating and manipulation of the systems of checks and balances that are supposed to serve as safeguards to fair play and sportsmanship among America’s amateur sports programs.

Christian universities and secular universities seem to have many problems in these areas and room does not allow for the reiteration of the failures of college

sport in secular universities. However, when a Christian university is caught working outside of acceptable practices, the shock seems to be even greater. To emphasize this point, one need only think of an athletic department within a Christian school that has lost its direction and has begun to work at cross purposes to the original mission of the institution. The result is usually a black eye on the school and Christianity as a whole. An example of this is the Baylor debacle in 2003. Baylor is a Christian university in Waco, Texas. According to an ESPN website article from the Associated Press (Associated Press, 2005), “the program was ripped apart in scandal after scandal, starting when teammate Patrick Dennehy went missing. When his badly decomposed body was found in July 2003, teammate Carlton Dotson was charged with his murder. From there it was one thing after another: Coach Dave Bliss resigned after admitting to breaking NCAA rules by paying Dennehy and another player, and Bliss was caught on secretly recorded audio tapes asking an assistant to portray Dennehy as a drug dealer.”

Although this is an extreme and isolated incident, it shows the potential a program has for deviating from its stated purposes and ministries to attempt to have a successful sports program. University and college sport is also big business involving millions of dollars annually. When this much money is involved, it is important to oversee these programs in the use and implementation of the income in accordance to lawful practice. Certification programs are needed in order to oversee university and department fiscal responsibility.

A final area of university influence for both Christian and secular universities is in the area of character development. Obviously, if the university program is cheating, they will have difficulties passing on positive character traits to the student-athletes. However, assuming that the majority of programs in America are following the guidelines set for them by respective sports organizations, then the university also has a responsibility to use sport to educate the student-athletes in areas of character such as self-discipline, fair play, sportsmanship and moral development.

#### *Measuring Religious Orientation*

One goal of this study is to attempt to assess through a survey whether the Christian student-athlete in similar liberal arts programs in dissimilar institutions (Christian versus secular) will exhibit different levels of religious orientation as a result of the presence or lack of spiritual instruction from the university.

This type of study is not without precedent. Allport and Ross (1967) developed new terminology related to a religious orientation scale. The first term referred to people who are extrinsically motivated in their religious orientation. These are people who use their religion for their own purposes – “to provide security and solace, sociability and distraction, status and self-justification” (p.434). The second term referred to those who were intrinsically motivated. This refers to a person that lives out his or her religion. Other needs and desires are brought into subjection to his or her religious beliefs. Allport and Ross (1967) stated, “Having embraced a creed the individual endeavors to internalize it and follow it fully” (p. 434).

Later, Batson and Schoenrade (1991b) introduced a new term called “quest.” This element referred to persons who “view religion as an endless process of probing and questioning generated by the tensions, contradictions, and tragedies in their own lives and in society.” Not necessarily aligned with any formal religious institution or creed, they are continually raising ‘whys,’ both about the existing social structure and about the structure of life itself” (p. 32). The researchers used the three terms (extrinsic, intrinsic and quest) to create what they called the *Religious Life Inventory (RLI)*. In 1991(b), Batson and Schoenrade stated that the RLI had been used in at least 45 studies based upon their records. The RLI was used by Batson and Ventis (1982) to compare seminarians to undergraduates. In that study, they found that the seminarians measured comparably higher than the undergraduates in religion as a quest, and a higher orientation in intrinsic religiosity. Also, in this article, the authors developed three four-item subscales dealing with Complexity, Doubt and Tentativeness. Then again in 1991(b), Batson and Schoenrade developed a new 12-item measure of quest to be added to the extrinsic and intrinsic religious orientation scales.

Another study by Ferriani and Batson (1990) compared members of a charismatic Bible study group to others in a traditional Bible study group. The two groups compared similarly on all scales of the survey except for the quest element, in which the charismatic members scored significantly higher than the traditional Bible study group because of their use of non-traditional tactics. These studies also showed that the RLI can be used between two religious groups comparatively.

Hills, Francis and Robbins (2004) used the RLI to survey 1585 undergraduate students in a church related university in Wales. The data suggests that there are no significant associations of the religious orientations and gender, but there are associations with age. As a person grows older, they tend to be less extrinsic in their religious orientation and become more intrinsic. Church attendance was associated with the intrinsic and quest orientations, and frequency of prayer had a positive correlation with all three orientations. A separate population measured by Hills, Francis, Argykes and Jackson (2004) using the RLI surveyed 400 undergraduates and asserted that high scores for intrinsic and quest orientations implied dogmatism. Also, those who attend church and say their prayers seem to be less aggressive.

Citing certain problems with reliability in the RLI, Hills, Francis and Robbins (2004) amended the original measure and created the *Revised Religious Life Inventory (RLI-R)*, which eliminated 12 items to create a more reliable tool. These researchers found the RLI-R to be a reliable measure in assessing the religious orientations and practices of the respondents. Regarding model fit, Hills, Francis and Robbins (2004) stated, in addition to the chi-squared statistic  $\chi^2$  divided by df, model fit was tested with the Goodness of Fit Index (GFI), the Tucker-Lewis Index (TLI), the Comparative Fit Index (CFI), the Normed Fit Index (NFI), the Parsimony Normed Fit Index (PNF), and the Adjusted Goodness of Fit Index (AGFI)" (p.66).

Therefore, it does seem quite possible that a reliable measure may be used to assess a person's religious orientation which involves a person's religious life and practices. It also seems possible to use the RLI-R across denominational and gender lines

in order to obtain a measure of comparison between Christian student-athletes in secular or private Christian higher educational institutions.



## CHAPTER III

### METHODOLOGY AND NATURE OF THE DATA

#### *Purpose and Research Questions*

The research questions that guided this study were: 1. What is the religious orientation of Christian male and female student-athletes at a private Christian university versus Christian male and female student athletes at a secular university? 2. What are the differences in spiritual-character training for male and female student-athletes in the athletic department of a Christian university versus that of the athletic department at a secular university?

This study used a two phase approach to a program evaluation of private Christian university athletic programming involving the assessment of the religious orientation of the student-athletes, and an analysis of curriculum and instruction in spiritual-character growth.

This chapter will include a description of the participants and the schools involved with this study; the instrumentation utilized in collecting data; and the procedures followed. The target population was all of the student-athletes in each of the participating institutions. The Athletic Directors were contacted for permission to survey the athletes, and then the coaches were contacted for permission as well. After permission was granted, the two phases of the study were conducted.

### *Participants*

The participants in this study were the student-athletes from two universities whose religious orientation was examined. All 932 student-athletes from the two universities were eligible to take the survey. The Christian university offers 16 intercollegiate sport offerings and the secular university offers 20 sports. See Table 1 for a list of sports each school offers, total students involved and a breakdown of men and women student-athletes.

The two universities involved in this study were a private Christian university, labeled with a pseudonym of “Christian university,” and a secular public institution, labeled with the pseudonym, “secular university.” The number of student-athletes participating from the private Christian university was 322, and the number of participants from the secular university was 58. Both schools had male and female respondents ranging in class level from freshman through senior. The Christian university had 209 men and 113 women, while the secular university had 41 men and 17 women (see Table 1).

Table 1. Total Respondents from the Christian University and the Secular University

College	Total Respondents	Male Respondents	Female Respondents
Christian University	322	209	113
Secular University	58	41	17

*Christian University.* This university is located in a southern state, in what is termed in the United States as the “Bible Belt.” This university was founded as an evangelical university with the design of developing students into Christian ministers regardless of the major they were studying. These students would then use their liberal arts degrees to then go out into their professions and minister the gospel. Originally founded as an independent Baptist college, the Christian university has continued to grow to the point where it has become the largest evangelical university in the world.

The Christian university now has 10,000 full-time students, and has begun a large internet-based school that has 27,000 students. The Christian university has a male population of 52% and 48% female. The goal at the Christian university is to eventually have 50,000 full-time students on campus. The Christian university has relaxed its admissions restrictions from what they once were, in that in the past only Bible-believing professing Christians could attend the school. Today’s admission standards allow a student to enter the school as a non-Christian, but the applicant is asked what they believe as only demographic information. However, each student is required to sign a code of conduct called the “Christian University Methods of Practice” in order to be admitted to the school. This code of conduct is a set of guidelines and rules the student must follow. If rules such as substance abuse, harassment or dress code violations are broken, then the student receives a number of demerits that also carry a financial fine. If enough demerits are received, the student could be expelled.

Table 2: List of Available Sports and Total Student-Athletes at Each University

<b>Christian University</b>	<b>Team Size</b>	<b>Secular University</b>	<b>Team Size</b>
<b>Men's Teams:</b>			
Baseball	34	Baseball	29
Cross Country	10	Basketball	17
Basketball	14	Cross Country	19
Football	100	Football	75
Golf	14	Golf	10
Soccer	29	Lacrosse	44
Tennis	7	Soccer	25
Track & Field	47	Swimming	31
Wrestling	30	Tennis	15
		Track & Field	29
		Wrestling	18
<b>Women's Teams:</b>			
Basketball	15	Basketball	11
Cross Country	11	Cross Country	17
Soccer	31	Field Hockey	23
Softball	18	Lacrosse	23
Tennis	9	Soccer	24
Track & Field	48	Swimming	23
Volleyball	17	Tennis	17
		Track & Field	32
		Volleyball	16
<b>Total</b>	<b>434</b>		<b>498</b>

The Christian university athletics have become a centerpiece of the school. Once belonging to the smaller school national athletic association, the National Association of Intercollegiate Athletics, Christian university at present is a Division I school of the NCAA. The number of current sports teams is 16 and the Christian university has 434 athletes in its programs (285 men and 149 women). For a complete team breakdown of male and female participants, see Table 1.

Some of the highlights of individual and team accomplishments are as follows: The teams have numerous conference titles and individual honors for both sports and academic accomplishments. In addition, several athletes for various teams have made it to the professional ranks in their respective sports. The men's basketball team has made it to the NCAA basketball tournament once in the past. Its women's basketball team has accomplished this feat many times and has made it past the first round. Both the golf and softball teams have been honored for the 2009 season with conference sportsmanship awards. The football team has achieved back-to-back conference championships. The wrestling team achieved five straight NCAA championships and is still a nationally recognized program. Many other team accomplishments, too numerous to list have been achieved. The program has also won its conference's overall athletic excellence award.

*The Secular University.* The secular university is a very aged and prestigious private college with roots going back to the founding of our nation. It is also located in the "Bible Belt" of the South. Secular university is a coeducational institution with 21 intercollegiate sports in the NCAA and has 498 student-athletes (312 men and 186 women). The university continues to increase in size and scope of educational training.

They currently have 41 undergraduate majors with 1777 undergraduate students, 51% of those being male and 49% female students. For a complete team breakdown of male and female participants, see Table 2.

The admissions standards listed note that the secular university decides upon a student's admission based upon a student's school record, including the grade point average and standardized test scores. In addition, the school seeks applicants that have good resumes showing extensive extra-curricular involvement, character and a good "fit" with the university. No conduct code is signed, but students are expected to follow the academic integrity guidelines, and if cheating or plagiarism rules are broken, students could be subject to grade penalties, suspension or expulsion. Both the Christian university and the secular university have posted a non-discrimination policy in their catalogs.

