



1989

## A Theory of Moral Development and Competitive School Sports

James F. Brandi  
*Loyola University Chicago*

Follow this and additional works at: [https://ecommons.luc.edu/luc\\_diss](https://ecommons.luc.edu/luc_diss)



Part of the [Education Commons](#)

---

### Recommended Citation

Brandi, James F., "A Theory of Moral Development and Competitive School Sports" (1989). *Dissertations*. 2676.

[https://ecommons.luc.edu/luc\\_diss/2676](https://ecommons.luc.edu/luc_diss/2676)

This Dissertation is brought to you for free and open access by the Theses and Dissertations at Loyola eCommons. It has been accepted for inclusion in Dissertations by an authorized administrator of Loyola eCommons. For more information, please contact [ecommons@luc.edu](mailto:ecommons@luc.edu).



This work is licensed under a [Creative Commons Attribution-NonCommercial-No Derivative Works 3.0 License](#).  
Copyright © 1989 James F. Brandi

A THEORY OF MORAL DEVELOPMENT AND  
COMPETITIVE SCHOOL SPORTS

by

James F. Brandi

A Dissertation Submitted to the Faculty of the Graduate School  
of Loyola University of Chicago in Partial Fulfillment  
of the Requirements for the Degree of  
Doctor of Philosophy

January

1989

## ACKNOWLEDGMENTS

I would like to express my deepest gratitude to dissertation committee director, Walter P. Krolikowski, S.J., Ph.D. Because of his candid and pleasant style he has remained a source of inspiration. Ultimately, however, it was his profound wisdom and patience that enabled me to complete this work. I am also grateful to my other committee members, Joan K. Smith, Ph.D. and Carol G. Harding, Ph.D., whose expertise, thoroughness and sensitivity urged me through the final phases of this work.

Many other people also helped me. I am thankful for the first hand knowledge about Chinese herbs, acupuncture, breathing exercises, meditation, tai chi chuan training and Taoist philosophy that I received from Oriental Medical Doctor and martial arts master, Wei Tsuei. Furthermore, his faculty, and senior students at the Oakland, California Chinese Academy of Culture and Health Science should also be recognized for their assistance.

I am indebted to Joseph Guetzloe, S.V.D. and the parishioners at St. Francis Xavier's Mission for Japanese in San Francisco. They have provided me with spiritual

development as well as countless opportunities to learn about the Japanese culture. Specifically, I must thank Mr. Harry Mitsugi Yasumura for the translation assistance. His enthusiasm and knowledge about the Japanese/Chinese characters are truly amazing. Also, it was spiritual director Thomas Hand, S.J. (one of the few Westerners who is an authority on Eastern meditation, worship and Christian prayer) who convinced me beyond all doubt that the relationship between Eastern meditation and Christian prayer is indeed a worthy pursuit.

I am especially grateful to Yasuo Yuasa, Ph.D., and Shigenori Nagatomo, Ph.D., who unselfishly provided me with original drafts and manuscripts of Professor Yuasa's latest publications. Also, in spite of their hectic work schedules, both men promptly responded to every one of my inquiries.

My former instructors at State University College at Brockport, New York, and fellow committee members of the Philosophic Society for the Study of Sport were particularly supportive through their letters, conversations and publications.

Ms. Diane Napierkowski should be recognized for her outstanding skill and sound technical expertise when it came to typing this document. Ms. Keiko Watanabe is to be recognized for the art work which can be seen in many of the Appendices. My family members and close

friends should also be acknowledged for their advice and encouragement. Finally, my wife, Cheryl L. Brandi, should be thanked for her unwavering support throughout the duration of this project.

## VITA

The author, James Fletcher Brandi, is the son of Custodio O. Brandi and Elizabeth (Dolizel) Brandi. He was born on July 3, 1951, in Greenport, New York.

His elementary and middle school education was obtained in the St. Agnes Parochial Schools of Greenport, New York. His secondary education was completed in 1969 at the Greenport High School, Greenport, New York.

In September 1969 Mr. Brandi entered Orange County Community College, Middletown, New York. In September 1970 he transferred to the State University College at Brockport, New York. In December 1973 he received the Bachelor of Science degree in Health Science and Physical Education. In September 1975 Mr. Brandi entered Southampton College of Long Island University, Southampton, New York. In August 1980 he received the Master of Science in Education degree. During this time he also achieved permanent New York State Teacher certification in Health Science, Physical Education and Elementary Education.

From July 1974 to August 1979 Mr. Brandi was employed at the Board of Cooperative Educational Services, First Supervisory District, Suffolk County, New York.

He was an itinerant teacher and field coordinator of federally funded health science and reading education programs for migratory farm workers. From August 1979 to June 1981 Mr. Brandi was employed at United States Department of Defense Overseas Teaching. During this time he was a teacher of Health Science, Science, and Physical Education at the A.L. Bristol School, Newfoundland, Canada. In July 1981 Mr. Brandi entered Loyola University of Chicago enabling him to complete the Doctor of Philosophy degree in Foundations of Education in January 1989.

## TABLE OF CONTENTS

	Page
ACKNOWLEDGMENTS . . . . .	ii
VITA . . . . .	v
LIST OF TABLES . . . . .	xiv
GLOSSARY . . . . .	xv
CONTENTS OF APPENDICES . . . . .	xx
 Chapter	
I. INTRODUCTION . . . . .	1
II. KOHLBERG'S THEORY OF MORAL DEVELOPMENT . . . . .	5
Dewey -- Piaget -- Kohlberg . . . . .	6
Jean Piaget . . . . .	10
Theory of Piaget's Cognitive Development . . . . .	11
Piaget and Moral Development . . . . .	12
Lawrence Kohlberg . . . . .	18
Kohlberg's Theory of Moral Development . . . . .	20
The Preconventional Level . . . . .	21
The Conventional Level . . . . .	23
The Postconventional or Principled Level . . . . .	28
Two Major Principles . . . . .	32
III. WHAT ARE THE POSSIBLE CONTRIBUTIONS COMPETITIVE SCHOOL SPORTS CAN MAKE TO MORAL DEVELOPMENT? . . . . .	34
Four Basic Areas of Knowledge . . . . .	34
Biological Perspective Defined . . . . .	34
Biological Perspective, The Why . . . . .	35
Catharsis . . . . .	36
Naturally Induced Catharsis . . . . .	36
Artificially Induced Catharsis . . . . .	37
The Biological Explanation . . . . .	38
Summary . . . . .	39
Biological Perspective, The How . . . . .	40
Genetic Traits, Physical Skills . . . . .	42



	Page
Practice and Contest . . . . .	45
Mind and Body . . . . .	46
Practice Sessions and the Level of Difficulty . . . . .	50
Practice Sessions as the Foundation .	50
Practice Sessions vs. Sport Contests	51
Habit . . . . .	55
Sport Medicine Research . . . . .	55
Summary . . . . .	56
Psychological Perspective Defined . . . . .	59
Psychological Perspective, The How . . . . .	59
Sport Thinking in a Sport Environment . .	60
Perception . . . . .	61
Attention . . . . .	62
A Broad-External Attentional Focus .	64
A Broad-Internal Attentional Focus .	65
A Narrow-External Attentional Focus .	66
A Narrow-Internal Attentional Focus .	66
Arousal, Specific Situations and Individual Differences . . . . .	67
Verbalization and Imagery . . . . .	69
Verbalization . . . . .	69
Verbal Cues Said by a Second Person .	70
Silent Cues "Thought" to the Self . .	71
Verbal Cues Said to the Self . . . .	73
Imagery . . . . .	74
Summary . . . . .	75
Psychological Perspective, The Why . . . . .	76
Hierarchy of Needs Theory . . . . .	76
Need-to-Achieve Theory . . . . .	79
Self-Efficacy Theory . . . . .	80
Intrinsic Motivation and Cognitive Evaluation Theory . . . . .	82
Intrinsic Motivation . . . . .	83
Cognitive Evaluation . . . . .	83
Summary . . . . .	85
Sociological Perspective Defined . . . . .	87
Sociological Perspective, The How . . . . .	87
Imitation . . . . .	88
Identification . . . . .	89
Persuasion . . . . .	90
Play . . . . .	92
Piaget . . . . .	92
Fredrick Froebel . . . . .	94
Definitions and comments about play .	95
Family, Peers, and School Personnel . . .	101
Summary . . . . .	102
Sociological Perspective, The Why . . . . .	103
Socialization and Evaluation . . . . .	103
The Parents as External Factors . . . . .	104

	Page
Motivation as an Internal Factor . . . . .	105
Readiness as an Ongoing Factor . . . . .	107
Cognitive Ability -- The Foundation for Learning . . . . .	108
The Results of Early Competitive Sport Experiences . . . . .	110
Summary . . . . .	112
Philosophical Perspective, The Why . . . . .	115
Knowledge About the Self . . . . .	115
Enjoyment and Enhancement . . . . .	117
Play . . . . .	119
Peak Experiences . . . . .	120
Reason for Being . . . . .	120
The Pursuit of Excellence . . . . .	123
Enrichment for Children . . . . .	124
Summary . . . . .	125
Philosophical Perspective, The How . . . . .	128
Conclusion . . . . .	128
Biological Conditions . . . . .	129
Psychological Conditions . . . . .	129
Sociological Conditions . . . . .	129
Philosophical Conditions . . . . .	130

IV. THE FACTS ABOUT COMPETITIVE SCHOOL SPORTS THAT MAKE THEM CONTRIBUTORS TO MORAL DEVELOPMENT . . . 131

Freedom of Choice . . . . .	131
The Four Conditions . . . . .	134
The Biological Perspective . . . . .	134
The Cathartic Condition . . . . .	134
The Ideal and the Yerkes-Dodson Hypothesis . . . . .	135
Martins and the Yerkes-Dodson Hypothesis . . . . .	137
Terms and Definitions . . . . .	138
The Genetic Condition . . . . .	145
The Psychological Perspective . . . . .	148
The Thinking Condition . . . . .	148
The Intrinsic Condition . . . . .	150
The Sociological Perspective . . . . .	151
The Philosophical Perspective . . . . .	153
The Four Philosophical Conditions . . . . .	153
Summary . . . . .	154
Rules, Principles and Practice . . . . .	155
Habits . . . . .	158
Yuasa's Theory . . . . .	160
The Western View of Habits . . . . .	164
Yuasa's View of Habits . . . . .	170
The Western Influence . . . . .	173
Rene Descartes . . . . .	175

	Page
Conclusion . . . . .	175
V. A THEORY OF HOW COMPETITIVE SCHOOL SPORTS CONTRIBUTE TO MORAL DEVELOPMENT STAGE BY STAGE . . . . .	178
The Versatile Educator . . . . .	178
The School Sport Environment . . . . .	182
The Good Sport Environment . . . . .	184
Martins' Work . . . . .	184
Kohlberg's Work . . . . .	186
Evaluation . . . . .	186
Intervention . . . . .	186
Discussion Groups and Dilemmas . . . . .	187
Disequilibration and Stimulation . . . . .	190
Meditation . . . . .	196
Stages and Levels of Meditation and Moral Development in a Competitive School Sports Program . . . . .	197
Stage 1: Heteronomous Morality . . . . .	197
Stage 2: The Stage of Individual Instrumental Purpose and Exchange . . . . .	199
The Persuasive Discussion Group and Meditation During the Preconventional Level . . . . .	200
Stage 3: Interpersonally Normative Morality . . . . .	203
Stage 4: Social System Morality . . . . .	209
The Persuasive Discussion Group and Meditation During the Conventional Level . . . . .	213
Stage 5: Human Rights and Social Welfare Morality . . . . .	217
Stage 6: Morality of Universalizable, Reversible, and Prescriptive General Ethical Principle(s) . . . . .	222
The Persuasive Discussion Group and Meditation During the Postconventional Level . . . . .	226
Review . . . . .	229
Definitions for Meditation and Spiritual Development . . . . .	230
Meditation . . . . .	230
Spiritual Development . . . . .	230
Discursive Meditation . . . . .	231
Objectless Meditation . . . . .	231
Common Foundations of Meditation and Moral Development . . . . .	233
The Beginning Level of Meditation and the Preconventional Level . . . . .	235

	Page
Posture, Breathing and Intrinsic Energy . . . . .	236
Intrinsic Energy . . . . .	236
Posture . . . . .	238
Breathing . . . . .	240
Speaking and Listening . . . . .	240
Location . . . . .	243
The Intermediate Level of Meditation and the Conventional Level . . . . .	244
Brain Waves and the Meditation Practitioner . . . . .	246
Looking for the Ox . . . . .	248
The Advanced Level of Meditation and the Postconventional Level . . . . .	253
Intent and Stirring the Heart . . . . .	260
Developing Good Intentions . . . . .	261
Stirring the Heart . . . . .	262
Conclusion . . . . .	264