The secular university belongs to a southern athletic conference and is a Division III NCAA college. They currently have 21 intercollegiate athletic teams. The total number of athletes involved in the secular university athletic program totals 498. The secular university has earned their conference championship titles on numerous occasions in a variety of sports. The decision to use a Division III university rather than a comparable Division I university for this study was made for the following reasons: none of the Division I universities contacted agreed to be involved with this study possibly due to its religious nature; the Division III university involved in this study was a private institution that may not have had the same concerns regarding a religious study being conducted on its campus; the Division III college is a university of comparable size to the

Christian university; and the fact that the Division III university does not offer scholarships did not impact the nature of this study.

Some of the highlights of individual and team accomplishments are as follows. Many individual students have received academic, conference and humanitarian honors, including All-American academic and athletic honors. The university won its conference's overall sports championship in 2009 and has won numerous conference championships. The track and field teams were given All-Academic honors in 2009. The men's and women's tennis teams have both won an NCAA Division III national title. A swimming team member won the individual NCAA Division III Swimming Championship and went on to the Olympic Trials. A golf team member won the Byron Nelson Award, one of collegiate golf's most prestigious awards. The program has also won its conference's overall athletic excellence award. Five teams participated in the NCAA Division III National Championships. Many of the university's athletes also went on to the professional level.

### *Instrumentation*

Phase one included a survey of student-athletes from each program using the Hills, Francis and Robbins (2004) *Revised Religious Life Inventory*. It was used to assess whether the programs had an effect upon the student-athletes' religious orientation in each particular institution. Hills, Francis and Robbins (2004) improved upon the scale reliability of the *Religious Life Inventory* developed by Batson and Schoenrade (1991) by eliminating unreliable items and reducing the survey from 32 items to 24. Using this improved version of the survey tool yielded more reliable results.

Whereas the original *RLI* (Batson and Schoenrade, 1991), see Appendix A, contained a 12-item section on quest and had acceptable internal consistency (Cronbach's alphas were 0.77), Hills, Francis and Robbins (2004) had internal consistency for the quest subscale that measured 0.83 despite the shorter scale (8 items). There was a decrease in the reliability of the revised extrinsic sub-scale (#), but this was only a drop from 0.79 to 0.76 and is within acceptable limits. The revised scale was made up of seven of the original eleven items (see Appendix A). The Cronbach alpha score for the intrinsic scale remained the same for both the original and revised *RLI* with a score of 0.93.

It can be demonstrated that the correlations between the original and revised subscales are significant. For the extrinsic sub-scale, the correlation was  $r = 0.89$ ,  $p < 0.001$ , and for the quest sub-scale the correlation was  $r = 0.96$ ,  $p < 0.001$ . There were also significant correlations between the three religious orientations as measured by the *RLI*: extrinsic/intrinsic,  $r = 0.20$ ,  $p < 0.001$ ; extrinsic/quest,  $r = 0.48$ ,  $p < 0.001$ ; intrinsic/quest,  $r = 0.49$ ,  $p < 0.001$ . The corresponding figures for the revised scale were  $r = 0.46$ ,  $p < 0.001$ ,  $r = 0.55$ ,  $p < 0.001$ , and  $r = 0.56$ ,  $p < 0.001$  respectively. This shows that the two scales have similar constructs.

The *Revised RLI* is a 24 question survey that uses a nine-point Likert scale with one corresponding to "strongly agree" and nine corresponding to "strongly disagree" (See Appendix D). It was combined with a demographic section that was used to identify the religious identification and gender of the respondent while maintaining the person's anonymity. The Revised *RLI* does not have any negatively loading items, so all values



load positively on the survey. The three subscales identifying religious orientation are Intrinsic, Quest, and Extrinsic. Intrinsic has the highest level of religious orientation, Quest is second and Extrinsic has the lowest level. A score total of 144 points indicates the Intrinsic level (mean score of 6.0); 152 total points represents the Quest level (mean of 6.3); and the Extrinsic level reflects a total score of 160 (mean of 6.7). To see the survey items listed in the subscales, see Appendix B.

### *Procedures and Methods*

*Sampling.* A convenient sampling technique was used for this study. That is, the researcher wrote to each of the coaches of the institution being surveyed after receiving permission to do so from the Athletic Director. The coach was invited to have his or her team participate in this research. Then the coach either set up a time for the researcher to conduct the survey with the team before or after practice, or made arrangements with his or her team to meet the researcher outside of practice in a determined place on campus at a specific time. All student-athletes of the university could participate in the study through these methods.

The research design for this study was conducted in two phases. Before the study could be conducted the researcher sought for and received permission from the University of North Carolina at Greensboro Institutional Review Board (IRB). The IRB has certain guidelines for allowing studies to be conducted that use human subjects. These guidelines included: Completing an application for using human subjects in which the procedures for data collection was delineated, the procedure for informing the human subjects and acquiring consent was described; the methods for ensuring the privacy and

anonymity was delineated; and methods for storing and eventually destroying the data was described. The research was determined by the IRB to be at no risk to the participants and the research permission was expeditiously granted and followed. See Appendix F for the IRB permission form.

*Phase One.* After receiving the Athletic Director's consent from each university, the survey was conducted with the cooperation of the individual teams of each school. The survey was offered to all present student-athletes of each university involved in the study. The researcher met personally with each of the sports teams at both universities to administer the survey. The researcher then gave an oral presentation to the student-athletes (see Appendix J for the script used), after which the student-athletes filled out a consent form (see Appendix I). The consent forms were collected and then the student-athletes anonymously filled out the de-identified demographics sheet, which provided qualitative data (see Appendix C) and the *Revised RLI* surveys (see Appendix D) which provided the quantitative data.

This study surveyed Christian student-athletes in two settings. The first group surveyed was those people of faith belonging to a secular institution and the second group surveyed was people of faith belonging to a private Christian institution. The surveyed students were divided into two demographic groups, male and female, to see if there was any difference between gender groups and religious orientation in addition to the environment. The survey size was delimited to the student-athletes available to be surveyed at the particular institution. The surveys were accompanied by a consent form under separate cover, and demographics sheet (see Appendix C) and were administered

only in person.

*Phase Two.* Phase two analyzed and compared the spiritual instruction made by both athletic departments for the Christian student-athletes in both the secular and private Christian universities over the course of the collegiate programs. These data were collected through an interview process conducted with key personnel in each university, namely an Assistant Athletic Director, a coach and a chaplain. The interviewer read from a script describing the study and the interview process (see Appendix K). The respondent then signed a consent form to acknowledge that they would be a human subject in the study (see Appendix I). The questions asked related to the types of programs of spiritual-character development offered to each student-athlete by the athletic department and individual sports programs.

Six questions were asked of each individual: 1. What goals does your program have for aiding student-athletes in finding the place in their lives for religion, prayer, church-life, and/or character development? 2. What specific steps are taken to foster spiritual-character development in your program? 3. Define what it means to be committed to one's religious beliefs. 4. Give an example of what your program does to help develop a student-athlete's understanding and commitment to their own core beliefs (examples of this are, but are not limited to prayer before games, speakers, etc.) 5. What are the challenges and barriers that may affect a student-athlete's value system? 6. What does your program do to aid students in overcoming these challenges and barriers? Any prompts were limited to defining terms in order to clarify the questions.

These questions were checked for validity by asking a number of university professionals from several different universities other than the subject universities for feedback. These professionals included two college athletic directors, two assistant athletic directors, one college coach and one assistant chaplain. Each question was presented to the professionals and they were asked to evaluate the question based upon its wording and its intended meaning (see Appendix E).

Interviews were conducted by the researcher and recorded. The identity of the persons interviewed was protected by not mentioning the person's name, university or position in the interview. The taped conversations were then transcribed into a digital format. After that process was completed, the recordings were destroyed according to IRB specifications regarding human subjects. The transcriptions will also be destroyed after three years according to IRB specifications. Each interview lasted an average of 10 to 15 minutes.

The qualitative interview data was categorized in accordance with the three subsets of the *Revised RLI* survey (extrinsic, intrinsic and quest) and the findings are provided in chapter four. The interviews were taped and then transcribed into written data. The written data was then codified into three areas: intrinsic statements, extrinsic statements and quest statements in order to match the three religious orientations delineated in the survey which was used with the student-athletes (see Appendix B). As a statement in the interviews reflected the desire of the athletic department representative to instill or reinforce one of the three religious orientations, it was tallied by the researcher in accordance to its corresponding religious orientations. The percentage of codified

responses was then determined and recorded. Common features and responses are also highlighted and presented for further review in chapter four.

The qualitative data categorizations made by the researcher were cross checked for reliability by recruited academic professionals. The qualitative data categorizations made by the researcher were cross checked for reliability by recruited academic professionals. These four professionals included two physical education teachers, a coach and an athletic director. The qualitative data were codified by the researcher and given to the professionals with written definitions of each of the religious orientations. Instructions were then given for them to go through the qualitative data and to make notations or changes in the codified data if they felt it was merited. The data were then inspected by the researcher and no changes were made.

#### *Data Analysis*

The data analyses for this present study sought to answer the aforementioned research questions. The first question was, what is the religious orientation of Christian male and female student-athletes at a private Christian university versus Christian male and female student athletes at a secular university? To compare these two independent variables of school and gender, it was necessary to compare the difference of the total means of the two schools and male and female across the three religious orientations. To make these comparisons, a 2 x 2 analysis of variance (ANOVA) was computed to compare the two university and gender mean scores. It was also necessary to do a 2 (school) x 2 (gender) multivariate analysis of variance (MANOVA) for the three subsets of orientations: intrinsic, extrinsic and quest.

The second question was, what are the differences in spiritual-character training for male and female student-athletes in the athletic department of a Christian university versus that of the athletic department at a secular university? These differences are delineated in the qualitative data obtained through the questions asked on the demographics sheets filled in by each respondent and through the interviews. These two groups of data were then analyzed.

The written entries were codified for the three religious orientations and then tallied according to common responses on the forms (see Appendix H). Statements that revealed a student's desire to live out their faith were classified as intrinsic; statements that revealed a motive of faith for the benefits that it would afford them were considered extrinsic; and statements that revealed a desire for answers or instruction were coded as quest. The percentages of the answers were then computed for comparison to the secular university totals. A second area of qualitative data was taken from the second question on the demographic form concerning Christian service and involvement. The answers were then categorized and the percentages for each university were tallied and compared.

Secondly, the interviews were taped and then transcribed into written data. The written data was then codified into three areas: intrinsic statements, extrinsic statements and quest statements in order to match the three religious orientations delineated in the survey which was used with the student-athletes (see Appendix B). As a statement in the interviews reflected the desire of the athletic department representative to instill or reinforce one of the three religious orientations, it was tallied by the researcher in accordance to its corresponding religious orientations. The percentage of codified

responses was then determined and recorded. Common features and responses are also highlighted and presented for further review in chapter four.

The qualitative data categorizations made by the researcher were cross checked for reliability by recruited academic professionals. The qualitative data were codified by the researcher and given to the professionals with written definitions of each of the religious orientations. Instructions were then given for them to go through the qualitative data and to make notations or changes in the codified data if they felt it was merited. The data were then inspected by the researcher and no changes were made.

## CHAPTER IV

### RESULTS AND DISCUSSION

#### *Purpose and Research Questions*

The purpose of this study was to conduct an evaluation of a private Christian college athletic program by measuring and then comparing two specific facets: the religious orientation of the Christian student-athletes from a Christian university based upon survey findings, including a comparison of men and women athletes; and a qualitative assessment of the spiritual-character training curriculum based upon interviews from key personnel and student comments. Each of these areas was measured in a secular university for comparative purposes. The number of participants of the Christian University was 322 respondents (209 men and 113 women). The number of participants for the Secular University was 58 (41 men and 17 women). These respondent totals are equal to 3% of each university's total respective population.

The research questions that guided this study were: 1. What is the religious orientation of Christian male and female student-athletes at a private Christian university versus Christian male and female student athletes at a secular university? 2. What are the differences in spiritual-character training for male and female student-athletes in the athletic department of a Christian university versus that of the athletic department at a secular university? This study took a two phase approach to a program evaluation of a Christian university's athletic programming compared to a secular university's athletic



programming involving the assessment of the religious orientation of the student-athletes, including a comparison of the religious orientation of male and female student-athletes; and an analysis of curricula and instruction in spiritual-character growth. There were three types of data received in this study: The first was qualitative data in the form of taped interviews with key personnel from both colleges regarding the goals and curricula offered by the athletic department for the spiritual and character development of their athletes.

The next data were also qualitative. In filling out the demographic portion of the surveys, students were asked to fill out information in two areas. The first entry asked students to list any experiences they have had at the school which have had spiritual implications for them. The second entry asked students to list any involvement with campus ministries such as Fellowship of Christian Athletes, Reformed University Fellowship, sports-related mission trips, etc.

The third data set included the quantitative results of the Revised Religious Life Inventory (Hills, Francis and Robbins, 2004). This data set contained the results of a 24 item survey relating to religious orientation using a Likert Scale from the score of one, meaning “strongly agree,” to nine, meaning “strongly disagree.” There were three subscales to the survey: the *extrinsic orientation* refers to Christians who hold to a religion that is used for their own purposes; the *intrinsic orientation*, which is when people live their religion; and *quest*, which refers to people who are critically questioning their religion. This chapter will present the findings for each of these data sets and then will present a discussion for each based upon the findings.

### *Quantitative Data*

The quantitative independent variables for this study include the categories of gender and the school attended. The dependent variables are the three categories of religious orientations measured as a result of taking the *Revised Religious Life Inventory (R-RLI)*. It was anticipated that the student-athletes in the Christian university would score higher on the intrinsic orientation and lower on the extrinsic and the quest orientations than the student-athletes in the secular university. Also, the overall mean score on the entire survey was expected to be lower for the respondents in the Christian university than for the secular university which shows a higher level of religious orientation.

A 2 x 2 ANOVA was computed to compare male and female students and the two universities on the total scores of the Revised Religious Life Inventory. There was a significant difference between the two university means ( $F = 35.38, p < 0.05$ ). The mean for the Christian university was 4.4 ( $SD = 0.81$ ) and the mean for the secular university was 1.30 ( $SD = 1.30$ ). The analysis also indicated that there was a significant difference between the two means for gender ( $F = 3.61, p < 0.05$ ). The mean for males was 4.53 ( $SD = 1.03$ ) and the mean for females was 4.48 ( $SD = 0.80$ ). There was no interaction effect between gender and school variables ( $F = 2.80, p > 0.05$ ).

A 2 x 2 MANOVA also was computed to compare male and female students and the two universities on the three subsets of the Revised Religious Life Inventory: Intrinsic, Extrinsic, and Quest orientations. A significant multivariate F (Wilk's Lambda) was found for the university variable ( $F = 36.94, p < 0.001$ ). The intrinsic set of data had

a mean of 25.40 (SD = 12.29) for the Christian university students and a mean of 46.03 (SD = 18.28) for the secular university students. The extrinsic set of data had a mean of 38.88 (SD = 10.33) for Christian university students and a mean of 40.81 (SD = 9.09) for the secular university students. The quest set of data had a mean of 40.84 (SD = 11.76) for Christian university students and mean of 40.31 (SD = 12.23) for secular university students.

A non-significant multivariate F (Wilk's Lambda) was found for the gender variable ( $F = 1.73, p > 0.10$ ). The intrinsic set of data had a mean of 30.39 (SD = 15.89) for male students and a mean of 24.85 (SD = 13.27) for female students. The extrinsic set of data had a mean of 38.47 (SD = 10.22) for male students and a mean of 40.57 (SD = 9.97) for the female students. The quest set of data had a mean of 39.93 (SD = 11.87) for male students and mean of 42.27 (SD = 11.55) for female students.

A significant multivariate F (Wilk's Lambda) indicated that there was an interaction effect between gender and university variables ( $F = 2.8, p < 0.05$ ). Because of the interaction effects, interpretation of the findings solely focused on gender differences within each of the university groups.

For the intrinsic orientation variable, the male students at the Christian university had a mean of 27.22 (SD = 12.99) and the female students had a mean of 21.66 (SD = 9.56). The male students at the secular university had a mean of 46.41 (SD = 19.40) and the female students had a mean of 45.11 (SD = 15.75).

For the extrinsic orientation variable, the male students at the Christian university had a mean of 37.76 (SD = 10.31) and the female students had a mean of 41.00 (SD =

10.12). The male students at the secular university had a mean of 42.05 (SD = 9.04) and the female students had a mean of 37.82 (SD = 8.74).

For the quest orientation variable, the male students at the Christian university had a mean of 39.61 (SD = 11.77) and the female students had a mean of 43.06 (SD = 11.39). The male students at the secular university had a mean of 41.58 (SD = 12.36) and the female students had a mean of 37.23 (SD = 11.66).

#### *Discussion of Research Question Number One*

As expected, the Christian university showed a more intrinsic religious orientation in its population. The question is whether these students are predisposed to being more intrinsic because they have chosen a university campus where they can live out their faith in an encouraging and safe environment, or would these student-athletes be this committed no matter where they attended? That question would be difficult to answer using the present data from this study. However, the same question could be asked of those Christians in the secular environment. Has their environment caused them to be more extrinsic with its influences, or did these students choose this environment because they tended to be more extrinsic in their faith and felt more comfortable where they are? The one assumption we can make is that they have chosen their present campus and choose to stay there and remain where they are comfortable or have become comfortable.

Figures 1, 2 and 3 provide a visual representation of the interaction between the gender and university variables. They indicate that there is a narrowing of the gap between the two populations as the scores are compared between the three subsets. There is a wide and significant gap between the intrinsic means, then the scores for the extrinsic

and quest subsets become much closer and non-significant in relation to each other. This is especially interesting when observing the women's mean scores from each university because the Christian women's scores are actually higher for the extrinsic and quest subsets, which causes a cross over effect.

There could be several reasons for these phenomena. One theory would involve the very nature of the differences between the orientations. The intrinsic orientation stands alone from the other two groups as those Christians who are living out their faith. The other two groups tend to be more similar in their shared characteristics. The extrinsic Christian may make his or her choices because they have decided for whatever reason to live less separated lives from the world system or they have chosen their religion because of what it does for them. A third possibility is that religion for them is more of a legacy passed down by the family rather than a chosen faith that would affect every part of their lives. These characteristics pointed out by Allport and Ross (1967) seem to have some commonality with the quest orientation where we see people who are questioning or doubting their faith. Even though asking serious questions can result in a deeper faith in the end, during the process, the person living in the quest orientation will exhibit characteristics more similar to the extrinsic orientation than the intrinsic (Allport and Ross, 1967).

Therefore, we may conclude the following for the women of the Christian university in this study. First, we see a large intrinsic group in the Christian university and a marked difference between the women with intrinsic orientation in the Christian university versus the secular university as hypothesized. Secondly, the mean for the