## VI. A REPLY TO CRITICS

Excessive Responsibilities . . . . .	267
An Attractive Idea . . . . .	267
The Specialist or the Versatile Educator? . . . . .	269
An Extraordinary Educator . . . . .	270
Insufficient Time . . . . .	271
Supplemental Assistance . . . . .	273
Young Children and Meditation . . . . .	274
An Ideal Age for Learning . . . . .	275
Maturation and Time . . . . .	276
Silent and Static Meditation vs. Verbal Activities . . . . .	278
Good Reasoning Skills Regardless of the Time and Place . . . . .	279
Presuppositional Thinking . . . . .	280
Transfer and Presuppositional Thinking . . . . .	282
Two Kinds of Meditation Postures . . . . .	283
Static Meditation . . . . .	283
Moving Meditation . . . . .	284
Western Historical View . . . . .	288
Eastern Historical View . . . . .	288
Tai Chi Chuan, Moving Meditation . . . . .	290
Review . . . . .	294
Taoism and the Principles of Tai Chi Chuan . . . . .	296
Principles . . . . .	297
The Tao . . . . .	297
Yin and Yang . . . . .	297
Nature's Cycles . . . . .	299
Wu Wei and Stillness . . . . .	300

	Page
Four Theories . . . . .	301
Historical Review . . . . .	305
Good Reasoning Regardless of the Time or Place . . . . .	311
Conclusion . . . . .	313
Meditation and Moral Development . . . . .	314
Loss and Indifference . . . . .	314
The Experience of Life and the Loving Presence . . . . .	316
Trigger Mechanism Techniques . . . . .	318
Common Ground . . . . .	318
Outline . . . . .	319
The Exception--Why Meditation is a Must . . . . .	320
False Experiences . . . . .	320
Experience and Awareness . . . . .	321
The Personal God and God the Absolute . . . . .	323
Summary . . . . .	324
Conclusion . . . . .	325
 VII. REVIEW . . . . .	 327
Kohlberg's Theory . . . . .	327
Kohlberg's Approach to Moral Development . . . . .	328
Sport Contributions to Moral Development . . . . .	330
The Biological Perspective . . . . .	330
The Why . . . . .	330
The How . . . . .	331
Psychological Perspective . . . . .	332
The How . . . . .	332
The Why . . . . .	333
Sociological Perspective . . . . .	336
The How . . . . .	336
The Why . . . . .	336
Philosophical Perspective . . . . .	339
The Why . . . . .	339
The How . . . . .	340
An Educational Tool . . . . .	340
The Facts that Make Competitive School Sports Contributors to Moral Development . . . . .	340
A Theory of How Competitive School Sports Contribute to Moral Development Stage by Stage . . . . .	342
Criticisms . . . . .	345
Meditation Adept, Elite Athlete, Tai Chi Chuan Adept, Stage 6 Reasoner, and the Mystical Theologian . . . . .	345
 BIBLIOGRAPHY . . . . .	 347
 APPENDIX A . . . . .	 356

	Page
APPENDIX B . . . . .	358
APPENDIX C . . . . .	363
APPENDIX D . . . . .	367
APPENDIX E . . . . .	370
APPENDIX F . . . . .	375
APPENDIX G . . . . .	377

LIST OF TABLES

Table	Page
1. Piaget's Four Stages of Cognitive Development . .	13
2. A Model of the Competitive Process . . . . .	140

GLOSSARY  
(of Chinese Terms)

The Romanization system of Chinese terms used in this paper is the Wade-Giles system because it was the same system found in the majority of texts and documents researched by this author. The Pinyin system of Romanization, which is adopted by the People's Republic of China, is actually the most contemporary system of pronunciation and it will be parenthetically identified in this glossary. As for the few Chinese names utilized in this paper, regardless of the Romanization systems, they can be found in this glossary and they are written with the family name or surname first. For example Chang San-feng would be recognized in a Western culture as Mr. San-feng Chang or Mr. Chang. The only exception to this is the name of Mr. John C. H. Wu and the names of Chinese authors found in the footnotes. These are written in the standard Western style of using the surname last.

Chen (Chen): a family from the province of Honan. They are well known for their martial arts and athletic skills. There is speculation that the early members of the Chen family might have founded tai chi chuan.



- chan  
(can, chen, zhan, zhen): the state of being in which the mind is no longer conscious of the immediate environment and no longer fixed on discursive thoughts. Zen is the Japanese term which has the same meaning as the term chan.
- Chang San-feng  
(Zhang San-feng): a Taoist practitioner who is believed to have perfected tai chi chuan and passed it on to others.
- chi  
(qi): intrinsic energy that is inherent in all human beings. Specifically, it is the unseen potential or energy force which exists within the body's meridian system--an invisible system of veins. The existence of chi and the meridian system can be experienced through the curative effect of acupuncture treatments as well as from practicing specific meditative exercises. The Japanese term for chi is ki.
- chi gung or chi kung:  
(qi gong): highly controlled breathing exercises which involve the use of the abdomen.
- Chuang Tzu  
(Chuang Zi): an ancient Chinese mystic and avid spiritual writer who lived during the 4th and 3rd centuries B.C. He was also a Taoist and follower of Lao Tzu. In fact, Chuang Tzu advanced many of Lao Tzu's original ideas.
- Kung fu tzu  
(Kong fu zi): an ancient Chinese sage and founder of Confucian Philosophy. He lived during the 6th century B.C. He regarded morality, natural sciences, social sciences, government, all subjects of learning and all human activities as belonging to one system of rules.
- Honan  
(Henan): a province in the eastern central part of the People's Republic of China that is well known for its martial artists.
- Huang Ti  
(Huang Di): one of China's first leaders. Huang Ti is better known as the Yellow Emperor and he was one of the five emperor-sages who lived and reined during China's Golden Age from 2852 to 2255 B.C.

Lao Tzu            an ancient mystic who lived during the 6th  
(Lao Zi):        century B.C. He is the author of Tao Te Ching  
                  and has done much to initiate the Taoist  
                  philosophy and religion.

sifu              a teacher, master, or instructor.  
(Shifu):

tai chi chuan    an ancient Chinese discipline of exercise  
(tai ji quan):    and meditative movements.

Tang             a Chinese Dynasty dated 618 to 907.  
(Tang):

Taoism           a Chinese mystical philosophy and religion.  
(Daoism):

Tao Te Ching    a spiritual text which contains the  
(Dao De Jing):    principles of Taoism. It was written  
                  by Lao Tzu during the 6th century B.C.  
                  With the exception of the Bible, this  
                  popular text is the second most frequently  
                  translated work in the world.

Wang Tsung-yueh a wandering monk and martial artist  
(Wang Zong-yue): who remained in Honan Province to teach  
                  others his soft style of boxing. There  
                  is speculation that this soft style  
                  of boxing might have developed into  
                  what we now call tai chi chuan.

wu wei          avoiding action which is not necessary.  
(wu wei):

yin yang        a pair of complimentary forces that unceasingly  
(yin yang):     interact throughout the universe.

GLOSSARY  
(of Japanese Terms)

The Romanization system of Japanese terms used in this project is the Hepburn system. For those who are unfamiliar with the pronunciation method of Hepburn Romanization, parenthetical references will be used in this glossary. In regard to Japanese names, they are written in the traditional Western style with the surname last. Appropriate titles of profession, courtesy or rank are also provided. For example, Yasuo Yuasa would be recognized as Dr. Yasuo Yuasa. Because of this clear and distinct use of Japanese names, they will not be listed in this glossary.

aikido                    a Japanese discipline of exercise and  
(eye-key-doe):        meditative movements. The principles  
                              of aikido are very similar to tai chi  
                              chuan.

koan                    a paradox, a puzzle that often takes the form  
(ko-on):                of question and answer. Koans are assigned  
                              to Zen Buddhist students from their masters.  
                              A Zen master's enigmatic response to a student's  
                              question forces the student to abandon dependence  
                              on logical reasoning. The end result is sudden  
                              enlightenment and deeper levels of awareness.  
                              The Chinese term for koan is kung-an.

- ki  
(key): intrinsic energy that is inherent in all human beings. Specifically, it is the unseen potential or energy force which exists within the body's meridian system--an invisible system of veins. The existence of ki and the meridians system can be experienced through the curative effect of acupuncture treatments as well as from practicing specific meditative exercises. The Chinese term for ki is chi.
- shugyo  
(shoe-gi-yo): self cultivation; ascetic practices; training.
- shintai  
(shin-tie-doe): the human body; the person.
- jogyo zanmai  
(Joe-gi-yo zan-my): Shinto and Tantric Buddhism worship in which one continuously walks in a circle around an image of Buddha while simultaneously chanting a prayer.
- gotai tochi rei  
(go-tie toe-chi ray): throwing oneself to the ground with the five parts of the body-- legs, hands and head--for three thousand times a day for several months.
- kaiho gyo  
(kai-hoe gi-yo): walking through the mountains every day for one thousand days while focusing on an inner image of Buddha.
- Noh  
(no): a Japanese dramatic art that has strong religious connotations.
- judo  
(jew-doe): a Japanese martial art that was developed from jujitsu, it involves quick movements, leverage and throwing one's opponent to the ground.
- jujitsu  
(jew-jit-sue): a Japanese fighting art that involves holds, locks and throws to subdue an opponent.
- Zen  
(Zen): a specific sect of Mahayana Buddhism. Also, the state of being in which the human mind is no longer conscious of the immediate environment and no longer fixed on discursive thoughts. Zen and the Chinese terms "chan" are synonymous in that they both refer to this same state of being.

CONTENTS OF APPENDICES

	Page
APPENDIX A Age Groups and Moral Stages . . . . .	356
APPENDIX B Meditation Postures . . . . .	358
APPENDIX C Holding the Ball . . . . .	363
APPENDIX D Brain Waves . . . . .	367
APPENDIX E Looking for the Ox . . . . .	370
APPENDIX F Chinese and Japanese Kanji Character . . . . .	375
APPENDIX G Taoist Yin Yang Symbol . . . . .	377

CHAPTER I  
INTRODUCTION

Participating in sport activities is a critical learning process that is underestimated because we stereotypically fail to associate cognitive learning with an activity that is enjoyable, playful and physical. In fact, by the end of this paper, well organized competitive school sports will be recognized as an ideal learning tool to promote cognitive, moral and even spiritual development.

In the following pages the relationship which exists between Kohlberg's theory of moral development and competitive school sports will be discussed. The results of this investigation will point out exactly how competitive school sports contribute to moral development.

Initially, the possible contributions competitive school sports can make to moral development will be discussed in relationship to the areas of biology, psychology, sociology and philosophy. By asking how and why an individual participates in competitive school sports the conditions which contribute to cognitive and moral development will be discovered.

The biological, psychological, sociological and philosophical developmental conditions will be collectively referred to as the good practice session. Essentially, the good practice session promotes these developmental conditions and it is a well controlled sport environment. Positive consequences or good psycho-physical feelings are more likely to result in this well controlled environment because success, encouragement and honesty are fostered.

An emphasis on training the body first and cognitive development second is a basic tenet of Eastern religions which has been incorporated into this well controlled environment. This emphasis on body training is ideal for school sport programs and physical education programs because these programs already prioritize the development of good habits through body training. This body approach, however, is quite opposite of Kohlberg's cognitive development approach. Consequently, Kohlberg's evaluation, intervention, group discussion, dilemma, disequilibrium and cognitive stimulation is used to lead the student towards the self-discovery of higher stage reasoning.

The use of meditation is one unique characteristic which was revealed in this investigation. Why meditation? Because the potential for cognitive and moral development is greatly enhanced. Furthermore, meditation training serves as a link between moral development and spiritual

development, and it also supports the idea of training the body first. The link between moral development and spiritual development is interesting because there are inseparable characteristics which are shared between meditation and moral development, hence, it is impossible to discuss meditation without including moral and spiritual development.

Does the need really exist for moral development to be incorporated into competitive school sports? In many ways American attitudes towards moral development, education, religion, health, and physical fitness have deteriorated. For instance, the following statement describes the present physical condition of many American children.

The facts are frightening. As a group, America's children are in the worst physical shape ever. At least a third of them have high blood pressure, high cholesterol levels, or poor cardiovascular fitness. Most kids spend more than three hours a day glued to the TV. Only two out of 50 states still require physical education in grades 1 through 12. Yet doctors and researchers are discovering that adult health is often determined by childhood habits. What's the solution?<sup>1</sup>

In terms of moral development one of the greatest problems of today is the failure to transfer right actions into daily activities. Because most of us blot out of our minds the self-serving habits which we don't want to recognize as faults, we (consciously or unconsciously)

---

<sup>1</sup>Maryann Brinley, "Walking With Kids," Walking (June/July 1987):39.



fail to incorporate many right actions into daily activities.

Transfer of right actions is also an issue in the field of spiritual development.

One of the greatest problems of our day is the cleavage between prayer and life. We all know of pious people who patronize the church on Sunday; who swindle, cheat, and exploit the poor from Monday till Saturday; and who kneel piously in the pews on the following Sunday.<sup>2</sup>

Considering this information, if American attitudes are not deteriorating then there is at least an awareness of an inability to take action. How can this inability be overcome? The stimulus to take action can be found in this dissertation. The appropriate action that is recommended here assumes an Eastern metaphysical perspective.

---

<sup>2</sup>William Johnston, The Wounded Stag (San Francisco: Harper and Row, 1984), 116.

## CHAPTER II

### KOHLBERG'S THEORY OF MORAL DEVELOPMENT

The most prominent theorist in the Western Hemisphere about moral development has been the American psychologist Lawrence Kohlberg of Harvard University. Over the last thirty years Kohlberg has worked on the problems of moral development. His work has culminated in the verification of the controversial belief that both the type and the quality of moral judgments change in a progressive pattern as a young child experiences the interaction and maturation process of growing into an adult.

In 1974 Kohlberg founded the Center for Moral Development and Moral Education at Harvard University where he was Professor of Education and Social Psychology. The moral research of Kohlberg and his associates performed by this center has been carried out in prisons, halfway houses and schools. This current research continues to refine Kohlberg's early moral development beliefs which he initiated as early as 1958. During the early period of his career he derived the concept of developmental stages from Piaget. A second influential authority whose work also enhanced Kohlberg's beliefs was John Dewey.

To use a quote from Kohlberg himself,

I began a 15-year study of moral development and some of its roots in Piagetian cognitive development. When, after 10 years of such work, I began discussing its implications for education, I found myself echoing John Dewey.<sup>1</sup>

To appreciate the full impact Dewey and Piaget had upon Kohlberg it is necessary to briefly examine these men and the events that contributed to the formulation of their philosophies and theories.

#### Dewey -- Piaget -- Kohlberg

John Dewey the American philosopher and educator was born in Vermont, in 1859. Two powerful events that were occurring at this time proved to have a tremendous influence upon the formulation of Dewey's philosophy. First, this was the year in which Charles Darwin's Origin of the Species was published. Second, the American society was shifting from traditional views to progressivism. Dewey's future progressive education would become part of this movement.

The sentiments that led to this changing view can be found in the settling of the American frontier.

---

<sup>1</sup>Lawrence Kohlberg, "The Concepts of Developmental Psychology as the Central Guide to Education: Examples from Cognitive, Moral, and Psychological Education" in Proceedings of the Conference on Psychology and the Process of Schooling in the Next Decade: Alternative Conceptions (Leadership Training Institute/Special Education, U.S. Office of Education), 2, quoted in Paul Philibert, "Lawrence Kohlberg's Use of Virtue in His Theory of Moral Development," Contemporary Currents 15 (December 1975), 455.

At this time a large portion of the American society continued to migrate westward. In the process of settling into the western territories new environments, experiences and encounters became a daily way of life. The impression of change permeated the maturing society and was reflected by Americans in a variety of ways. Leaders in science, psychology, theology, education and philosophy found it necessary to concede certain results produced from speculation and experimentation. Longstanding doctrines were being modified and new theories evolved. Darwin's Origin of the Species was one of these such theories.

The biological evolutionary theory literally destroyed, challenged and altered many traditional beliefs. Darwin's influence was international in scope, and his theory continues to be controversial. Several well known thinkers applied Darwin's biological theory to other disciplines. Dewey accepted and refined much of Darwin's original beliefs into an educational and social format. Others such as Herbert Spencer and William Graham Sumner applied evolution theory to sociology, economics and political science.

Darwin, in his theory, affirmed that certain species of plants and animals succeeded in surviving due to favorable traits. Over long periods of time these traits proved to be beneficial by aiding the species' adjustments to environmental challenges. Perpetuation of a species became

possible because the favorable traits were genetically passed on to the offspring. This natural selection process emphasizes several major points that are often applied to other disciplines: Natural selection is a product of nature. Competition for survival is part of the natural process which frequently occurs in a hostile and challenging environment. Finally, this process occurs over a tremendously long period of time.

From this, Spencer and Sumner postulated an extension of Darwin's theory, well described by Dr. Gerald Gutek.

These early sociologists viewed man as an individual social atom who is locked in a fiercely competitive struggle against other individuals. Through the motive force of individual competition and initiative, some individuals adjust to environment more readily than others. Such intelligent and strong competitors move upward in society to positions of social, economic, and political leadership. Those who are unintelligent in their behavior, who cannot compete effectively or efficiently, fall downward from the social ladder to become the dregs of society. For Spencer and Sumner, competition is the natural order of life, with the prize going to the fittest individuals.

It is not difficult to extrapolate the social and educational implications of Social Darwinism. Both Spencer and Sumner regarded the laissez-faire economic and social order as the natural order and argued against tampering with the natural laws of competition. Society is composed of independent, autonomous, and competitive individuals, who at the most direct level, struggle for economic survival. Schools best perform their social role when they prepare individuals for a competitive social order. Progress occurs as men discover and perfect ways of competing against each other in exploiting the natural and social environment.<sup>2</sup>

---

<sup>2</sup>Gerald L. Gutek, Philosophical Alternatives in Education (Columbus, Ohio: Charles E. Merrill, 1974), 111-112.

From the works of Darwin and other biologists one may conclude that the chances of survival are strengthened in a group. Thus, a primary reason for group living is to improve the longevity and quality of life. Applying this tenet to a social and educational setting, Dewey viewed group living as a way of enriching life. Throughout his rural New England upbringing, Dewey experienced the benefits of the face-to-face community in which people shared common concerns and problems. People came together to solve their mutual problems through a peaceful process of discussion, debate and decision making.<sup>3</sup> Because of his strong belief in community cooperation, Dewey rejected the Spencer and Sumner application of competitive ethics to society.<sup>4</sup> The competitive aspect seemed to foster individual actions and decisions at the expense of the group. For Dewey, even if the individual action proved to be a responsible action, group cohesiveness was jeopardized because of an individual's ambition and the lack of group involvement in the decision making process.

Cooperative and mutually useful living is a primary concept that can be discovered frequently in Dewey's writings and speeches, it was even practiced in his laboratory school at the University of Chicago in the early 1900s. From this primary concept many other important concepts branched out. For example, Dewey's application of the

---

<sup>3</sup>Ibid., 107.

<sup>4</sup>Ibid., 112-113.

scientific method; his concept of thinking and problem solving; and his reciprocal interaction experience of man with the environment can all be traced back to his belief in the participatory community.

### Jean Piaget

The most prominent researcher in the Western World about intellectual development is the Swiss psychologist Jean Piaget. Until his death in 1980, he had performed research for more than fifty-five years in the area of cognitive development. Piaget became internationally reknowned. Due to his research expertise Piaget composed a comprehensive theory about the development of intelligence and he elaborated on how intelligence changes with age and experience. Piaget eventually went on to become Co-Director of the Institute of Educational Science in Geneva and Professor of Experimental Psychology at the University of Geneva.

Throughout his lengthy career, Piaget emphasized cognition in his research. He published numerous research papers and books and he lectured extensively on this topic. Another reason that contributed to Piaget's fame was his interactionist belief. Like Dewey, Piaget believed that the environment contributed a great deal to one's development. As an interactionist, Piaget concluded that both environment and genetics contribute to one's intellectual development. Educators, psychologists and many other

professionals supported and praised Piaget's interactionist belief because it justified their positions. Simply stated, piaget affirmed the belief that manipulation of the social and physical environment could enhance one's cognitive development.

As previously stated, certain aspects of Piaget's research have been utilized by Kohlberg. Thus, in order to fully appreciate Kohlberg's theory of moral development, a brief examination of Piaget's work is necessary.

### Theory of Piaget's Cognitive Development

There are four major age related stages in Piaget's theory of cognitive development. They are: sensorimotor, preoperational, concrete operational and formal operational. Piaget suggests that an individual achieves intellectual maturity by progressing through the four stages. Several general characteristics of a person's progress through the stages can be drawn from Piaget's carefully documented experiments. The behavior exhibited within each stage is qualitatively unique for that specific stage. Each stage involves intellectual changes whereby both the quality and quantity of cognition develop. Each stage is an elaboration of the previous stage. Regardless of culture the sequence of stages is the same for all.

For Piaget not everyone arrives at a new stage at exactly the same age. Although Piaget associates an age range with each of the four stages, age is not a



firm boundary. Rather, the age range was a representative model, a sort of flexible guideline from which to start. Likewise, maturational changes from one stage to the next were not clear and distinct. They occurred slowly and gradually. Some cognitional structures from previous stages were often found to linger while new ones developed. Piaget's cognitive development theory is concisely summarized by Margaret Clifford in Table 1 on the following pages.

#### Piaget and Moral Development

The four stage theory was not the end of Piaget's cognitive development research. Concentrating only on children, he moved into the areas of moral judgments, understanding of rules, and concepts of justice. After numerous experiments involving these three aspects of cognitive development, Piaget concluded that an individual progresses through two basic stages of moral reasoning during childhood. The following is a very brief description of these stages.

The first stage, the morality of constraint, is also referred to as moral realism or objective morality. The child remains in this first stage until about nine or ten years of age. During this time adults are considered to be superior. Because of the child's belief in an adult's authority, good behavior is equated with obeying an adult's rules. Also, throughout this first stage the child thinks

TABLE 1

## PIAGET'S FOUR STAGES OF COGNITIVE DEVELOPMENT

Stage (Approximate Ages)	Characteristics and Related Activities
Sensorimotor stage (Birth to two years)	<ol style="list-style-type: none"> <li>1. Reflex responses are refined and organized into behavioral patterns that can be selected according to the environment.</li> <li>2. The understanding of object permanence is achieved.</li> <li>3. Primary circular reactions (repetition of body movements that originally took place by chance) occur.</li> <li>4. Secondary circular reactions (repetition of acts involving the manipulation of objects) occur.</li> <li>5. Tertiary circular reactions (trial-and-error experimentation with objects and events) occur.</li> <li>6. A primitive understanding of causality, time, and space is developed.</li> <li>7. Imitation is shown.</li> <li>8. Behaviors generally reflect egocentrism or preoccupation with self.</li> </ol>

TABLE 1 - Continued

Stage (Approximate Ages)	Characteristics and Related Activities
Preoperational stage (Two to seven years)	<ol style="list-style-type: none"> <li>1. Problem-solving depends heavily on immediate sense perceptions.</li> <li>2. Transductive reasoning and intuition, rather than logic, guide the child.</li> <li>3. Conceptual symbolic thinking, with verbal as well as nonverbal symbolism, occurs.</li> <li>4. Play is highly imaginative.</li> <li>5. The child's use of language exemplifies repetitiveness, egocentrism, imitation, and experimentation.</li> <li>6. As language skill increases, the process of socialization improves and egocentrism tends to be reduced.</li> <li>7. As language skill increases, problem-solving skills improve.</li> <li>8. Some of the most obvious developmental changes occur between the ages of five and seven.</li> <li>9. Some evidence of conservation is likely to be seen toward the end of this stage.</li> <li>10. Objects tend to be grouped in terms of the child's experience with them and their functions rather than according to conceptual categories.</li> </ol>

TABLE 1 - Continued

Stage (Approximate Ages)	Characteristics and Related Activities
Concrete operational stage (Seven to eleven years)	<ol style="list-style-type: none"> <li data-bbox="534 576 1123 729">1. The child performs "operations" -- mental activities based on rules of logic -- provided concrete props are available.</li> <li data-bbox="534 767 1123 891">2. Conservation of number, length, mass, area, weight, and volume is demonstrated with marked consistency.</li> <li data-bbox="534 929 1163 1052">3. Classification of objects and events reflects the use of conceptual categories and hierarchies.</li> <li data-bbox="534 1090 1163 1148">4. The ability to seriate or order efficiently is developed.</li> <li data-bbox="534 1186 1123 1338">5. A quasi-systematic approach to problem-solving that includes the consideration of alternative hypotheses can be seen.</li> <li data-bbox="534 1376 1163 1433">6. Marked advances in nonegocentric communication are seen.</li> <li data-bbox="534 1471 1123 1525">7. Social relationships become increasingly complex.</li> </ol>

TABLE 1 - Continued

Stage (Approximate Ages)	Characteristics and Related Activities
Formal operational stage (Eleven to fifteen years through adulthood)	<ol style="list-style-type: none"> <li>1. The child performs formal operations -- mental activities involving abstract and hypothetical concepts.</li> <li>2. The ability to use combinatorial logic is demonstrated.</li> <li>3. The child can work with assumptions in problem-solving situations.</li> <li>4. Distinctions between probable and improbable events are made, and problems dealing with either can be solved.</li> <li>5. Problems involving proportional reasoning can be solved.</li> </ol>

SOURCE: Margaret M. Clifford, Practicing Educational Psychology (Boston: Houghton Mifflin Company, 1981), 104-105.

of moral behavior only in terms of objective or physical consequences; the physical magnitude of the object of the act is the most important aspect of the act. A child does not consider the original motive that initiated his act; responsibility for the act is of lesser importance. For example, a young boy who breaks a very large but inexpensive flower vase while helping his mother dust furniture commits a highly immoral act, whereas the child who breaks a small antique candy dish while stealing forbidden candy commits a less serious act.