Figure 1. Intrinsic Score Comparisons between Genders and Universities

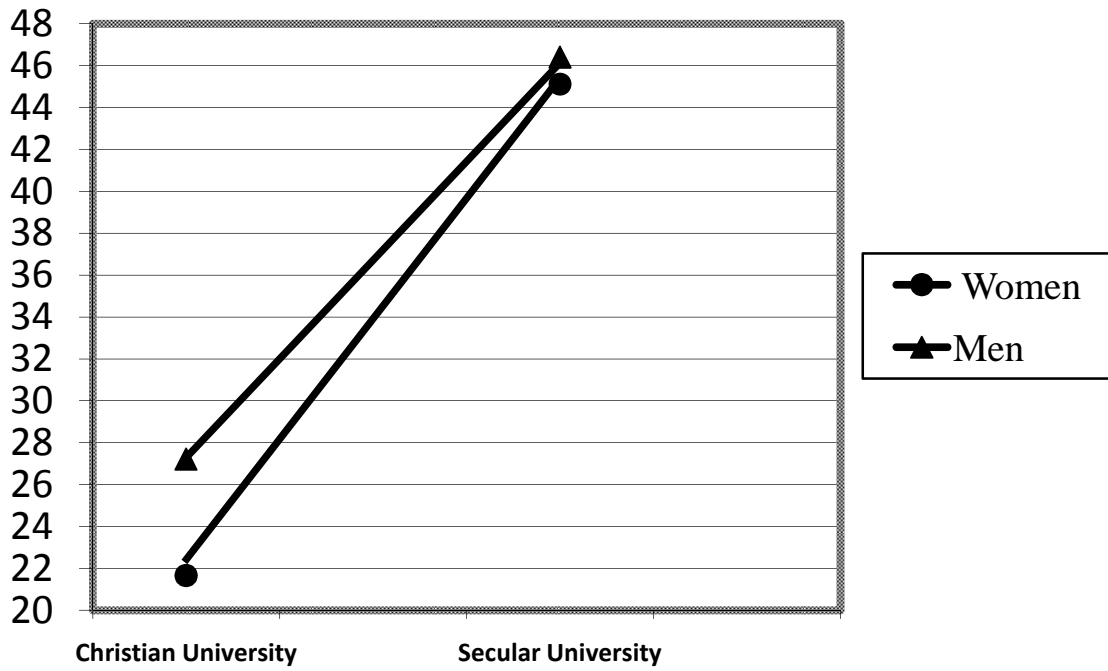


Figure 2. Extrinsic Score Comparisons between Genders and Universities

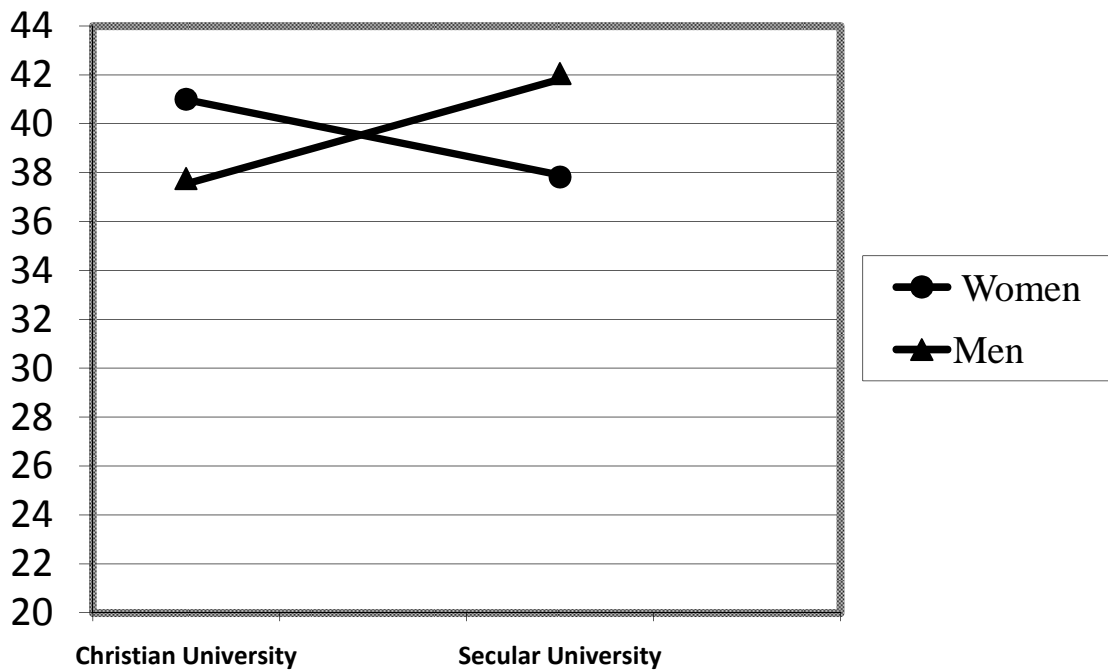
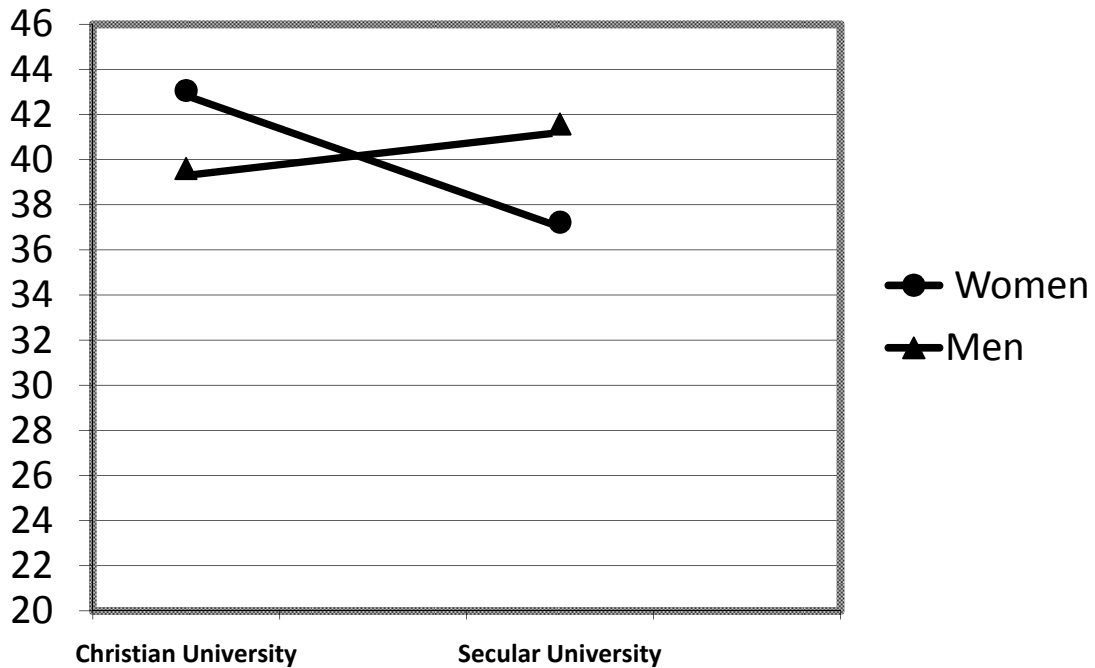


Figure 3. Quest Score Comparisons between Genders and Universities



quest orientation for the women in the Christian university is actually higher than the women of the secular university. This is possibly due to the prevalence of religious instruction in the Christian university because they have to come face to face with their own belief system and reconstruct it for themselves.

Finally, it may be that outside of the committed intrinsically oriented follower of Christ, those of the extrinsic and quest orientations have very similar characteristics in life choices and spiritual philosophy no matter which campus is home to them. One last possibility for the higher extrinsic levels could be related to maintaining a positive Christian image in public in front of peers or possible mates.

### *Qualitative Data*

*The Taped Interviews.* The first area of qualitative data was derived from the taped interviews with key university personnel. In both universities, interviews were conducted with three personnel: an assistant athletic director, a coach and a chaplain. The interviews were taped and then transcribed into written data. The written data was then codified into three areas: intrinsic statements, extrinsic statements and quest statements in order to match the three religious orientations delineated in the survey which was used with the student-athletes (See Appendix B). Each time a statement was made in the interviews that reflected the desire of the athletic department representative to instill or reinforce one of the three religious orientations; the statement was tallied by the researcher in accordance to its corresponding religious orientations. The data were then cross checked by several academic professionals to verify that the data were coded properly.

The percentages of codified responses were as follows: In the Christian university, personnel made a total of 58 statements in reference to the development of the spiritual character of student-athletes. Out of those statements, 93% could be classified as relating to developing the intrinsic orientation of student-athletes, that is, those who live out their faith in daily life. Seven percent of the statements reflected the development of the extrinsic orientation of the student-athletes, or those who use their religion for their own purposes. No statements were made by the personnel in relation to trying to develop the quest orientation, which is when Christians question their faith. From these percentages it can be noted that the Christian university has developing the



intrinsic orientation of their students as their top priority.

Some examples of these statements included intrinsically oriented statements such as what the chaplain of the Christian university stated, “The long range plan is to help our guys to become disciple-makers, to become disciples, to become followers of Christ.”

The chaplain also shared the athletic department’s strategies to do this by choosing players with high interest in spiritual things and then training them to disciple and mentor students with “some spiritual interest.” Finally, he tries to win over those players with no spiritual interest through relationship building on and off the field.

The coach interviewed pointed out a common philosophy espoused by the Christian university athletic department, mentioned by both he and the chaplain. That is the Luke 2:52 Principle. The coach shared his perspective of this by breaking down the verse as follows,

The Scripture verse that comes to mind is Luke 2:52. Specifically in that verse it is talking about how Jesus grew as a young man, like He was 16, 17, 18, or 19 year old freshman at ‘Christian university [pseudonym].’ He grew in knowledge, you come here, this is an institution of learning. He grew physically in stature so as an athlete coming in, we are going to train them to be bigger, stronger, quicker to get their maximum in that area. And He grew in favor with God, that’s the spiritual aspect that will not be neglected, and He grew in favor with man, so that’s social. So we are going to cover all four of those aspects.

In addition, the university gives a Luke 2:52 Award each year to one of its own athletes showing their commitment to this principle. This demonstrates their belief that it will influence the level of intrinsic orientation of their student-athletes.

The Luke 2:52 Principle leads to what all three of the respondents (chaplain, coach and Assistant Athletic Director) called the development of the “whole person.” As

the Assistant Athletic Director related the “whole person” means,

Developing spiritually, intellectually, physically and emotionally. Spiritual development is a key component of whole person development. It is one thing we do, not just athletically, but throughout the whole university. In athletics, we try to go toward the physical side, but we also try to enhance the spiritual atmosphere of this campus too with Bible studies with the teams. Each coach has his own program he does with his athletes. Some people have an assistant coach that handles the spiritual side of things. Like a chaplain with football. There’s always that presence of the spiritual aspect of the university. A Christ-centered university that we are trying to emphasize more than anything. I think you’ll see that emphasized here more so than a lot of Christian schools or secular schools. This ultimately means helping the student-athletes to find a new understanding.

According to the chaplain, the university tries to,

Help them understand who they are in Christ. Get them to try to understand how God used them, how God looks at them. There are different ways we use to determine what one’s core beliefs should be. For example, one’s perception of God, one’s perception of self, one’s perception of others. Usually, if you hear something or see something that doesn’t sound right or look right, there’s a good chance that something’s not right. Remember, football is a tool, so we’ll use football as a tool to help that young person understand how God views them, how they should view others, how they should view themselves.

Extrinsic statements in the interviews largely were limited to statements relating to student rules adherence, public image and media relationships. It is to be expected that a Christian university would likely be focused upon intrinsic development over extrinsic development for its student-athletes. Therefore, it is no surprise to see so few extrinsic and no quest statements made by these respondents. This would especially be true of the quest orientation. It is not likely that an employee of this university would willingly or knowingly instill doubts in their students.

In comparison, the interviews for the secular university personnel showed notable differences. Out of a total of 42 codified statements, the secular university personnel made a total of 67% intrinsic statements, 33% extrinsic statements and no quest statements. Although it can be seen that a majority of the statements made by secular personnel were also intrinsic in nature, there is a marked difference between the two universities.

When the coach, who is a professing Christian, was asked the first question regarding whether their sports program aided their student-athletes in finding the place in their lives for religion, prayer, church-life, and/or character development, his response was largely extrinsic in relation to his athletes. He stated,

That's been kind of a tricky question because one of things we were talking about is being a Christian versus being a Christian coach. To be careful not to force players in any way. I read recently that Jim Tressel said that he is a Christian coach and he said he would not shy away from letting people know who he is, but he was careful not to force it on his players in any way. Jim Tressel, he's the football coach at Ohio State. I've always been sensitive of pushing my way on people. I want to be a Christian coach, not just a coach who is a Christian.

Then, in relation to the emphasis his team's program has for his athletes, the coach related that there is an "emphasis on character development rather than spiritual-character development. We expect certain standards of behavior: to be on time, respectful to the referees, to the teammates, to the coaches. Basic civility to how you address the coaches, being on time, meeting responsibilities." Although these are very positive character traits, they are not necessarily or exclusively Christian characteristics because they could just be fulfilling these character traits to please the coach, to stay out

of trouble or just because they think these are acceptable societal norms. But the coach goes on to make an intrinsic statement that involves helping the student-athletes to take ownership of these character traits for themselves when he said that in relation to the character standards that he expects for his athletes, that “when they cross those lines, I set standards for developing their character.”

The Assistant Athletic Director shared some desires to build intrinsic orientation in the secular university’s student-athletes when he said,

Character development. We want them to learn all of the life lessons that you can learn through participation in athletics. We want them to learn leadership skills, also learn how to take direction, so maybe following skills or cooperative skills, working with other people. They are not always being the ones giving directions and not always the ones taking directions; they are doing a little bit of both. How to work with your peers, how to overcome obstacles, adversity, we want to see them deal with successes and failures with a lot of class.

The Assistant Athletic Director also employs student leaders by working with the captains of the teams who have been elected to their positions by their peers. He stated,

We really work with them on taking the proper steps and identifying problems as well as identifying solutions. Your solutions may be different than even the captains that they had before with similar situations they had, they do not have to do it that way, they have to think through it, make a decision that they think is best and go with it, and that’s the best way they can lead is by being yourself by making decisions that you think are the in the best interest of the whole group.