The second stage, the morality of cooperation, is also known as moral reciprocity, moral relativism or subjective morality. The child acts according to this morality from about age nine or ten through adolescence. During this time cooperation and reciprocity are developed. Rules are viewed as useful guidelines which are beneficial in achieving ends. Also, the child or subjective reasoner views the concept of moral behavior as a complex of decisions and consequences. Multiple aspects of a situation are now considered because both the amount of damage and the intentions of the actor are examined.

Piaget continued to enhance his cognitive development research by studying justice. The concept of justice as perceived by children was one aspect of his two stage theory of moral development that received more in-depth investigation. In the process of researching justice,

several clearly defined stages were realized. A comprehensive description of these stages and other interesting details about Piaget's research regarding justice are well documented.<sup>5</sup> The purpose of identifying these investigations here is to reinforce one's awareness of the expansiveness and detail undertaken by Piaget in his investigations of cognitive development. In addition to being comprehensive, his research was the first empirical research about moral development in the twentieth century. It is small wonder that the extensive work performed by Piaget proved to be an inspiration for many other professionals interested in the areas of cognitive and moral development.

#### Lawrence Kohlberg

An American psychologist subsequently found Piaget's work highly applicable. Utilizing Piaget's work as a foundation, Lawrence Kohlberg radically advanced several major concepts. Results obtained from these advancements fostered further possibilities. A better understanding of moral development has been the end product, but one must remember that Kohlberg's research and analysis continues. The major concepts shared by these two psychologists and adopted by Kohlberg in his current theory will now be summarized.

First, Piaget believed that the most valuable

---

<sup>5</sup>Jean Piaget, The Moral Judgment of the Child, trans. Marjorie Gabain (New York: Free Press, 1965), 197-325.

element in analyzing moral development was its cognitive aspect of development. Kohlberg also agreed with this belief, but he focused on human beings from ages six and up, whereas Piaget focused only on children of twelve years and younger. As a result Kohlberg has shown that full moral maturity goes well beyond Piaget's twelve year age limit, and for some people the highest stages of development are never reached.

The second major concept involved certain research techniques. Piaget was the first to use hypothetical dilemmas to gather vital information. Kohlberg also recognized the value of this research technique and he improved on it by broadening the complexity of the stories. Likewise, the accompanying interviews were considerably more structured, and Kohlberg even developed a standardized instrument to score and interpret the subjects' responses.

Finally, the overall approach of both psychologists was quite opposite. Piaget's numerous experiments were always more general and far more extensive. On the other hand, Kohlberg was known for his specificity. Regardless, both concluded that cognitive development makes moral development possible. However, because of his specific and often complex research, Kohlberg advanced beyond this conclusion. He discovered that at times cognitive development may exceed moral development, but the reverse is not true. That is, moral development will never surpass



intellectual development. Kohlberg is presently trying to close the gap between these two processes.

To fully appreciate Kohlberg's moral development theory the most important people who have influenced Kohlberg in the creation of his work have been discussed. piaget remains the most obvious. The more subtle contributions of Dewey and to a further extent, Darwin, have also been recognized. Similarly, the talents of Kohlberg himself should be acknowledged.

For thirty years Kohlberg worked on his theory. Because he was a tenacious and discriminating research psychologist, numerous experiments have been conducted. He, as well as other researchers, have scrutinized his work. Throughout this length of time the Kohlberg Moral Development Theory has endured. Very few changes have been made and the major aspects remain the same.

#### Kohlberg's Theory of Moral Development

The culmination of Kohlberg's efforts is an elaborate system consisting of three basic levels. Two stages exist within each level. Thus there are a total of six stages. The three levels of moral cognition in the sequence in which they occur are preconventional, conventional and postconventional or principled. In the same sequence, the stages are labeled by numbers one through six.

The following is a representation of Kohlberg's levels and stages of moral reasoning.

The Preconventional Level. The preconventional level contains Stage 1 and Stage 2. The social behavior characterized by one who is operating at this level is egocentrism or preoccupation with oneself. This individual is almost always a young child who is generally between five to eleven years of age.<sup>6</sup> The young child at this level responds effectively to authority figures and established rules. The reasons for doing what is right involves the positive or negative consequences of an action. That is, the young child is obedient because he may want to avoid punishment or there may be a desire to improve one's self-interests via a reward or exchange of favor.

During Stage 1, the stage of naive moral realism or the stage of punishment and obedience, children are concerned almost entirely with themselves. They do not have the ability to consider another person's viewpoint. Their self preoccupation is so strong they cannot identify others as members of a larger society. Their limited concept of society consists of their own family members. Egocentrism is at its strongest. Because of this serious limitation children in this stage respond obediently when threatened with punishment or promised a reward. The psychological consequences of an act are not considered. Thoughts regarding the physical consequences maintain

---

<sup>6</sup>Jack B. Arbutnot and David Faust, Teaching Moral Reasoning: Theory and Practice (New York: Harper and Row, 1981), 114.

dominance.

Rules and authority figures strongly influence the child's moral reasoning abilities in the most basic of ways. Rules are viewed as unchanging facts which always existed and have been passed down by God or by an extremely important person. Generally, all adults, especially parents and teachers, are considered to be authority figures who have the power to enforce rules because they are bigger, stronger, faster and more knowledgeable. Thus, these authority figures must be obeyed because they have the power to physically reward or punish. In brief, the child is not always capable of making the right choice. Therefore, correct behavior is frequently determined by others. Adult authority figures become the external stimulus for the child's moral decisions.

Because children at this stage tend to respond promptly to an adult's commands, they can ordinarily be controlled easily. One forceful warning called out to a child usually brings about prompt acceptable behavior. This reinforces the concept of punishment for wrong behavior and rewards for good behavior. Although the use of such methods is successful, continued use can slow down the child's advancement to the next stage.

Stage 2 is also called the stage of individualism and instrumental purpose and exchange. The child's concept of society at this stage begins to expand and now includes

other members outside of its immediate family. Peers and other children of various ages are now recognized as nonauthority figures. Increased socialization leads to some reduction in egocentrism but there remains an obvious lack of mutual respect for these other children. Acts which might benefit others are only performed when there will be a positive consequence for the actor. Fair deals, bargains and exchanges are characteristic throughout Stage 2 in which one or several members of a small group are attempting to improve their self-interests. For example, stealing forbidden candy from the kitchen candy jar is acceptable if everyone involved receives a piece and if no one is caught. The intention, stealing, is relatively unimportant to the Stage 2 reasoner and the final consequence of eating candy is highly desirable because it satisfies personal interests. This example also points out that rules have now become a bit more flexible. Likewise, the commands from an external source, the authority figure, begin to be internalized. Authority figures and rules are still considered important to the Stage 2 reasoner but it now depends upon each individual circumstance. An advancement out of Stage 2 begins to occur when the child becomes more sensitive to others and begins to recognize the need for mutually agreed upon rules.

The Conventional Level. The conventional level

contains Stage 3 and Stage 4. The approximate age range for an individual operating at this level varies from about twelve to seventeen years of age.<sup>7</sup> Individuals at this age tend to associate themselves with a small identity group. These smaller groups are part of the larger framework of society. The need for identification is a natural internal desire that is usually initiated within one's family. The interests and values obtained from the family leads the conventional level person to other small groups such as neighborhood friends, ethnic groups, and athletic teams. This internalized identification is so powerful at this level that it promotes conformity to the respective group's rules and values. Doing what is right no longer involves the egocentrism or punishment and reward syndrome associated with an authority figure. These previous traits are now replaced by an internal desire to do what is approved and expected by others. However, it should be noted that external pressure is not totally eliminated. In fact, group approval may be considered a form of external stimulus.

Stage 3 is frequently referred to as interpersonally normative morality or "golden rule role-taking -- Do unto others as you would have others do

---

<sup>7</sup>Ibid., 114.

unto you."<sup>8</sup>

An individual operating at Stage 3 has expanded their social awareness from several peers that one made self profitable bargains with, to a larger group. This larger social group is more desirable because of the need to be accepted by others. Social contracts are now made with all of the group members. These mutual agreements promote the group's interests rather than any single individual's interests. This acceptance and recognition of others leads the Stage 3 reasoner to the attainment of empathy or reciprocal role taking. When this happens the individual is capable of participating in another person's feelings. One who possesses the greater sensitivity of empathy is capable of seeking and performing moral good regardless of their own needs. Kohlberg describes this Stage 3 characteristic clearly when he states: "This, of course, is the formal criterion implied by the Golden Rule: 'It's right if it's still right when you put yourself in the other's place'."<sup>9</sup> The attainment of this recognition that there are viewpoints other than

---

<sup>8</sup>Lawrence Kohlberg, "Appendix A: The Six Stages of Justice Judgment," Essays on Moral Development. Volume II. The Psychology of Moral Development (San Francisco: Harper and Row, 1984), 628-629.

<sup>9</sup>Lawrence Kohlberg, "Justice as Reversibility: The Claim to Moral Adequacy of a Highest Stage of Moral Judgment," quoted in Lawrence Kohlberg, Essays on Moral Development. Volume I. The Philosophy of Moral Development (San Francisco: Harper and Row, 1981):197.

one's own is the only means by which one can expect to receive fair recognition of one's own rights. Provided that one is not associating with a street gang or terrorist organization, good people, Stage 3 reasoners, will do stereotypically good things because they conform to the expectations of their group. Examples of this type of Stage 3 behavior would be: serious students acting as role models by maintaining good study habits, boy scouts helping the community by clearing debris from the roadside, and local church members sponsoring a food drive for the hungry.

Stage 4 is also known as social system morality. Although slightly confusing, Stage 4 actually consists of a beginning phase and an advanced phase. In the beginning of Stage 4 one's thinking is quite abstract in that the small identity group that provided acceptance to the Stage 3 reasoner is presently viewed as a smaller component of a much larger society. Doing what is right to gain approval is no longer necessary because the individual now views the self as a vital aspect of the larger society. Specific rules for specific groups in society that predominated Stage 3 thinking is now recognized as inadequate. Equal treatment for all of the specific groups contained within the larger network of society is needed. Without a standardized set of laws that applies to everyone, society could not exist in harmony.

The beginning Stage 4 reasoner places a fairly

rigid emphasis on laws and their interpretation. Progress into the advanced Stage 4 involves the realization that some people who create the laws as representatives of society have an obvious advantage. That is, there are times when the primary theory or principle which was initially utilized by those representatives to create the law is unjust due to a legal interpretation which is much too rigid. For example, the theory behind automobile safety devices is to provide maximum safety while traveling in a motor vehicle or to promote life. In reality automobiles could be made safer but they are not. Annually there are thousands of deaths and injuries which are related to inadequate automobile safety devices. The majority of the population favors improved automobile safety devices. However, Congress has not passed stricter regulations because automobile manufacturers do not want to jeopardize their profits by having to improve safety equipment which would ultimately increase the cost and probably decrease the speed and luxury of an already expensive item. Similarly, elected officials are wary about the automobile industry's voting power. In brief, this is an example of a moral principle, the preservation of life, which is being violated by a conventional law.

At the culmination of this stage the advanced Stage 4 reasoner has achieved the ability to recognize both the moral theory behind the law and the limitations



or unfairness of some laws resulting from too legalistic of an interpretation.

The Postconventional or Principled Level. This last level of moral reasoning is Kohlberg's highest level of moral growth. The approximate age range for individuals functioning at this level varies from about eighteen years up through adulthood.<sup>10</sup> Many people never achieve this level of moral reasoning.

The individual functioning at this postconventional or principled level has come to the realization that there are moral theories or principles which are internalized and serve as the basis for creating societal laws. These theories are universal in that they apply to every human being. Tacitly each individual agrees to these laws derived from principles because each human participates in society by simply being. Therefore, from these internalized, moral, universal theories, all else is derived. The person operating at the principled level can acknowledge that moral principles are the most important aspect of humanity.

Stage 5 is also known as the human rights and social welfare morality. People operating at this stage tend to identify themselves as firm believers in conventional law which provides the highest level of benefits for the largest number of people. Conventional

---

<sup>10</sup>Arbuthnot and Faust, Teaching Moral Reasoning: Theory and Practice, 114.

law at this stage is easily recognized as having flaws which are sometimes unjust by allowing undeserved benefits to the minority. For example, tax shelter laws provide more benefits for the wealthy, it does less good for the majority. However, conventional law is also considered necessary because it provides a system of general guidelines for behavior on how individuals are to live in an orderly society. Another reason Stage 5 individuals believe and adhere to conventional laws is because these laws perpetuate the values of trust and respect. In order for everyone to share in their social responsibilities, some type of mutual obligation must be established. Trust and respect secures this type of relationship by protecting everyone's rights.

While analyzing conventional law the Stage 5 individual encounters a conflict. He or she progresses up to the realization that maximum good for everyone cannot be achieved via a strict legalistic interpretation. Therefore the law must be amended. However, if a mutually agreed upon change is not possible the law will remain unfair. Consequently, some people will be victimized. Their inherent rights as a being in the human race will be violated. To prevent this from happening the Stage 5 reasoner will continue to scrutinize the situation looking for an answer that is logical. He or she eventually reaches the decision that absolute rights or basic human rights

are inherent to all humans regardless of culture or social status. For example, this is the same reasoning utilized in the United States Constitution. The phrase, "all men are created equal," states the absolute principle that all human beings regardless of gender, nationality, political affiliations, social status, or religious beliefs are entitled to the same considerations. Thus, a fair decision must be made that will be in accord with absolute moral principle but contrary to conventional law.