This philosophy led the secular university to develop a Captain’s Council which aids these student-athletes in developing positive leadership qualities. Finally, the views expressed by the university’s chaplain included a desire to instill “individual responsibility, personal leadership, service to others, and an engaged citizenship. The

core institutional values are civility and integrity. It's great to point out issues of integrity with sports." One area addressed by the chaplain also involved the use of alcohol. He pointed out that,

Within a campus like ours, 80% of the students are involved with fraternities and sororities, that's where the highest risk drinking takes place, so helping our athletes recognize "I have a commitment on a Friday afternoon at 4 PM, so my teammates say, you've got to take care of yourself. We need you on Monday and fresh, this is not a blow it out kind of weekend."

The university implements programs designed to help aid positive peer pressure and effective student leadership by developing a student-athlete mentoring program, so each team has one student who is designated and trained to serve as a mentor or a counselor," as well as a recently developed student-athlete advisory committee and weekly one-hour leadership seminars for willing participants.

#### Discussion of Research Question Number Two from Interview Data

At least in philosophy, it is evident that many of the same goals and objectives that existed in early American Christian colleges still exist today. These interviews show a desire among these personnel to be exclusively Christian in their teachings and requirements for their athletes. It is as though Harvard's gate still beckons from these types of colleges, "Open ye the gates that the righteous nation which keepeth the truth may enter in" (Gewertz, 2005).

Answers in the interviews from the Christian university generally followed the pattern of spiritual-character development, which was the first priority of each individual interviewed. Athletic personnel are involved with spiritual-character instruction and development of the athletes through various means: team devotions, mission trips,

community service, and prayer before and after athletic matches and personal mentoring. Thus, it can be seen that developing a spiritually-based curriculum is the number one priority for the college personnel.

This reflects the philosophy of the entire school in other areas of curriculum as well. The school allows and encourages athletes to involve themselves with athletic ministries such as Fellowship of Christian Athletes (FCA), Athletes in Action (AIA), church services and mission opportunities. Some teams have taken mission trips together. Student-athletes who live on campus are also required by the school to attend convocation three times per week (chapel), to attend weekly combined Bible study and prayer groups in their dormitories, and are expected, but not required to attend church services on Wednesday nights and Sunday mornings. Bible classes are also required for each of the university's majors; therefore, each student-athlete has mandatory biblical instruction.

These characteristics of spiritually-based curriculum are markedly different from the offerings of the secular campus. Players are sometimes invited to the Fellowship of Christian Athletes by coaches and other school personnel, and instruction from the school can also include the NCAA character instructional development programs. Occasionally, speakers are brought in by the school and topics are discussed such as avoidance of sexually transmitted diseases or discouragement of alcohol consumption. There is a requirement of sobriety 24 to 48 hours before an athletic contest. Illegal, under-aged drinking can also result in school discipline, but is rarely enforced, according to the coach.

Therefore, it is evident that the two universities use quite different approaches in dealing with the drinking problems. The Christian university treats it as a spiritual problem and attempts to address the problem using spiritual instruction, thus making their approach to the problem an intrinsically based approach; they are teaching the students to live out their religion. In contrast, the secular university has to deal with the same behaviors in a largely non-spiritual manner that addresses character and outside behavior, but not necessarily dealing with alcohol abuse as a spiritual problem. This makes the secular university's methods of handling this problem an extrinsically based approach.

Another difference evident between these two campuses is the role of the coach. At the Christian university, the coach can hold team devotions, prayer sessions and even email daily verses to the team in order to teach and encourage the players in their faith. At the secular university, the coach cannot give spiritual instruction unless the student asks for input outside of the team experience. Because of the perception of the separation of church and state, many state institutions shy away from any spiritual instruction or involvement with students. But private secular institutions are not subject to this requirement, even though many may feel this to be true. This creates a void or vacuum of spiritual input between coach and athlete, even if both parties would have been otherwise amenable to it.

Through this discussion it can be seen that the Christian university is attempting to remain true to its heritage of a Bible believing, evangelical university much in the same way of those in history who had a goal of trying to change the world through Christian education. The secular university focuses its energies on character

development of the students and is limited in how much spiritual input is available to the student-athletes. As Dr. Gee, Chancellor at Vanderbilt University said, character and moral development is taught only when it is brought to the forefront and when there are consequences implemented (Eberhardt, 2006).

*Student Qualitative Data.* The student qualitative data were derived from the demographic forms of each respondent. Student-athletes were given the opportunity to list two areas that reflect both the Christian activity and religious orientation of the individual. The first entry asked students to list any experiences they have had at the school which have had spiritual implications for them. Examples of this from the student entries were church attendance, campus ministries, personal devotions, prayer or Bible study group attendance, and campus atmosphere or environment. The second entry asked students to list any involvement with campus ministries such as Fellowship of Christian Athletes, Reformed University Fellowship, sports-related mission trips, etc. See Tables 3, 4, 5 and 6.

The data were processed in three ways. The total percentage of students making entries was tallied to compare between the two schools. Secondly, the written entries were codified for the three religious orientations and tallied according to common responses on the forms (see Appendix H). Statements that revealed a student's desire to live out their faith were classified as intrinsic; statements that revealed a motive of faith for the benefits that it would afford them were considered extrinsic; and statements that revealed a desire for answers or instruction were coded as quest. The percentages of the answers were then computed for comparison to the secular university totals. A third area



Table 3. Christian University Student-Athlete Responses for Christian Curriculum

Christian Activity	Responses
Convocation	131
Fellowship of Christian Athletes	95
Prayer Group/ Bible Study	63
Team Devotions	58
Campus Church	53
School Environment	48
Off Campus Church	43
College Classes	42
Personal Devotions	19
Friends	18
Missions Outreach	18
Campus Serve	14
Christian Service Requirement	7

Table 4. Secular University Student-Athlete Responses for Christian Curriculum

Christian Activity	Responses
Reformed university Fellowship	12
Fellowship of Christian Athletes	7
Off Campus Church	8
Friends	2
Personal Devotions	6
Community Service	3
School Environment	3
Bible Study	1
Chapel	1
Greek Life	1
Young Life	1

of qualitative data was taken from the second question on the demographic form concerning Christian service and involvement. The answers were then categorized and the percentages for each university were tallied and compared.

To ensure that the data were categorized properly, several academic professionals were recruited to look at the qualitative data and to cross check the accuracy of the researcher's assessments. Given the definitions and examples of the three subsets of the data (extrinsic, intrinsic and quest orientations), the recruited academic professionals looked at the qualitative data to see if their assessment of the qualitative statements of the university athletic personnel and of the student remarks matched up with the original assessments made by the researcher. Overall, these professionals did agree with the researcher's assessments in categorizing the two sets of qualitative data with no changes being made to the findings.

The percentage of students leaving remarks at the Christian university was 70%, while the percentage of students leaving remarks at the secular university was 30%. This may show that those in the Christian university, being higher in intrinsic levels, show a greater propensity for sharing their experiences than those in the secular university. It is also possible that the Christian student-athletes in the secular university simply did not have these types of experiences.

The comments of both groups were very telling in regards to religious orientation (see Appendices G and H for all of the statements and categorizations). Out of all of the statements from the Christian university, 41% were categorized as intrinsic, 24% were categorized as extrinsic and 21% were coded as quest. From the secular university, 11%

were categorized as intrinsic, 78% were categorized as extrinsic and 2% were coded as quest. There is a wide difference between the two universities in comparing the levels of responses as to religious orientation. The Christian university comments reflected much higher results for intrinsic orientation and the secular university showed much higher levels of extrinsic orientation.

The third area of qualitative data was taken from the second open question on the demographic form regarding Christian service and involvement. The question is as follows: “List any involvement with campus ministries such as Fellowship of Christian Athletes, Reformed University Fellowship, sports-related mission trips, etc.” The resultant categories and percentages are listed in Tables 5 and 6.

Table 5. Christian University Christian Service and Involvement Results

Category	Percentage of Responses; N=341
Convocation	38%
Fellowship of Christian Athletes	27.9%
Prayer Group/Bible Study	18.5%
Team Devotionals	17%
Campus Church	15.5%
School Environment	14%
Church (Off-campus)	12.6%
Classes	12.3%
Personal Devotions/Worship	5.6%
Mission Trip/Outreach/Athletes in Action	5.3%
Friends	5%
Campus Serve	4%
Christian Service	2%

Table 6. Secular University Christian Service and Involvement Results

Category	Percentage of Responses; N=60
Reformed University Fellowship	18.3%
Fellowship of Christian Athletes	13.3%
Church (Off-campus)	11.7%
Friends	10%
School Environment	5%
Community Service	5%
Personal Devotions/Reflection	3.3%
General's Christian Fellowship	3.3%
Bible Study	1.7%
Greek Life	1.7%
Chapel Events	1.7%
Young Life	1.7%

In comparison of the two university's percentages, it can be seen that the Fellowship of Christian Athletes has the second strongest influence on both campuses among Christian student-athletes. Friends are also on the list (classified as extrinsic), but seem to have a stronger relative impact on the secular campus over the Christian campus. Obviously, many of the entries are missing on the secular campus that could be influential on the Christian campus. Convocation meets three times per week on the Christian campus and is required for dormitory students. Prayer groups are also required for dormitory students each Tuesday night. Other items not available to the secular campus are team devotionals, campus church, classes (Bible class; prayer in class), and Christian service (school requirement).

At the secular university, the item with the highest percentage of spiritual impact is the Reformed University Fellowship. This is a voluntary, on-campus ministry that is available to all students. It is the college ministry of the American Presbyterian Church. On the secular university website, it is listed as an extracurricular activity and is mentioned in student testimonials relating to their spiritual nourishment. The Fellowship of Christian Athletes is also extracurricular. It is mentioned in the Religious Life section of the university's Student Life information section on the university website. It has had a chapter at the school since 1964. It also lists the InterVarsity Fellowship. However, that was not listed on any of the student surveys.

#### *Discussion of Research Question Number Two from Student Qualitative Data*

The student data were useful in showing that through communicated word and student activities that there were large differences between the levels of intrinsic and extrinsic attitudes and behavior on the two campuses. This is a strong indication that there are indeed differences in the Christian student-athletes on the respective campuses. This will later be confirmed by the quantitative data.

One similarity of intrinsic behavior between the schools derived from the student qualitative data is their approach to community service. For example, both the Christian and the secular campuses are interested in doing work within the community to help others. The field hockey team on the secular campus "adopted" a teenage girl who is going through cancer treatments for a brain tumor. On the Christian campus, they too would do community service projects in order to help others. This kind of altruistic expression can be an outgrowth of one's faith as it is portrayed through reaching out to

others.

These data help to show a possible correlation to the impact that the Christian university's spiritual-character development program has upon its student-athletes. The results of the survey show a strong involvement of the student-athletes in spiritual activities provided by the university that are designed to spiritually train the student-athletes or provide an outlet for intrinsically oriented student-athletes to live out their faith by investing their lives in others through Christian ministry. The statements and intentions expressed by the student-athletes are the kind of sentiments that administrators and coaches likely hope to see as a result of the instruction and program implementation that they diligently prepare for the student body. One caveat is that the vernacular taught to these students may provide a spiritual vocabulary that is then expressed on the surveys in order to provide the desired outcomes that they feel are socially acceptable and do not reflect their true feelings. The quantitative data may refute the presence of response bias if it correlates the level of intrinsic orientation found in the qualitative data.