This last decision of the Stage 5 individual is a turning point. A rejection of unfair conventional law is an indication that reasoning has progressed into the next stage.

Stage 6 is Kohlberg's last and highest stage of moral development, it is frequently referred to as universalizable and reversible morality. A common characteristic of Stage 6 individuals is the decision not to obey an unjust conventional law. This decision is a conscientious action which involves considerable forethought. The Stage 6 individual does not act impulsively. Also, he or she does not act out of egocentrism, fear of authority, self-interests, peer pressure from social groups, or adherence or disrespect for conventional law. Rather, it is an action which involves delicate use of one's conscience. All of the consequences are carefully evaluated and an action is decided upon which is in

agreement with universal inherent principles such as the right to life, freedom or dignity.

Kohlberg believes that the Stage 6 individual is also capable of logically narrowing down all of the various human rights into one ideal form -- justice, and from the moral principle justice all else is derived. Specifically, conventional laws proceed and are based on this one universal principle.

For Kohlberg and several other great thinkers, to know justice is to choose justice.<sup>11</sup> In other words, a just action is that which is guided by knowledge of the good. An example of this Stage 6 reasoning is better described in Kohlberg's own words when he states:

The Germans who tried to kill Hitler were doing right because respect for the equal values of lives demands that we kill someone who is murdering others, in order to save lives. There are exceptions to rules, then, but no exception to principles. A moral obligation is an obligation to respect the right or claim of another person. A moral principle is a principle for resolving competing claims: you versus me, you versus a third person. There is only one principled basis for resolving claims: justice or equality. Treat every person's claim impartially regardless of the person. A moral principle is not only a rule of action but a reason for action. As a reason for action, justice is called respect for people.

---

<sup>11</sup>Lawrence Kohlberg, "From Is To Ought: How to Commit the Naturalistic Fallacy and Get Away with It in the Study of Moral Development," quoted in Kohlberg, Essays on Moral Development. Volume I. The Philosophy of Moral Development:189.

Because morally mature people are governed by the principle of justice rather than by a set of rules, there are not many moral virtues, but one.<sup>12</sup>

### Two Major Principles

There are two major principles which are the core of Kohlberg's moral development theory. They were partially derived from work initiated by Piaget. These two major principles are the concept of stages in moral development and the sequence of development through them.

Piaget was the first to identify the sequence of stages in both cognitive and moral development. As early as 1932 he expounded upon the general characteristics of cognitive stage development in his book, The Moral Judgment of the Child.<sup>13</sup> Further publishing of this text appeared again in 1948 and 1965. In a more recent and well known article, Kohlberg discusses the core of both Piaget's work (as well as his own) when he says:

1. Stages imply distinct qualitative differences in children's modes of thinking or of solving the same problem at different ages.
2. These different modes of thought form an invariant sequence, order, or succession in individual development. While cultural factors may speed up, slow down, or stop development, they do not change its sequence.

---

<sup>12</sup>Lawrence Kohlberg, "Education for Justice: A Modern Statement of the Socratic View," quoted in Kohlberg, Essays on Moral Development. Volume I. The Philosophy of Moral Development:39-40.

<sup>13</sup>Jean Piaget, The Moral Judgment of the Child, 29-76.

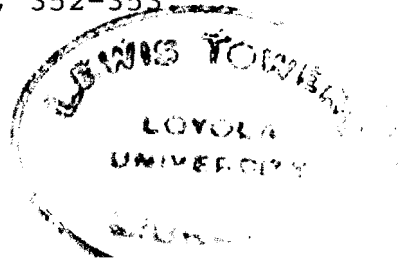
3. Each of these different and sequential modes of thought forms a "structured whole" ... an underlying thought-organization, e.g., "the level of concrete operations," which determines responses to tasks which are not manifestly similar....
4. Cognitive stages are hierarchical integrations. Stages form an order of increasingly differentiated and integrated structures to fulfill a common function....<sup>14</sup>

The results from both past and present research continues to support Kohlberg's two major principles. The belief in stages in moral development and the sequence of development through them seems most reasonable for the following reasons.

First, Piaget's cognitive development stages and Kohlberg's moral development stages provide the educator and researcher with an organized system from which to start. Second, this system makes the role of the educator significant because it is a combination of the teacher's skills and the student's readiness that facilitate development. Third, if managed properly the physical and social environments will enhance one's development. Finally, both theories are accepted by the vast majority of researchers and educators and are supported by scientific evidence.

---

<sup>14</sup>Lawrence Kohlberg, "Stage and Sequence: The Cognitive Developmental Approach to Socialization," David A. Goslin, ed., Handbook of Socialization Theory and Research (Chicago: Rand McNally, 1969), 352-353



## CHAPTER III

### WHAT ARE THE POSSIBLE CONTRIBUTIONS COMPETITIVE SCHOOL SPORTS CAN MAKE TO MORAL DEVELOPMENT?

#### Four Basic Areas of Knowledge

The possible contributions competitive school sports can make to moral development will be discussed in relationship to the areas of biology, psychology, sociology and philosophy. The author has selected these four areas of knowledge because he believes that together these four areas comprise a balanced educational foundation from which his topic may be pursued. From this broad starting point more precise information will be made available. Ultimately, the reader will be provided with both practical and theoretical information about the possible contributions competitive school sports can make to moral development. Answering the primary questions of why and how an individual participates in competitive school sports in relationship to the four basic areas of knowledge will be the predominant mode of investigation for this chapter.

#### Biological Perspective Defined

Throughout this dissertation the term biological perspective is used. When the author uses this term,

he is making a reference to the processes and activities that relate to human life. Specifically, an emphasis will be placed on the organic processes and the physical actions of the human body while it is involved in such things as competitive school sports and similar physical education type activities.

#### Biological Perspective, The Why

Why an individual participates biologically in such activities as competitive school sports requires an explanation based on knowledge which is derived from the senses.

Considering the structure and composition of rational animals, this type of explanation is logical. For instance, rational animals consist of tissues, organs, and various complex systems. These systems are contained within a body and together these systems function as one complex network that is referred to as a human being. The majority of the systems that comprise a human being are tangible. This is also true for most of the experiences that are known by humans in that such daily experiences involve perception of tangible items and events. Thus, human beings live in an environment which is tangible, human beings take in knowledge from these tangibles via the senses, and human beings themselves are composed of the tangible. Because humans are so heavily dependent upon sensation, an explanation involving knowledge which



is derived from the senses during participation in competitive school sports or during participation in other similar physical education type activities is appropriate.

### Catharsis

Catharsis is one such concept which is applicable because it involves the biological investigation of human sensation which results from vigorous physical activity.

Over the past thirty years medical researchers have done a tremendous amount of work on the idea of using physical exercise to prevent and treat disease. The results from this research confirms that vigorous physical exercise influences an individual's health by causing a cathartic feeling.

Naturally Induced Catharsis. For the purpose of this project catharsis will be described as a pleasant feeling which is brought about by an acute expenditure of energy such as the energy used during a competitive school sport. This "pleasant feeling" will also include: a sensation of freedom; an emotional purification; a dissipation of fear and aggression; a loss of tension; a pleasant feeling of exhaustion; a sense of well-being; a spiritual renewal; a renewal of peace and harmony; and a feeling of self control.

Although not totally clear now, the emotional and metaphysical terms used to describe catharsis are highly significant. Specifically, the use of "emotional

purification" and "spiritual renewal" will be pointed out because they are terms which will be frequently utilized in the upcoming chapters. For now, however, the analysis of the biological perspective will continue.

Artificially Induced Catharsis. Unfortunately, catharsis can also be induced by artificially ingesting chemicals into the body. For example, the altered state of consciousness achieved by a user of LSD (lysergic acid diethylamide), mescaline, psilocybin, peyote and other such hallucinogens will break down the brain and nervous system by eliminating the protective mechanism which regulates the amount of incoming stimuli necessary to survive.<sup>1</sup> Basically, this protective mechanism filters out the amount of stimuli which reaches the brain and nervous system at any one time. If this repressive mechanism is totally broken down (which frequently happens with drug users) excessive stimuli overwhelm the brain and nervous system. Traumatic consequences result.

The important point here is that through physical training, the athlete naturally opens the body's protective filtering mechanism so that the brain and nervous system can gradually adjust to the enhanced awareness. With

---

<sup>1</sup>William Johnston, Silent Music (San Francisco: Harper & Row, 1976), 56, 94; William Johnston, The Still Point (New York: Fordham University Press, 1970; Rose Hill Books, 1986), 143-149, 176; William Wainwright, Mysticism (Madison, Wisconsin: University of Wisconsin Press, 1981), 54-76.

daily practice and with the guidance of a qualified educator the athlete can integrate the cathartic experience into daily life. On the other hand, the drug abuser suddenly and permanently destroys this natural repressive mechanism and has no means of controlling, analyzing or integrating the cathartic experience. (A third way of inducing a cathartic like state is by meditation. In the next chapters a great deal will be said about meditation training.)

The Biological Explanation. The biological explanation for catharsis can be traced back to 1966 when the natural opiate system of the human body was first discovered.<sup>2</sup> Since then a considerable amount of research has been conducted. As an outcome of this research the mechanism by which exercise produces a cathartic effect is better understood.

Apparently morphine or morphine-like substances exist normally within the human body. Most of these compounds are called enkephalins and endorphins. They are found mainly in those areas of the body associated with pain control, e.g., the brain, spinal cord, thalamus, hypothalamus and pituitary gland. When an individual performs an activity such as a competitive school sport, enkephalins and endorphins activate portions of the body's

---

<sup>2</sup>Arthur C. Guyton, M.D., Textbook of Medical Physiology (Philadelphia: W.B. Saunders Company, 1981), 616.

training and physical exercise, however, can enable the athlete to slowly open the body's protective filtering mechanism so that the brain and nervous system adjust to the increased awareness at a gradual pace. With daily practice and with guidance from a qualified educator, the athlete can integrate the cathartic experience into daily life. (A third way of inducing a cathartic like state is by meditation. More will be said about meditation training in the next chapters.)

#### Biological Perspective, The How

How an individual participates biologically in such things as competitive school sports depends upon four major aspects. They are: the participant's genetic traits, the specific physical skills which are part of the sport that the participant will be doing, the type of practice being conducted and the type of sport contest that occurs.

To use other words, one who performs well in a competitive sport must possess the appropriate genetic characteristics. These genetic characteristics are of extreme importance because they are necessary for the efficient performance of the physical skills which comprise the sport contest. Furthermore, through proper training or by participating in good practice sessions, these physical skills will be developed and the biological systems

of the participant, such as the skeletal system, digestive system, musculature system and cardiovascular system, will also be improved. As a result of these improvements, the young participant will eventually be ready to perform in a competitive school sport contest.

This claim may appear uncomplex but disagreements are possible because the terms being used can be interpreted in several different ways. Therefore, to assure accuracy, the reader must be aware of what is meant by the terms: genetic trait, physical skill, practice and sport contest.

In this dissertation, a genetic trait is a reference to both the existence and quality of a person's inherent ability to perform the physical skills displayed in competitive school sports and similar physical education type activities. A physical skill is a reference to an observable action which is part of a competitive school sport. The concept of practice is to be regarded as a highly beneficial educational session which enhances both mind and body and which serves as a foundation for other aspects of competitive school sports. Last, a sport contest is a reference to a formal evaluation of mind and body performance. During said performance, competitors move mass in time and space according to agreed upon rules. Management and observation of this performance must be accomplished by the other essential participants referred to as coaches, officials and spectators.

Several examples have been provided which should improve the reader's understanding of this section. In these upcoming examples, genetic traits and physical skills will first be discussed. Following those, the concepts of practice and sport contest will be analyzed last.

### Genetic Traits, Physical Skills

The first example involves the genetic traits and physical skills one would have to possess in order to perform gymnastic floor exercise. For those who are not familiar with gymnastic floor exercise, it consists of combinations of physical skills such as dancing, running, leaping, tumbling and balancing. The gymnast performs these skills within a designated floor area about forty feet square. In addition to the floor space, music is used. Music is an important aspect of the performance because the tempo becomes an indicator or a way to accentuate the gymnast's change of pace and style of movement. When an individual becomes proficient, he or she can put together a series of physical skills. A routine is the name given to a series of gymnastic skills and a routine is limited only by the imagination of the performer.

Who would excel at this type of competitive sport contest? One who has the potential or genetic traits to do the skills of dancing, leaping, tumbling, etc., proficiently. In addition, the performer must not only possess the genetic potential but he or she must have

developed it into the necessary skills during good practice sessions. After proficiency has been reached in the good practice sessions, an evaluation can take place. Sport contests are a means of evaluation. Now consider the following.

Joseph, a sixth grader, indicates that he probably possesses the genetic potential to excel in gymnastic floor exercise because he runs well, leaps well, tumbles well, etc. That is, because Joseph performs the basic physical skills well, he probably possesses the genetic traits to do the more advanced skills. If Joseph decides to pursue gymnastic floor exercise, he can develop his present level of ability by participating in good practice sessions. Furthermore, after proficiency has been reached, Joseph can go through the evaluation process by participating in sport contests.

A second example involves a field event in the competitive sport called track and field. This field event is known as the shot put. The physical skill involved consists of throwing or putting a heavy steel ball, a shot, out on to a field for a maximum distance. For high school age competitors the shot weighs twelve pounds and the traditional way of putting it out on to the field involves a one arm throw. However, the putting motion itself is a coordination of the power from the large muscle groups of the legs and upper body into that one arm.

The basic genetic characteristics necessary for shot putting are coordination and strength. Patrick, a ninth grader, is likely to excel in the shot put event because he has the appropriate strength and for a beginner, he throws the shot well. By participating in good practice sessions, Patrick will be able to develop his present level of ability. Furthermore, if Patrick continues to pursue shot putting, he will become proficient and he can be evaluated by participating in sport contests.

The last example involves the physical skill of eye-hand coordination which is used in tennis. Nancy, a seventh grader, probably possesses the genetic trait for good eye-hand coordination because she is very adept at volleying the ball back and forth over the net. Although Nancy has never played tennis, racquetball or any other type of court or racquet game before, she appears to be talented. Thus, she can develop her present level of ability by participating in good practice sessions. If Nancy continues to pursue tennis, she will become proficient. Such proficiency can be evaluated in a sport contest.

Considering these three examples: Joseph the floor exercise gymnast, Patrick the shot putter and Nancy the tennis player, how do they participate biologically? Basically, they first participate by merely possessing the genetic makeup to do their respective physical skills



proficiently. Second, they participate through physical action or by doing their skills. A forward-dive walkover by Joseph, a long distance achieved by Patrick and a back-hand return by Nancy are examples of doing the physical skills which comprise or exist in their respective competitive school sports. Third, they all participate in good practice sessions. That is, practice which consists of the highest standards provides the greatest enhancement for the individual. Fourth, by participating in sport contests, a participant's ability can be evaluated.

The genetic traits and physical skills of Joseph, Patrick and Nancy are relatively easy to associate with a physical science such as biology. The concepts of practice and sport contest, however, are more unique in that they involve a considerable amount of mental processing which cannot be clearly separated from the physical activities. This point is about to be explained.

### Practice and Contest

In the past, motor behavior in regards to such activities as competitive school sport practices and sport contests was dominated by Skinnerian behaviorists. Basically, this meant that most practice sessions involved the use of reinforcement to shape desired behavior. Mentalistic conceptualization in competitive sport research

was largely ignored.<sup>4</sup> Even today, sport practice sessions and contests are more readily associated with physical actions than cognitive processes because the type of practice still being performed for most competitive school sports appears to be of a physical nature. For example, if a spectator was watching a competitive school sport practice session and later was asked to describe it, he or she would probably say that during most of the practice session young people were either repeating physical skills or doing some type of physical activity. The psychological processes, simply because they are not overt, tend to be less obvious to the casual observer. Also, the gymnasium, athletic fields and other competitive sport sites are rarely thought of as appropriate locations for serious cognitive research. Today this has changed because more research is being done outside of a formal laboratory setting. Also, as will be soon pointed out, the importance of the psychological processes are often underestimated in regards to competitive school sport practices and contests.

Mind and Body. An investigation of the psychological perspective and the biological perspective when

---

<sup>4</sup>William F. Straub and Jean M. Williams, ed., "Preface," Cognitive Sport Psychology (New York: Sport Science Associates, 1984), xv; William F. Straub and Jean M. Williams, "Cognitive Sport Psychology: Historical, Contemporary, and Future Perspectives," quoted in Straub and Williams, ed., Cognitive Sport Psychology, 3.

involved with such activities as competitive school sport practice sessions and contests should be done in conjunction with each other. To use other words, an analysis of mind and body, when involved with such activities as competitive school sport practice sessions and contests should be done concurrently. The reason for this is quite simple. During such activities as practice sessions and sport contests participants function as a whole using both mind and body together. Furthermore, modern cognitive sport research supports the idea that a considerable amount of psychological activity continues to occur within an individual who is "physically" performing competitive sports.<sup>5</sup>

Consider the following mind, body relationship experienced by a swimmer. This example will merely point out the fact that such a relationship exists. A swimmer who has a well conditioned body from practicing will perform skillfully in the water. She swims well thus she feels good or to use another phrase, a strong healthy body has good effects on the mind. Conversely, an untrained individual who has not practiced swimming is likely to feel terrible after coming out of the water mainly because his body is in poor condition. In this particular instance an untrained body negatively influences the mind. On the other side of the coin, the

---

<sup>5</sup>Ibid., 7-9.

mind can influence the body (in either a positive or negative manner). In regards to the experienced swimmer, if her mind is in a distressed or highly excited or emotional state, she is less likely to feel good or receive good effects from her body's actions. In brief, the point being made is that during such things as competitive school sport practice sessions, the body influences the mind and the mind influences the body.

When explained in this manner, it is difficult to deny that such a relationship exists. Even when not discussing competitive school sport practice sessions, many of us can remember the headaches and upset stomachs that are brought on by distress or excitement. Others who are more seriously effected by the mind, body relationship can describe certain instances of asthma and even ulcers that they have experienced.<sup>6</sup>

One more situation will be used to emphasize the mind, body relationship. Unlike the swimmer, however, the previously mentioned examples involving Joseph, Patrick and Nancy will once again be used to point out a few of the more subtle aspects of the mind that continue to operate in conjunction with the physical activity of the body.

To begin with, at some point in time, Joseph, Patrick and Nancy went through the psychological processes

---

<sup>6</sup>Guyton, Textbook of Medical Physiology, 83, 621-623, 828-829.

of wanting to do gymnastic floor exercise, shot putting and tennis. That is, each made a decision to initiate or to try to do their respective competitive school sports. After their first few attempts, these three people made a second decision. That is, they decided to persist by continuing to do their sports over a prolonged period of time. Last, Joseph, Patrick and Nancy, throughout their ordeals, used and improved their cognitive and physical processes. For example, cognitive processes that involve such things as problem solving, sensation, perception, imagery, attention, memory, association, and language were practiced and made more efficient. Likewise, physical processes that were involved with the nervous systems, skeletal systems, digestive systems, musculature systems and cardiovascular systems were also exercised to the point of becoming more efficient.

Because of the nature of competitive school sport practice sessions, these sort of improvements are logical. That is, in regards to the biological perspective, basic physical skills must be learned before the intermediate and advanced skills can be introduced. In regards to the psychological perspective, the basis of motivation must exist before the more complex mental structures can be improved.

Although the psychological perspective has frequently been separated from the biological perspective,

it should now be evident that the two exist, they exist in conjunction with each other, and they are readily experienced during competitive school sport practice sessions.

#### Practice Sessions and the Level of Difficulty.

As was just mentioned, there is a natural progression of mind and body skills involved in the experience of competitive school sport practice. That is, the succession from beginner to advanced, when learning a competitive school sport, involves the acquisition of basic skills, intermediate skills and finally, more advanced skills. So in order to be successful, Joseph, Patrick and Nancy must cognitively and physically overcome a progressively more difficult series of problems that are an essential aspect of the practice sessions. Furthermore, success for Joseph, Patrick and Nancy will not occur suddenly. Like many educational pursuits, this type of success occurs gradually over a relatively long period of time.

Practice Sessions as the Foundation. In addition to being progressively more difficult over time, competitive school sport practice sessions must consist of another aspect in order to enhance the mind and body. That is, practice sessions must be of the highest standards attainable, or to use other terms, they must be of the greatest good. If a practice session consists of the greatest good, then practice sessions themselves become a foundation

from which other aspects of competitive school sports can be derived.

Other individuals might argue that sport contests have a greater potential to enhance mind and body. However, there are several reasons why this simply cannot be true. A brief comparison of competitive school sport contests and practice sessions will prove that practice sessions are more likely to be of the greatest good.

Practice Sessions vs. Sport Contests. Consider the fact that one major reason for the existence of competitive school sport practice sessions is because of the human capacity to make errors. Humans are imperfect. Now consider that one major reason for the existence of competitive school sport contests is because humans are not supposed to make errors. That is, during sport contests humans are expected to be as near perfect as possible. This human quality of being imperfect, or to make errors, is the primary aspect that provides both significance and difference to sport practice sessions and sport contests.

During a practice session, the ultimate purpose is to cultivate and improve the whole person. For example, both mind and body of the participating student is enhanced because of the instructor and the environment. That is, the coach or teacher primarily acts as a role model and controls the environment. He or she maximizes on errors

by making them a worthy part of the learning situation. This is not to say that errors are encouraged, rather it is to say that when errors occur the coach/teacher can adapt the situation into a productive learning experience for the participant. Furthermore, actions can be stopped and certain instances can be repeated, altered and emphasized as often as necessary in a calm, unthreatening manner. Additional activities such as role playing sport dilemmas and follow-up discussion groups can also be constructed into the practice sessions. Also, another interesting point about practice sessions is the fact that they occur more frequently than sport contests and that does not include the pre-season and off-season school sport practice sessions. Moreover, as was previously mentioned, several essential characteristics of practice sessions are the successive cognitive and physical skills. Such skills are introduced so that new skills build upon and integrate former skills. Not only are the skills successive but the whole series of practice sessions themselves are progressively more complex over time.

On the other side of the coin is the sport contest. Unlike the practice session, the basic purpose of the sport contest is to evaluate the performance of the participants. Such standards as speed, distance, height and points become the manner of evaluation. Certainly enhancement of mind and body is not totally obliterated, however,



it is less likely to have priority. Remember, because the participant is now supposed to possess perfect or near perfect abilities, the whole social environment becomes quite different. The coach or teacher is no longer the only adult educator on the scene. Other coaches plus spectators, referees and new opponents are now part of the situation. The action, once it has begun, cannot be stopped, repeated and emphasized.. Also, a wrongful act, regardless if it was intentional or not, harmful or not, is no longer corrected by a familiar coach. Instead, errors are now pointed out by officials or referees or even by boisterous spectators. Depending upon the infraction and the situation, the offender can expect to receive publicity or a penalty or possibly both, which may be humiliating for some school age participants. Also, contests simply do not occur as frequently as practice sessions. Depending upon the sport, a school age competitor will experience one sport contest for every three or five practice sessions. Last, the successive progression of integrated skills that is essential to practice sessions is not necessarily part of a sport contest. A participant may not possess the quality or quantity of cognitive and physical skills as his or her opponent might possess. Furthermore, during sport contests the unexpected is frequently expected. That is, the strategies and continuous attempts to outwit the opponent underscores the uncertainty

and contingency which are inherent in the competitive school sport contest environment.

In brief, several important differences between sport contests and practice sessions have been identified. These differences indicate that to a limited degree sport contests can enhance mind and body. Basically, however, sport contests are a means of evaluating performance. On the other side, practice sessions clearly possess a greater potential to enhance mind and body. Consider the following reasons.

Namely, practice sessions are sequentially organized so that skills are progressively introduced. Advanced skills are dependent upon successful attainment of more basic skills which are accomplished gradually over a period of time. Sport contests lack this aspect. Instead, sport contests are characterized by strategies which create uncertainty and by skills which participants display in various qualities and quantities. Second, the coach or teacher capitalizes on human errors by managing the practice session environment in a way which is optimally conducive for learning. As was previously indicated, sport contests are managed quite differently. Third, because practice sessions are conducted prior to a contest as well as more frequently than a contest, a basic educational tenet is recognized. That is, practice precedes test.

For all of the above reasons, practice sessions

are more likely to consist of the highest standards and thereby provide the greatest good. Therefore, practice sessions can indeed serve as the foundation for other aspects of competitive school sports. However, even if a sport contest is deemed good, it is because the highest standards attainable were previously learned or urged during the practice sessions.

When analyzed in this manner, the concept of practice has a close association with both the psychological as well as the biological processes. To pursue this issue any further, sociological and philosophical explanations could also be elicited. However, that would be pressing the issue too far. Remember, in this section the question being asked is, how does an individual biologically participate in such things as competitive school sports? In responding to this question it has been discovered that practice and sport contest are two of the four basic ways an individual biologically participates in such activities. The areas of sociology and philosophy do not have any direct relationship to this question.

Habit. Like the concepts of practice and contest, habit too has a close association to both mind and body. However, in this dissertation habit will be best analyzed in the upcoming chapters.

Sport Medicine Research. One last issue, which is of lesser importance, should be mentioned. This issue

involves sport medicine research. How an individual biologically performs during sports has recently become a very popular field. The people who do this type of research are usually those who have medical and technical expertise. They specialize in the analysis of motor activities related to such activities as competitive school sports. They investigate such things as: gait, joint flexibility, bone density, muscle twitch fibers and lung capacity. Because of their research, more is known about the capability of the human body. Consequently, these individuals and their work should also be recognized as part of the "how" of the biological perspective.