The comparison between the campuses shows that there are not significant differences between the two areas of extrinsic and quest. This shows that there tend to be the same ratios of these student-athletes no matter if the campus is Christian or secular. There are many people who attend Christian college who are marginal spiritually or who are searching. These are fair statements to make. But the focus is not whether these students exist on the campus, but whether the athletic department, or the university as a whole are having an effect on these students by the time they graduate in a spiritually positive sense? This question could be addressed by assessing the religious orientation

for one class of students from freshman to senior year. Thus a possible influence could be measured of the university and athletic department if there were increasing levels of intrinsic orientation among the athletes. This could be cross-referenced with the general student body for comparisons.

## CHAPTER V

### CONCLUSIONS AND RECOMMENDATIONS

#### *General Conclusions*

A question posed in the chapter on the Review of Related Literature queried whether the Christian universities could be evaluated to see whether they were meeting academic, professional and spiritual requirements in the training of their clientele. Not only has this been found to be plausible and necessary, but the question should be extended to ask how often and how extensively this should be done, especially relating to how well the institutions are carrying out their spiritual responsibilities.

In this study, the religious orientation levels of student-athletes were used as one measure of program-evaluation for a Christian university's athletic program. In order to view the religious orientation of the student-athletes in correct context, the spiritual development of the athletes through the athletic program's spiritual training curriculum, practices and philosophies was measured through qualitative data such as interviews and comments from students; and through quantitative data gathered through a survey that measures religious orientation. A comparison was then made of duplicate data results from Christian student-athletes who attend a secular university.

This chapter will present the conclusions of this study by discussing the following elements: the Christian university's spiritual-character training curriculum; the secular university; the research questions of this study and recommendations for further study.

Spiritual-Character Training Curriculum



Although the types and magnitudes of spiritual training vary among teams at the Christian university, it can be seen through the interviews of the coach, chaplain and Assistant Athletic Director that the Christian university speaks with one voice regarding the philosophy, goals and direction of spiritual training for its student-athletes. The university desires to see the development of the “whole person.” The “whole person” means that attention is given to the growth of the athlete in every aspect: physical, mental, character, and spiritual development. Then, in relation to the spiritual development, the university seeks to help students grow spiritually through a variety of means, including: team devotions; encouraging personal devotions; missions opportunities; team prayers before and after athletic contests (sometimes with opposing team members); campus ministries such as the Fellowship of Christian Athletes or Athletes in Action; and required spiritual education opportunities including convocation assemblies that meet three times per week for the entire university, Bible classes that are required for graduation credits, and Tuesday night Bible study and prayer groups that are required for dorm students.

#### Secular University

A comparison was made between the Christian university survey data and the survey data acquired from the Christian student-athletes at a secular university. As a method of program evaluation, differences between the two universities showed that there are positive developments in religious orientation as a result of the spiritual development curriculum of the Christian university and its athletic department as opposed to the secular university where very limited university sponsored spiritual

development curriculum exists and, as a result, students must find any spiritual input for their lives elsewhere.

### *Research Questions*

The research questions that guided this study were: 1. What is the religious orientation of Christian male and female student-athletes at a private Christian university versus Christian male and female student athletes at a secular university? 2. What are the differences in spiritual-character training for male and female student-athletes in the athletic department of a Christian university versus that of the athletic department at a secular university?

#### *Question 1: Religious Orientation at the Christian University Versus the Secular*

*University.* The data analyzed in chapter 4 revealed that the overall means for the Christian university was 4.4, showing that the Christian university student-athletes scored well in terms of overall spiritual-character orientation putting them below the mean score of 6.0 required to be considered in the intrinsic orientation. The Christian student-athletes at the secular university had a mean score of 5.3, showing a significant difference between the schools, but also showing that the overall mean is still within the intrinsic orientation. The Christian university's athletic department has stated that they would desire their students to live out their faith. Therefore, it can be concluded that the student scores reflect the goals and objectives of the department because the scores fall within the intrinsic levels of the survey.

From the secular university viewpoint, two assumptions can be made from the higher mean scores of the secular university. First, since this is a secular environment,

the Christians that choose to attend do so because they want a less religious environment because they themselves are less spiritual and want to live in an environment where they feel comfortable. A second theory would be that with the lack of religious teaching and training on the secular campus, that there is little or even negative spiritual growth among these Christian students. This seems to make sense when one considers the number of comments made by Christian university students who gave personal testimony of the impact that religious instruction and experience has had upon them.

Based upon the data, it can be concluded that there is no significant difference between the male and female respondents at the Christian university or for the male and female respondents at the secular university, but it is evident that differences exist between the same genders at the two universities.

For the intrinsic orientation, women at the Christian university had a significant difference ( $p < 0.05$ ) of mean from the women at secular university, with the mean for the former group at 21.7 and the mean for the latter group at 45.1. The men also were significantly different ( $p < 0.001$ ) with the Christian university's mean equaling 27.2 and the men at the secular university receiving a mean of 46.4. This actually shows a confirmation of the difference of the overall means of the two universities, and it rules out the possibility that one of the gender groups were skewing the results, giving the data more consistent results.

Additionally, there is a significant ( $p < 0.001$ ) and growing similarity of the means of the extrinsic and quest orientations between the gender groups of the two universities. This is especially true of the Christian university women in the quest

orientation. The mean for this group was 43.1, which was actually a higher mean of the secular university women with a mean of 37.2. This shows a greater propensity for these women to be searching in their faith than those women at the secular university. One theory for this phenomenon could be that since these women at the Christian university are surrounded each day with Christian teachings, then they may be seriously trying to ascertain how these truths affect them before they fully commit to those teachings. Perhaps another reason for this would be that the secular university women have already cemented their belief systems either toward the intrinsic or the extrinsic orientations. It would be interesting to know if the data in this area corresponded to the age of the respondents to see if the levels of quest orientation decreased as the student attended the Christian university over their college careers as a result of the influence of the athletic department and university teachings.

*Question 2: Differences in Spiritual-Character Training Between the Christian*

*University and the Secular University.* Based on the qualitative data of the interviews and the student comments, there is a marked difference between the spiritual-character development curriculum at the Christian university and the secular university. At the Christian university, the students are encouraged, cajoled and even required to take part in spiritual activities, whereas it seems that the students at the secular university are not as exposed to spiritual input. Although the university allows on-campus ministries such as Fellowship of Christian Athletes, and the Reformed University Fellowship, it is left up to individual coaches and fellow students as to whether the student is invited to attend.

In the absence of such spiritual-character curriculum of the secular athletic program, it can be concluded that the spiritual development of the student-athletes occurs, but it may or may not be attributed to the university. However, one can conclude that if spiritual development occurs at the Christian university, then the mere presence of a spiritual curriculum means that this higher level of intrinsic orientation may be positively attributed to that curriculum. This is especially true after analyzing the student comments that draw a direct correlation between the existence of the spiritual development program and its effect which were significantly more of an intrinsic orientation than their counterparts at the secular university.

#### *Recommendations for Further Study*

This study opens up many possibilities for further study. First, duplicate studies are always helpful in giving more credibility to these findings. Depending on time frames and budgets it would be helpful to see this study conducted using multiple Christian and secular universities located in different areas of the country. Another method would be to survey to see if there are any differences between student-athletes at different sized colleges. There are many types of Christian colleges and universities. There are schools who are members of the NCAA divisions one, two and three. There are also schools who are members of the NCCAA, the National Christian College Athletic Association, which has two divisions. It would be interesting to see if religious orientation increases or decreases based upon school size, or based upon whether the school has scholarship athletes or not. Another possibility for study was mentioned earlier in relation to age of the respondents. It would be good to know if the orientations

change more or less toward the intrinsic orientation as the students mature.

This study sought to analyze religious orientation as a means to evaluate one aspect of a Christian athletic program. It would be useful to many Christian universities to measure the religious orientation of its student body so that the college could have an assessment of the effectiveness of the spiritual-character training of their students. The results could help the college to develop its spiritual training curriculum by finding the areas that are effective or that need improvement.

A final recommendation would be for an athletic program to use the Revised *Religious Life Inventory (R-RLI)* that was utilized in this study annually over the four years of a student-athlete's career at the school. This would provide a longitudinal look at the spiritual-character development of students from the time they enroll to the time they graduate. This would give a clear picture of the possible effects of the athletic program's spiritual training program in the lives of each of the students. Then they can be sure that their athletic program is running like clockwork.

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APPENDIX A. RELIGIOUS LIFE INVENTORY WITH SUBSCALES (Batson and Schoenrade, 1991b)

Extrinsic Scale

1. Although I believe in my religion, I feel there are many more important things in life.
2. It doesn't matter so much what I believe so long as I lead a moral life.
3. The primary purpose of prayer is to gain relief and protection.
4. The church is most important as a place to formulate good social relationships.
5. What religion offers me most is comfort when sorrows and misfortune strike.
6. I pray chiefly because I have been taught to pray.
7. Although I am a religious person I refuse to let religious considerations influence my everyday affairs.
8. A primary reason for my interest in religion is that my church is a congenial social activity.
9. Occasionally I find it necessary to compromise my religious beliefs in order to protect my social and economic well-being.
10. One reason for my being a church member is that such membership helps to establish a person in the community.
11. The purpose of prayer is to secure a happy and peaceful life.

Intrinsic Scale

1. It is important for me to spend periods of time in private religious thought and meditation.
2. If not prevented by unavoidable circumstances, I attend church.
3. I try hard to carry my religion over into all my other dealings in life.
4. The prayers I say when I am alone carry as much meaning and personal emotion as those said by me during services.
5. Quite often I have been keenly aware of the presence of God or the Divine Being.
6. I read literature about my faith or church.
7. If I were to join a church group, I would prefer to join a Bible study group rather than a social fellowship.
8. My religious beliefs are what really lie behind my whole approach to life.
9. Religion is especially important to me because it answers many questions about the meaning of life.

Quest Scale

1. As I grow and change, I expect my religion also to grow and change.
2. I am constantly questioning my religious beliefs.
3. It might be said that I value my religious doubts and uncertainties.
4. I was not very interested in religion until I began to ask questions about the meaning and purpose of my life.
5. For me, doubting is an important part of what it means to be religious.
6. I do not expect my religious convictions to change in the next few years.

7. I find religious doubts upsetting.
8. I have been driven to ask religious questions out of a growing awareness of the tensions in my world and in my relation to my world.
9. My life experiences have led me to rethink my religious convictions.
10. There are many religious issues on which my views are still changing.
11. God wasn't very important for me until I began to ask questions about the meaning of my own life.
12. Questions are far more central to my religious experience than are answers.

\*All items are responded to on a nine-point scale from strongly agree (1) to strongly disagree (9).



APPENDIX B. REVISED RELIGIOUS LIFE INVENTORY WITH SUBSCALES  
(Hills, Francis and Robbins, 2004)

Extrinsic Scale

1. The primary purpose of prayer is to gain relief and protection.
2. The church is most important as a place to formulate good social relationships.
3. What religion offers me most is comfort when sorrows and misfortune strike.
4. I pray chiefly because I have been taught to pray.
5. A primary reason for my interest in religion is that my church is a congenial social activity.
6. Occasionally I find it necessary to compromise my religious beliefs in order to protect my social and economic well-being.
7. The purpose of prayer is to secure a happy and peaceful life.