### Summary

How an individual participates biologically in such things as competitive school sports depends upon four major aspects. They are: the participant's genetic traits, the specific physical skills which are part of the sport that the participant attempts to perfect, the type of practice being conducted and the type of sport contest that occurs.

To use other words, by merely possessing the necessary genetic make-up to do physical skills proficiently, an individual biologically participates. Second, the actual doing of the physical skills adeptly is the following way of biologically participating. Third, if an individual is persistent, then he or she must next participate in

good practice sessions. Participation in such practice sessions enhances the individual. The evaluation process known as the sport contest is the final way of biologically participating.

Of these four major aspects, the latter two, practice sessions and sport contests, are more unique in that they clearly involve a considerable amount of mental processing that operates in conjunction with the biological perspective. Also, in regards to practice sessions and sport contests, several important differences have been identified. These differences indicate that to a limited degree sport contests can enhance mind and body. Basically, however, sport contests are a means of evaluating performance. On the other side, practice sessions possess the greatest potential to enhance mind and body. Consider the following reasons.

Practice sessions are sequentially organized so that skills are progressively introduced. Advanced skills are dependent upon successful attainment of more basic skills which are accomplished gradually over a period of time. Sport contests lack this aspect. Instead, sport contests are characterized by strategies which create uncertainty and by skills which participants display in various qualities and quantities. Second, the coach or teacher capitalizes on human errors by managing the practice session environment in a way which is optimally conducive

for learning. Sport contests, as was previously indicated, are managed quite differently. Third, because practice sessions are conducted prior to a contest as well as more frequently than a contest, a basic educational tenet is recognized. That is, practice precedes test.

For all of the above reasons, practice sessions are more likely to consist of the highest standards and thereby provide the greatest good. Therefore, practice sessions can indeed serve as the foundation for other aspects of competitive school sports. However, even if a sport contest is deemed good, it is only because the highest standards attainable were previously learned or urged during the practice sessions. Habit is another concept associated with practice. However, the concept of habit will be best analyzed in the following chapters of this dissertation.

Last, although it is of indirect significance, recognition should be given to the medical professionals and other professionals who provide us with valuable knowledge about how the human body works during activities such as competitive school sports. Because of their research, more is known about the capability of the human body. Thus, these individuals and their research should also be recognized as part of the "how" of the biological perspective.

### Psychological Perspective Defined

Throughout this dissertation, the term psychological perspective can be found. When the author uses this term, he is making a reference to the cognitive or thinking processes of the human mind that influence the actions of the human body during such activities as competitive school sports.

### Psychological Perspective, The How

How does one psychologically participate in competitive school sports? Sport thinking is the method of psychological participation in such activities and can be related to the ideas of Piaget who describes the thinking process in his cognitive development theory. In Chapter II of this dissertation there is an explanation of Piaget's cognitive development theory. Basically, however, Piaget created an interactionist theory. He believed that cognitive development was largely determined by a combination of one's genetic makeup and one's interaction with the environment.

When Piaget's cognitive development theory is applied to such situations as competitive school sports, then one's genetic makeup and one's interaction within the sport environment become the two primary factors which determine how the individual will develop cognitively. However, in this particular context, cognitive development now includes a type of thinking that involves sport situations. That is, the concept of cognitive development

remains basically the same but the content area of thought now involves sport situations.

Educators and coaches can do very little about a student's genetic makeup, but, on the other hand, much can be done to enhance the school sport environment. In the upcoming chapters more detailed information will be provided about the enhancement of the school sport environment. However, for now the thinking that an individual does in a school sport environment will be discussed.

### Sport Thinking in a Sport Environment

When an individual is in a sport environment such as a competitive school sports practice session or contest, how does he or she think? Is sport thinking any different from the thinking processes that are utilized on other topics and in other locations such as the tasks which must be accomplished in the home or work environment? As was just mentioned, this author believes that the "how," or the cognitive development process as described by Piaget, remains basically the same but the content, or "what" an athletic participant is thinking about and the motor skills which result from the thinking are the major factors that change. Furthermore, this author also believes that an athletic participant's content of thought and overt behavior that occur within the sport environment are based upon a combination of several factors. Namely, the past sensations which have been experienced as well as the



current sensations which are being perceived. Another way of expressing this point is as follows, the physical skills that are displayed in a sport environment are an external representation of past experiences and current perceptions.

### Perception

A formal definition is necessary because the term perception is easily misinterpreted. According to Webster, perception is the awareness of the elements of the environment through physical sensation. Webster also states that perception is physical sensation interpreted in the light of experience.<sup>7</sup>

In regards to this dissertation, perception is considered to be a vital aspect of sport thinking. For example, attentional focus, verbal strategies, mental imagery strategies, vision, self-efficacy and cognitive interventions such as hypnosis are just a few of the many psychological components of sport thinking that involve perception. To use other terms, perception provides the athlete with a way to obtain and interpret information about the sport environment. Once the athlete has interpreted this newly acquired information, he or she will be able to respond with the appropriate physical skills. Obviously, without perception, competitive school sports

---

<sup>7</sup>Webster's Ninth New Collegiate Dictionary, 1984 ed., S.V., "perception."

or any other such motor activities would not exist as we now know them.

Because of their relevancy to this dissertation, attentional focus, verbal strategies and mental imagery strategies will now be discussed.

### Attention

Webster states that attention is a selective narrowing or focusing of consciousness and receptivity.<sup>8</sup> Sport psychologist, Leonard D. Zaichkowsky, provides an almost identical definition.<sup>9</sup> In consideration of this information, the use of the terms "select" and "focus" appears to be relatively standard language when discussing attention. When discussing attention in relationship to competitive sports the terms select and focus are also fundamental because it is extremely important for an athlete to be able to concentrate on the appropriate stimuli within the sport environment. Talented athletes clearly possess this ability. For example, during competitive sport practice sessions and contests, a talented athlete will select and focus only on the stimuli which are significant. Other stimuli which are extraneous will be disregarded. To use other words, talented athletes have the ability

---

<sup>8</sup> Ibid., S.V., "attention."

<sup>9</sup> Leonard D. Zaichkowsky, "Attentional Styles," quoted in Straub and Williams, ed., Cognitive Sport Psychology, 140-141.

to shift their attentional focus to the appropriate stimuli at the appropriate time. This is called controlled attentional shifting.<sup>10</sup>

Currently, the most pertinent research involving both competitive sports and attention has been done by Robert M. Nideffer. Because of his well-grounded investigations, Nideffer continues to gain recognition among cognitive psychologists and human performance authorities. One aspect of Nideffer's work that is highly regarded is his concept of attentional styles. Basically, Nideffer claims that attention is a two-dimensional concept having both width and direction. Width can be broad or narrow and it refers to the number of stimuli an individual can concentrate on in one area. Direction, on the other hand, refers to whether the participant's attentional focus is directed towards stimuli which are either internal or external. By combining these two dimensions, Nideffer comes out with a total of four types of attention. They are: broad-external, broad-internal, narrow-external and narrow-internal.<sup>11</sup>

In order to better understand Nideffer's four types of attention, consider the following example.

Imagine a light beam. The width of the light

---

<sup>10</sup>Robert M. Nideffer, The Ethics and Practice of Applied Sport Psychology (Ithaca, New York: Movement Publications, 1981), 25, 34.

<sup>11</sup>Ibid., 24-26.

beam can be broadened or narrowed. The direction of the light beam can also be controlled in terms of its aim. Thus, by regulating both width and direction, the area being focused upon can be broadened or narrowed and the number of stimuli can be increased or decreased.<sup>12</sup>

The light beam metaphor is an excellent starting point because it accentuates Nideffer's idea of controlled attentional shifting. That is, the ability to control or accurately shift one's attentional width and direction is an important aspect of Nideffer's theory. Furthermore, Nideffer also claims that the most talented athletes, in addition to possessing exceptional physical skills, also possess this skill of controlled attentional shifting.

The following explanations will help to clarify Nideffer's four attentional styles which he derived from his concept of attentional width and direction. The importance of controlled attentional shifting will also be pointed out in the following discussion.

A Broad-External Attentional Focus. Nideffer believes that a participant will use a broad-external attention focus in order to assess a complex team sport situation that is going on around him or her. Participants who successfully use a broad-external style are also talented at anticipating the opponents' future moves.

---

<sup>12</sup>Zaichkowsky, "Attentional Styles," 146.

Tom, for example, is a volleyball player on the high school varsity team. Tom's team wears blue uniforms and they are competing against another team. The rival team wears gold-colored uniforms. Using his broad-external attentional focus, Tom concentrates on the gold teams' movements. After careful analysis, Tom notices that the gold team has difficulty scoring points. That is, the gold team repeatedly hits the ball into the deep center area of the blue court. The blue team easily blocks the ball. Tom, aware of what is going on around himself, anticipates a change in this unsuccessful scoring strategy.

A broad-internal attentional focus. Nideffer claims that a broad-internal attentional focus is used by coaches as well as participants to recall past information and to apply this past knowledge to a new sport contest or practice situation. For example, coaches make pre-contest strategies based on past information and they will alter their strategies throughout a contest as situations change. Skilled athletes also recall past experiences and apply past knowledge to new situations.

Now, returning to the volleyball situation, Tom anticipates a change. He has assessed what is going on around himself via his broad-external attentional focus and he is certain that the gold team will change their unsuccessful scoring strategy. By swiftly and accurately shifting to his broad-internal attentional focus Tom recalls

past similar sport experiences and applies these past experiences to his present situation. This internal level of concentration enables Tom to anticipate that the gold team will look for a new site to score and that shallow hits into the forward corners of the blue court are very likely. Since Tom's position is presently in the front right corner of the blue team's court, Tom is expecting a scoring attempt in his corner or possibly the opposite front corner.

A Narrow-External Attentional Focus. In the middle of a contest, when a reaction is necessary, a narrow-external attentional focus will be utilized. Tom, for example, is anticipating that the gold team will use shallow hits into one of the front corners of the blue court. Therefore, when an opponent leaps up and smashes the ball into Tom's corner, Tom is prepared. Tom immediately reacts by shifting his attention into a narrow-external focus. This enables Tom to concentrate on such things as the speed and location of the ball, the position of his hands as he strikes the ball and the amount of force he applies to the strike so that the ball will go to the desired location. Thus, Tom successfully blocks the gold team's scoring attempt.

A Narrow-Internal Attentional Focus. Nideffer believes that an individual shifts to a narrow-internal attentional focus in order to calm oneself and in order

to maintain control of a situation. Mentally rehearsing a performance is one way of maintaining calmness and control. For example, Tom mentally visualizes some of his actions before he performs them. This is especially evident when it is his turn to serve. Before performing the overhead serve, Tom pauses a few moments and mentally visualizes his actions. Tom imagines himself gently tossing the volleyball high into the air. As the ball descends to the proper height, Tom can visualize the smashing motion of his opposite hand. Tom imagines the alignment of his body and how it should feel at the moment of the smash. Tom even visualizes the path of the volleyball as it speeds through the air to the precise location of his aim. When Tom concludes his imaginal rehearsal, he is calm, controlled and ready to do a successful serve.

This concludes the four explanations for Nideffer's four attention styles. However, this does not conclude Nideffer's work. In addition to the four attentional styles, Nideffer claims that there are at least three other factors that can influence one's performance.

Arousal, Specific Situations and Individual Differences. Nideffer claims that: the intensity of arousal, the specific situations that causes the arousal and individual differences all contribute to one's performance. By this, Nideffer means that individual differences and specific situations produce various levels of arousal

in participants. Too much and too little arousal cause a poor performance due to poor attentional control. That is, a participant does poorly because he or she focuses on inappropriate stimuli or fails to shift attentional foci when the situation changes. However, an ideal amount of arousal produces successful performance. Consider Tom's performance in the volleyball contest when the yellow team opponent smashed the volleyball down into the blue team's court. Tom's narrow-external attentional focus was to concentrate on the speed and location of the ball, the position of his hands as he struck the ball and the amount of force utilized so that the ball would go to the desired location. In this particular instance, Tom's level of arousal was ideal. However, if Tom possessed other personality traits or if Tom performed inconsistently for each different volleyball situation, Tom would become over-anxious or under-anxious and both his attentional focus and his response would have been inappropriate. For example, suppose Tom is over-aroused because the spectators are unusually noisy. That is, when Tom should be shifting to a narrow-external attentional focus, he is concentrating on the spectator noise. Thus, when the gold team player leaps up and smashes the ball, Tom hesitates. He fails to shift to the appropriate attentional focus on time. Thus, Tom misjudges the speed and location of the ball. The end result is that Tom bobbles the return



and the gold team scores a point.

In consideration of this information it is possible to deduce that attentional focus and the components associated with it, as described by Nideffer, are highly important aspects of perception. The reason for this significance is because the athlete is provided with a way of obtaining, interpreting and responding to information involving the sport environment.

### Verbalization and Imagery

Verbalization and imagery are two more psychological components of sport thinking that involve perception. This relationship will now be explored.