Intrinsic Scale

1. It is important for me to spend periods of time in private religious thought and meditation.
2. If not prevented by unavoidable circumstances, I attend church.
3. I try hard to carry my religion over into all my other dealings in life.
4. The prayers I say when I am alone carry as much meaning and personal emotion as those said by me during services.
5. Quite often I have been keenly aware of the presence of God or the Divine Being.
6. I read literature about my faith or church.
7. If I were to join a church group, I would prefer to join a Bible study group rather than a social fellowship.
8. My religious beliefs are what really lie behind my whole approach to life.
9. Religion is especially important to me because it answers many questions about the meaning of life.

Quest Scale

1. As I grow and change, I expect my religion also to grow and change.
2. I am constantly questioning my religious beliefs.
3. It might be said that I value my religious doubts and uncertainties.
4. I was not very interested in religion until I began to ask questions about the meaning and purpose of my life.
5. I have been driven to ask religious questions out of a growing awareness of the tensions in my world and in my relation to my world.
6. My life experiences have led me to rethink my religious convictions.
7. There are many religious issues on which my views are still changing.
8. Questions are far more central to my religious experience than are answers.

\*All items are responded to on a nine-point scale from strongly agree (1) to strongly disagree (9).

APPENDIX C. DEMOGRAPHIC AND BACKGROUND INFORMATION FORM

Thank you for being involved with this study. Before beginning the survey, please enter the necessary demographic information below:

Your present university \_\_\_\_\_

Year/Classification (i.e. freshman, sophomore, etc.) \_\_\_\_\_

Respondent's Current Age: \_\_\_\_\_

Respondent's Gender: \_\_\_\_\_

Respondent's Ethnicity/Race \_\_\_\_\_

Sport(s) in which you are involved: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Number of years in which you have participated in the above sport(s): \_\_\_\_\_

Current religious affiliation: Check the affiliation with which you are most closely associated:

Catholic \_\_\_\_\_ Eastern Orthodox \_\_\_\_\_ Jewish \_\_\_\_\_ Atheist \_\_\_\_\_

Muslim \_\_\_\_\_ No Affiliation \_\_\_\_\_

Protestant:

Independent Baptist \_\_\_\_\_ Non-denominational \_\_\_\_\_ Church of God \_\_\_\_\_

Southern Baptist \_\_\_\_\_ Presbyterian \_\_\_\_\_ Church of Christ \_\_\_\_\_

Methodist \_\_\_\_\_ Pentecostal \_\_\_\_\_ Episcopal \_\_\_\_\_

Other (please list) \_\_\_\_\_

Please list any experiences while attending this school which have had spiritual implications for you.

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Are you or have you been involved with campus ministries such as Fellowship of Christian Athletes (FCA); Athletes in Action (AIA); Campus Crusade, etc? Please list any or all in which you have been involved:

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

APPENDIX D. REVISED RELIGIOUS LIFE INVENTORY (Hills, Francis and  
Robbins, 2004)

ITEM	Strongly Agree								Strongly Disagree
1. I try hard to carry my religion over into all my other dealings in life.	1	2	3	4	5	6	7	8	9
2. The church is most important as a place to formulate good social relationships.	1	2	3	4	5	6	7	8	9
3. I am constantly questioning my religious beliefs.	1	2	3	4	5	6	7	8	9
4. I pray chiefly because I have been taught to pray.	1	2	3	4	5	6	7	8	9
5. As I grow and change, I expect my religion also to grow and change.	1	2	3	4	5	6	7	8	9
6. Occasionally I find it necessary to compromise my religious beliefs in order to protect my social and economic well-being.	1	2	3	4	5	6	7	8	9
7. It is important for me to spend periods of time in private religious thought and meditation.	1	2	3	4	5	6	7	8	9
8. Questions are far more central to my religious experience than are answers.	1	2	3	4	5	6	7	8	9
9. The primary purpose of prayer is to gain relief and protection.	1	2	3	4	5	6	7	8	9
10. If not prevented by unavoidable circumstances, I attend church.	1	2	3	4	5	6	7	8	9
11. I was not very interested in religion until I began to ask questions about the meaning and purpose of my life.	1	2	3	4	5	6	7	8	9
12. The prayers I say when I am alone carry as much meaning and personal emotion as those said by me during services.	1	2	3	4	5	6	7	8	9
13. A primary reason for my interest in religion is that my church is a congenial social activity.	1	2	3	4	5	6	7	8	9
14. I read literature about my faith or church.	1	2	3	4	5	6	7	8	9
15. The purpose of prayer is to secure a happy and peaceful life.	1	2	3	4	5	6	7	8	9
16. My religious beliefs are what really lie behind my whole approach to life.	1	2	3	4	5	6	7	8	9
17. My life experiences have led me to rethink	1	2	3	4	5	6	7	8	9

my religious convictions.	
18. If I were to join a church group, I would prefer to join a Bible study group rather than a social fellowship.	1 2 3 4 5 6 7 8 9
19. Religion is especially important to me because it answers many questions about the meaning of life.	1 2 3 4 5 6 7 8 9
20. It might be said that I value my religious doubts and uncertainties.	1 2 3 4 5 6 7 8 9
21. What religion offers me most is comfort when sorrows and misfortune strike.	1 2 3 4 5 6 7 8 9
22. I have been driven to ask religious questions out of a growing awareness of the tensions in my world and in my relation to my world.	1 2 3 4 5 6 7 8 9
23. Quite often I have been keenly aware of the presence of God or the Divine Being.	1 2 3 4 5 6 7 8 9
24. There are many religious issues on which my views are still changing.	1 2 3 4 5 6 7 8 9

APPENDIX E. VALIDITY CHART FOR ATHLETIC DIRECTOR AND COACH  
INTERVIEW QUESTIONS

Professionals contacted	Q1 Validity Opinion	Q2 Validity Opinion	Q3 Validity Opinion	Q4 Validity Opinion	Q5 Validity Opinion	Q6 Validity Opinion
1. College Athletic Director	Yes	Yes	Yes	Yes	Yes	Yes
2. College Coach	Yes	Yes	Yes	Yes	Yes	Yes
3. College Athletic Director	Yes	Yes	Yes	Yes	Yes	Yes
4. University Asst. AD for Academic Affairs	Yes	Yes	Yes	Yes	Yes	Yes
5. University Asst. AD for Academic Affairs	Yes	Yes	Yes	Yes	Yes	Yes
6. Asst. Athletic Chaplain	Yes	Yes	Yes	Yes	Yes	Yes

APPENDIX F. UNCG INSTITUTIONAL REVIEW BOARD ACCEPTANCE LETTER

Thomas Martinek & Donald Schultz,

I have signed off on the above referenced project approving it under expedited review. Any special considerations that apply to this approval are noted below. You will receive a copy of the approval form as soon as it has been processed by the Office of Research Compliance. However, this e-mail does constitute notification of approval and you are free to commence with data collection at your convenience (barring special considerations to the contrary - see below if applicable).

Special considerations: NONE

Best,

Anne

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APPENDIX G. CHRISTIAN UNIVERSITY STUDENT-ATHLETE COMMENTS  
FROM DEMOGRAPHICS FORM

Question: "Please list any experiences while attending this school which have had spiritual implications for you." The name of the university has been replaced for anonymity.

**Intrinsic: Living out one's faith**

*Extrinsic: Wanting religion for what one gets out of it; living for appearances.*

Quest: Searching and questioning one's faith

Demographic Comment Sheet:

Women's VB:

1. Speakers during convocation have had the biggest influences in my life.
2. *Convocation, spring team devotionals, campus church, class, the people.*

Women's Softball:

1. *Just about everything. My family has encountered a lot of problems back home, and I've essentially had two options – quit and become bitter or trust God. The environment at "Christian University" was very conducive to that – I was very encouraged by my friends. I really enjoy convocation, usually... especially since I'm not required to be there.*
2. "Christian University" has helped me grow spiritually and make the best moral decisions.

Cross Country:

1. *The overall experience is uplifting because all of my friends are strong Christians and encouraging.*
2. *Going through various injuries and having surgery has helped me grow in my walk with God.*
3. **The presence of God is evident at this school.**

Baseball:

**Coming to "Christian University" changed my life.**

Football:

1. *Deaths in my family, losing my scholarship, getting through the rough times.*
2. *Being around a lot of Christians has influenced me because I am doing things I would not be doing at a non-Christian university.*
3. Talking to the spiritual advisor.
4. **I was saved during Spiritual Emphasis Week.**

5. **Accepting Jesus Christ.**
6. **There have been many events during my years here at “Christian University” that have just changed my life around and to this day still helping.**
7. **My whole college experience has held spiritual implications for me. The environment at this school has spurred me forward in my relationship with Christ and it has also kept me spiritually strong.**
8. **Learning how to better incorporate biblical values into my everyday life.**
9. **Making the decision to glorify God in all I do.**
10. **Overall spiritual focus that teachers and coaches have had has helped me grow as a Christian.**
11. **Being a prayer leader on my dorm. Found out it’s not a religion; it’s a relationship with Jesus Christ!!**

Track Team:

1. **Upon entering the track team as a freshman, I was struck by the friendliness and genuine concern of both the coaches and upper classmen (athletes). I have only experienced that kind of love and concern and selflessness from those who are seeking to live a life patterned after Jesus Christ.**
2. *Meeting my potential wife. Finding a home church in a city where I don’t live and getting knowledge I need to grow spiritually.*
3. *Through the classes and through people I came into contact with each day. I feel that I have grown spiritually. I have learned much of what it means to be a Christian.*
4. Being personally disciplined. **Also being a part of student leadership.**
5. **My rededication in Christ. Then the all-night prayer meeting in September.**
6. **In general, attending “Christian University” has helped me to grow spiritually closer to God, but it hasn’t changed my beliefs and convictions (which are strongly conservative Christian) – because I have had the same convictions and beliefs for a long time now.**
7. *The fact that we have prayer before every practice and we do our best, shows me that there is nothing too hard for God. When my body can’t take it, I still manage to finish strong.*
8. **Grown greatly in my spirituality in Jesus Christ and have learned a great deal.**
9. **Track and field. Putting God first.**
10. **Prayer during work outs. Positive atmosphere and great fellowship.**



11. I go to convocation and church weekly and attend a weekly Bible study. All of these times cause me to grow spiritually and learn more about Christ. They are also chances for me to worship the Lord.
12. **Just the whole school environment.**
13. **Music change.**
14. **Coming here has helped me to grow spiritually and mentally. *Meeting my friends is encouraging.***
15. Being a part of this school has helped shape and encourage my religious views. It has not only broadened my understanding, but has also formulated my own views.
16. **The way God can move people no matter who or where they have been.**
17. **The actions that have lined up directly to the Holy Bible.**
18. **God completely consumes this school and Jesus is the center of my life. At our convocation and church services and Bible studies, God is present and has moved and guided me as I feel His touch in my life.**
19. The prayer groups that we have every Tuesday night have really helped me grow spiritually.

Wrestling:

1. **Spiritual Emphasis Week turned my life around to start walking down the right path.**
2. **The transformation of different individuals.**
3. **I can't do what I do without God.**
4. **Great encounters with the Holy Spirit; deliverances; healings; homeless evangelism; prophetic declarations coming to pass.**
5. *Lots of hard times, I have put my faith in God and He prevailed for me.*
6. **Rapid spiritual growth.**
7. *I realized that I can't do things on my own. I need the Lord to do my best.*
8. **I was saved 2 years ago (sophomore year).**
9. *Miracles*
10. **Walking in faith through wrestling.**
11. **I have learned and experienced that through giving my life as a sacrifice daily to my God, I am able and free to reach the highest limits in my studies, schoolwork, friendships, etc. Being selfless and living to serve others is so much more satisfying to not only me, but to my God.**
12. *Nature; wrestling for God.*
13. *All of school. From my faith being grown by depending on God for money for school; other Christians edifying me; etc. I do it all for the glory of God.*
14. **Getting saved and baptized.**
15. **Coming to Christ and baptism.**

16. *Every Tuesday dorm prayer groups help relieve daily struggles.*

Tennis:

Church services at “Christian University,” like convocation had and still have a spiritual implication on my life. Every time I go I realize what Jesus has done for me.

Golf:

Being able to listen to so many great speakers and constantly being surrounded by a Christian environment.

Women’s Soccer:

1. **Being in an atmosphere with those who truly have a relationship with the Lord, encourages me to be closer to the Lord.**
2. The convocations that allow the entire school to meet and worship God together has assisted in me rededicating my life to God.
3. **I have had a more personal relationship with Christ since attending “Christian University.”**
4. **It changed my relationship with God, it made it more intimate.**
5. **My life has completely changed because of the people and professors here. I have just learned so much about my Lord Jesus Christ.**
6. **Because of the strong spiritual leaders that constantly surround me; I have grown much closer to God since being here.**
7. Great environment at this school. Christian teachers are great role models.
8. Devotions every day before practice. All teachers and coaches have a personal relationship with Jesus Christ.
9. **Being a part of the soccer team has made life change drastically.**
10. Every day I am exposed to everything I learn through a Biblical worldview (more or less).
11. **The team Bible studies and chapels are amazing and mission trip coming up in May.**
12. **The overall environment at the school has provided a lot of spiritual implications – from attending convocation, prayer before classes, chapel and worship before games and prayer with the opposing team after games.**
13. **I was baptized in the spring of 2008. I also was saved in the spring before my baptism dedicating my life to Christ.**
14. **Saved in 2005 while at “Christian University.”**
15. **Great environment.**

Women’s Basketball:

1. I stopped believing in God. Then I sought Him through history and philosophy and found a rational defense for both God and Jesus as His Son. Two years later I really found a personal relationship with God through prayer to Jesus Christ.
2. I have learned so much through being here.
3. *Attending convocation and listening to the Word, it inspired me to rely on God and He will help me through everything.*
4. *Not so much stress. More family-like friends that help out.*
5. **I have grown spiritually, physically and mentally since being here.**

APPENDIX H. SECULAR UNIVERSITY CHRISTIAN STUDENT-ATHLETES  
COMMENTS FROM DEMOGRAPHICS FORM

Question: "Please list any experiences while attending this school which have had spiritual implications for you." The name of the university has been replaced for anonymity.

**Intrinsic**  
*Extrinsic*  
Quest

Demographic Comment Sheet:

Women's Lacrosse:

1. *I haven't had any spiritual experiences that had to with religion, but our team adopted a teen girl who has a brain tumor this year. It really taught me to look at a life a different way and to count my blessings.*
2. **On our lacrosse team, we "adopted" a teen who has a brain tumor. This has been very spiritually evoking because I now see the more important things in life. It puts my life in perspective.**
3. *I am not very religious or spiritual.*
4. *I was not involved with any religious organizations but my friend's professors and coaches were supportive of each other's spiritual lives.*

Field Hockey:

1. *"Spiritual" in the sense that I believe it has developed my spirit, may be used to describe my experiences with sports, academic satisfaction and artistic endeavor that I pursue – all aspects of my life are governed by a certain sense of belief in something more powerful than myself.*
2. Greek life, Lee's Chapel ceremonies.
3. *Attended church, friends are very involved with Young Life, General's Christian fellowship and Reformed University Fellowship*

Men's Lacrosse:

1. **Being able to be at this school every day.**
2. *The death of my grandfather this year gave me a matured view of life after death.*
3. Pre-orientation backpacking trip. I had a lot of time to consider my beliefs.
4. *I got arrested, that made me pray a little more. Then I went through pledgship and have since gone to church almost every Sunday.*
5. *I played for an FCA lacrosse club team.*

6. *My friend had a mental breakdown involving drugs and alcohol and had to leave school. Family connection was strong and I was involved in recovery. Also deaths of one classmate and my grandmother.*

Cross Country:

*Attended Church*

Baseball:

*FCA in high school, not here.*

Equestrian:

*I am the community service chair for my sorority and organized our 3<sup>rd</sup> annual chili cook-off to benefit Make-A-Wish, which was very fulfilling.*

Wrestling:

**The only reason that I am still at this school is because of the Christian fellowship Reformed University Fellowship. Without them, I would have little reason to stay. God is doing amazing things on this campus right now.**

Tennis:

1. *Attending Reformed University Fellowship. The friends I have made.*
2. *Not formally religious – my friends at this place are extremely important to me, almost sacred.*

Swimming:

1. *I've gone to church.*
2. *Church one a week.*
3. *Breaking best times by a lot this year.*
4. *Just being at a campus with so many Christian athletes.*
5. *Mostly just my close relationship with my Christian roommate.*

Men's Soccer:

1. *A near-death head injury.*
2. *Easter Mass*
3. *Have not had any religious experiences.*
4. *Two good friends have died.*

APPENDIX I. CONSENT TO ACT AS A HUMAN PARTICIPANT

THE UNIVERSITY OF NORTH CAROLINA AT GREENSBORO

CONSENT TO ACT AS A HUMAN PARTICIPANT:

SHORT FORM WITH ORAL PRESENTATION

Project Title: Comparative Analysis of the Religious Orientation and Spiritual and Character Development of Christian College Student-Athletes Attending Liberty University and a Non-Christian University

Project Director: Donald Glen Schultz; dglens@yahoo.com

Participant's Name: \_\_\_\_\_

Donald Glen Schultz has explained in the preceding oral presentation the procedures involved in this research project including the purpose and what will be required of you. Any benefits and risks were also described. Donald Glen Schultz has answered all of your current questions regarding your participation in this project. You are free to refuse to participate or to withdraw your consent to participate in this research at any time without penalty or prejudice; your participation is entirely voluntary. Your privacy will be protected because you will not be identified by name as a participant in this project.

The University of North Carolina at Greensboro Institutional Review Board, which ensures that research involving people follows federal regulations, has approved the research and this consent form. Questions regarding your rights as a participant in this project can be answered by calling Mr. Eric Allen at (336) 256-1482. Questions regarding the research itself will be answered by Donald Glen Schultz by calling (336) 760-8521. Any new information that develops during the project will be provided to you if the information might affect your willingness to continue participation in the project.

By signing this form, you are affirming that you are 18 years of age or older and are agreeing to participate in the project described to you by Donald Glen Schultz. By signing this consent form, you are agreeing that you understand the procedures of this study.

\_\_\_\_\_  
Participant's Signature

\_\_\_\_\_  
Date

\_\_\_\_\_  
Witness\* to Oral Presentation  
and Participant's Signature

\*Investigators and data collectors may not serve as witnesses. Subjects, family members, and persons unaffiliated with the study may serve as witnesses.

\_\_\_\_\_  
Signature of person obtaining consent on behalf of The University of North Carolina at Greensboro

\_\_\_\_\_  
Date

## APPENDIX J. ORAL PRESENTATION SCRIPT FOR SURVEY RESPONDENTS

### Oral Presentation Script for Group Taking Survey

#### DESCRIPTION AND EXPLANATION OF PURPOSE AND PROCEDURES:

Thank you for your willingness to participate in this study. You have been chosen for this study because you are a student-athlete in this institution. You will be given a survey called “The Revised Religious Life Inventory.” This survey will ask you questions about your religious beliefs and practices. You do not have to complete this survey and you may decline to be involved with this study without penalty or prejudice at any time if you choose to decline.

When you receive the following consent form, sign one copy for yourself to keep for your records and sign the second form and hand it in before you receive the survey. When you receive the survey, fill out the demographics sheet attached to it first. **DO NOT** write your name on the demographics sheet or the survey. Your data will be kept confidential. All data will be destroyed three years after the closure of this study and will not be connected in any way to any individual.

Answer the questions honestly and to the best of your ability. The form has responses that range from the number 1 which means strongly agree up to the number 9 which means strongly disagree. Circle the number that corresponds to your choice. There are 24 questions on the survey and you should be able to complete the survey between 10 and 30 minutes. Hand in the survey when it is completed.

The purpose of this study is to compare the religious beliefs and practices of student-athletes in two different colleges, a private Christian college and a non-Christian college. This study will also compare the levels and types of spiritual and character training that student-athletes receive from each respective program.

#### POTENTIAL BENEFITS:

One possible benefit of this study is that it could provide a person with an opportunity for introspection as a person thinks about themselves and their spiritual beliefs and practices.

A possible benefit for society is that people may be able to see the results and effects of the spiritual and character training that a college provides to its student-athletes as a result of this study.

Are there any questions about this study or its procedures?

Date of Oral Presentation: \_\_\_\_\_

## APPENDIX K. ORAL PRESENTATION SCRIPT FOR AUDIO-TAPED INTERVIEW RESPONDENTS

### Oral Presentation Script for Group Taking Audio-taped Interview

#### DESCRIPTION AND EXPLANATION OF PURPOSE AND PROCEDURES:

Thank you for your willingness to participate in this study. You have been chosen for this study because you are a coach/athletic in this institution. You will be involved in an interview of six questions with the researcher that will be taped. This survey will ask you questions about how your athletic program conducts training for student-athletes in the areas of spiritual and/or character development. You do not have to complete this interview and you may decline to be involved with this study without penalty or prejudice at any time if you choose to decline.

When you receive the following consent form, sign one copy for yourself to keep for your records and sign the second form and hand it in before you take the interview. Your data will be kept confidential. Your name and position will not be mentioned on the tape. The voice recordings will be transcribed into electronic data, after which the recordings will be erased. All data will be destroyed three years after the closure of this study and will not be connected in any way to any individual.

Answer the questions honestly and to the best of your ability.

The purpose of this study is to compare the religious beliefs and practices of student-athletes in two different colleges, a private Christian college and a non-Christian college. This study will also compare the levels and types of spiritual and character training that student-athletes receive from each respective program.

#### POTENTIAL BENEFITS:

One possible benefit of this study is that it could provide a student-athlete with an opportunity for introspection as a person thinks about themselves and their spiritual beliefs and practices.

A possible benefit for society is that people may be able to see the results and effects of the spiritual and character training that a college provides to its student-athletes as a result of this study.

Are there any questions about this study or its procedures?

Date of Oral Presentation: \_\_\_\_\_