Verbalization. Three basic types of verbal techniques are used in sport contests and practice sessions to improve athletic performance. These verbal techniques are: verbal cues that the athlete says to him or herself; silent cues or thoughts which the athlete thinks to him or herself; and verbal cues said by a second party such as a coach to an athlete.<sup>13</sup> Why are these verbal techniques successful? One reason is that an appropriate act or sequence of actions is triggered. Another reason is that an athlete's perceived tolerance of pain is altered. The final reason involves boredom or incomplete concen-

---

<sup>13</sup>A. Craig Fisher, "Sport Intelligence," quoted in Straub and Williams, ed., Cognitive Sport Psychology, 45, 46.

tration. Apparently the correct verbal technique eliminates boredom and fills the gap of incomplete concentration.

Verbal Cues Said by a Second Person. Consider the following hypothetical situation. Coach Karen, a high school gymnastic coach for the women's team, is quite familiar with the use of verbal prompts. She frequently uses verbal prompts during free floor practice routines to prompt or elicit certain movements from the athletes. Specifically, when teaching a new routine to one of the gymnasts, Coach Karen emphasizes the use of key words for each movement. For example, all of the movements have been given names or some type of key word or words. Next, Coach Karen will drill each gymnast so that the movements are practiced to the sound of the key words. That is, at the precise time Coach Karen calls out the key words and in return the gymnast performs the correct series of actions. Apparently, after a certain amount of practice, the gymnast learns to associate Coach Karen's key words with the correct actions. For example, the words "spring right" means that the gymnast should do a forward hand-spring to the right side. Also, the words "say good-bye" mean that the gymnast should do a particularly complicated series of dance-like movements that resembles a person waving good-bye.

Other examples of verbal cues said by a second person can be found in such sports as football, swimming

and track. In football, the quarterback calls out verbal cues to his fellow players. The words, "down, set ... " provide the center with knowledge as to when to put the ball into play and it also provides the other players with a prompt so that they will know when to begin their actions. Officials who start races in track and swimming also prompt the athletes into action with words and with the blast of a starter's pistol. Verbal prompts such as these are not new, and they can be discovered in various sport contests and practice situations.

Silent Cues "Thought" to the Self. When pain and boredom are controlled, athletic performance is enhanced. This fact is well-known by athletes, coaches and sport psychologists. Some of the most admired research in this area belongs to the well-known sport psychologist, Brent S. Rushall.

According to Rushall, the content of thought before and during competitive sport practice sessions and contests is quite helpful in maintaining attentional focus and in altering the perception of pain. That is, thinking about the specific technique, action or tactic is successful in improving performances without increasing the level of effort.<sup>14</sup> To use other words, swimmers must think about the specific task of swimming. Runners must think

---

<sup>14</sup>Brent S. Rushall, "The Content of Competition Thinkings," quoted in Straub and Williams, ed., Cognitive Sport Psychology, 55.

about the specific task of running. Rowers must think about the specific task of rowing, etc. Now consider the following.

Theresa and Joan are two high school cross country runners. Their psychological strategies before and during each training session and contest are quite different. Theresa concentrates on her form and tactics. That is, she thinks about performing a smooth stride and graceful armswing. She also focuses on such details related to her posture, foot-strike and breathing. In regards to tactics, Theresa concentrates on a relatively fast pace for most of the race. When running hills and when finishing a race Theresa concentrates on power. In brief, Theresa has organized her thoughts so that she thinks about nothing but running before and during her runs. On the other hand, Joan uses a different psychological method. That is, Joan prefers to dissociate her thoughts from her running. For example, before and during training sessions and contests Joan concentrates on other matters. Music and poetry are two of Joan's favorite themes that she silently repeats to herself.

In comparing the psychological content and methods used by Theresa and Joan, sport psychologists have discovered that athletes like Theresa, that is, athletes who concentrate on specific techniques, actions or tactics related to their performance, will produce a more efficient

form of physical activity.

Other silent cues which can be "thought" to the self would be words which are associated with movement. That is, sport psychologists such as Rushall have discovered that in addition to concentrating on the specific task being performed, that simple movement words can also enhance athletic performance.<sup>15</sup> These simple movement words, however, must be appropriate for the specific task being performed and they must elicit some type of an emotional state in the athlete. To clarify this statement, let's return to Theresa's situation.

In addition to concentrating on her technique, Theresa uses another cognitive skill. She silently repeats a series of movement words, and she only does this while she is in the act of running. The most appropriate words for a long distance runner such as Theresa would be those words associated with speed and relaxation. Towards the end of the run or when running steep hills Theresa becomes fatigued. At these times Theresa would concentrate on power words. One possible set of thought words to accompany the appropriate performance anticipated for Theresa would be: "swift, swift, glide, glide," and when power is needed: "push, push, lunge, lunge."

Verbal Cues Said to the Self. Verbal cues the athlete says to him or herself will also enhance performance

---

<sup>15</sup>Ibid., 58.

because once again the gap of incomplete concentration is filled and the perception of pain is altered.

Verbalization to the self must involve positive self statements such as: "Great work!", "Outstanding!", "You're good and you're prepared." Also, as was just mentioned, movement words can also be utilized. Apparently, movement words, when thought or spoken, will produce increased performances.<sup>16</sup>

Of these three basic verbal techniques: verbal cues said by a second person; silent cues "thought" to the self; and verbal cues said to the self; there is no single one that can provide universal success. Depending upon the individual and the sport, a combination of the above verbal techniques will prove to be beneficial.

Imagery. This is a covert rehearsal strategy subject to conscious control whereby a person experiences sensory-motor sensations that reintegrate reality experiences. During this activity the eyes are usually closed and there is evidence of motor, emotional and physiological involvement.<sup>17</sup>

What is the benefit of imagery rehearsal? There is general agreement that athletic performance will be enhanced by strengthening correct responses and eliminating

---

<sup>16</sup>Ibid., 58.

<sup>17</sup>Richard M. Suinn, "Imagery and Sports," quoted in Straub and Williams, ed., Cognitive Sport Psychology, 256.

incorrect responses. However, the best results occur when the athlete has previous experience with the skill and when a well-planned schedule is utilized which combines both physical practice with imagery rehearsal.

Richard M. Suinn is a sport psychologist who has done considerable research in the area of imagery. He has designed his own psychological tool called visual behavioral rehearsal (VMBR) which is used extensively with athletes. When using the VMBR method of imagery rehearsal, Suinn emphasizes the intricate process involved in which the participant actually re-experiences the vividness of the sport situation. For example, Suinn describes some of the tactile, auditory emotional and muscular experiences of a downhill ski racer who had been disqualified on one run because he fell on the seventh gate. Just after the fall the skier was certain that the condition of the snow differed in the area approaching the gate from the condition at the turn. However, when Suinn used VMBR to retrieve the experience at that seventh gate the skier acknowledged, "I have my weight on the wrong ski."<sup>18</sup>

### Summary

Sport thinking is how one psychologically participates in competitive sport situations. Sport thinking is defined as the same cognitive processes outlined by

---

<sup>18</sup>Ibid., 257.

piaget except that the content area of thought now involves sports. Perception is especially important to sport thinking because so much of what the athlete does in a sport environment depends upon perception. Just a few of the more relevant components of sport thinking that involve perception are: attentional focus, verbalization and imagery. When used properly all three of these psychological components will enhance athletic performance.

### Psychological Perspective, The Why

Why does one psychologically participate in competitive school sports? Motivation is the reason. The following theories of motivation will help to understand the motivational basis for involvement in sport.

### Hierarchy of Needs Theory

One of the most excellent theories regarding motivation is Abraham Maslow's hierarchy of needs. In brief, Maslow claims that there are five stages of necessity that humans strive to accomplish. The sequence of development through the stages is a progression towards a fuller range of capability. Maslow's first and most basic need is physiological satisfaction. Once the requirements of hunger, thirst and rest have been met the second need, safety or protection, has to be achieved. Love, affection or belonging is the third need followed by the fourth need of esteem, worth or self-respect. The fifth and



final need could only be fulfilled after all the lower needs had been met. Self-actualization is the highest step, and it deals with the perfection of one's abilities by making full use of all of one's skills, capacities and talents. Self-actualization becomes an episode, or a spurt in which the powers of the person come together in a particularly efficient and intensely enjoyable way, and in which he is more integrated and less split, more open for experience, more idiosyncratic, more perfectly expressive or spontaneous, or fully functioning, more creative, more humorous, more ego-transcending, more independent of his lower needs, etc. He becomes in these episodes more truly himself, more perfectly actualizing his potentialities, close to the core of his Being.<sup>19</sup>

For Maslow, the motivation to participate in sport would begin some time after the individual's basic physiological needs have been met and after the individual was convinced that participation would be safe and injury free. A strong desire to belong would be the next need that would be fulfilled by joining a sport team and becoming part of the group. Following the membership, there would be the need for esteem and self-respect that comes from successful participation on a good competitive sports team. At this point, Maslow clearly indicates that most

---

<sup>19</sup> Abraham H. Maslow, Toward a Psychology of Being, 2nd ed. (New York: D. Van Nostrand, 1968), 97.

people spend the majority of their time and efforts in fulfilling these four basic needs. He is also quite clear in referring to these four basic needs as extrinsic.

That is, Maslow believes that fulfillment of these lower needs is caused from social and environmental pressures outside of the individual.<sup>20</sup> For example, consider the following external reasons for participating in sports. A young boy takes up little league baseball because of the peer pressure from his friends who are already on the team; a young woman living in a city takes up long distance running in order to exercise her large dog; a sailor takes up weight lifting aboard ship during a lengthy sea tour because his living space is small and he is becoming edgy and overweight; and a high school student takes up karate in order to defend himself from the class bully. These individuals, according to Maslow, will only achieve these lower levels of extrinsic motivation. However, in regards to the individuals who participate in sport for other reasons, they are likely to reach self-actualization. They, according to Maslow, would be pursuing sports for reasons which are purely self-sufficient and self-contained. That is, individuals who participate in sport because of the intrinsic needs to be creative, to know oneself or to be more integrated and unified,

---

<sup>20</sup> Ibid., 22-23.

would be operating at the phase of self-actualization.<sup>21</sup>

### Need-to-Achieve Theory

David McClelland and John Atkinson are two psychologists who are well known for their "need-to-achieve" theory. Basically, in the need to achieve theory, McClelland and Atkinson claim that people will attempt or avoid achievement situations, such as competitive sports, when some type of standard of excellence is thought to apply. By standard of excellence McClelland and Atkinson are referring to situations when success, failure or neutrality are clearly apparent. All individuals, according to McClelland and Atkinson, possess different levels of desires. High need achievers have a strong desire to achieve success rather than failure. High need achievers prefer to do tasks that are largely dependent upon the individual's own ability. On the other hand, low need achievers have a disposition which is characterized by the expectancy of failure, shame and embarrassment. Therefore, low need achievers prefer to do tasks of high or low difficulty because success is easily achieved or failure is easily explained in terms of task difficulty.<sup>22</sup>

---

<sup>21</sup>Abraham H. Maslow, "Deficiency Motivation and Growth Motivation," ed. M.R. Jones, Nebraska Symposium on Motivation (Lincoln, Nebraska: University of Nebraska Press, 1955), 18.

<sup>22</sup>John W. Atkinson, An Introduction to Motivation (Princeton, New Jersey: Van Nostrand Reinhold, 1964); David

### Self-Efficacy Theory

According to Albert Bandura, self-efficacy or self-confidence is the dominant motivational process that influences the performance of certain skills. That is, the actual performance will be determined by the athlete's belief in personal competence when proper incentives and the necessary skills are present. Also, according to Bandura, self-efficacy influences one's selection of activities and one's amount of effort expended to pursue that activity. The four principal sources of information that influence self-efficacy, says Bandura, are: performance accomplishments, vicarious experience, verbal persuasion and emotional arousal.

By performance accomplishments, Bandura is referring to past experiences that have been repeatedly perceived as successes. Such experiences will raise efficacy expectations. On the other hand, if past experiences have been perceived as failures, they will lower expectations. In regards to vicarious experience, by observing and imitating others, Bandura believes that the less experienced will learn from the more experienced. Persuasion techniques include verbal persuasion and performance deception. An example of verbal persuasion would be a statement said by an authority figure such as a parent or coach that

---

C. McClelland, "Toward a Theory of Motive Acquisition," American Psychologist, 20 (1965), 321-333.

encourages certain behavior. "Don't you think that you'll do better by keeping your front knee bent and your weight on your back leg?" This gentle style of verbal persuasion suggests to the athlete that she needs to improve her stance. An example of performance deception is best displayed in weight lifting. Consider a weight lifter who is persuaded to think that he or she is lifting less weight than what is actually on the bar. A 188 kilo lift that was never accomplished in the past is now suddenly done because the lifter was told that there was only 180 kilos on the bar. During such instances of performance deception, slightly higher than past maximum efforts is possible. In regards to the final principle, Bandura claims that a reciprocal relationship exists between self-efficacy and emotional arousal. That is, Bandura believes that emotions and self-efficacy are disturbed when one experiences increased levels of physical arousal. This emotional and physical process, says Bandura, is anxiety which is caused by an individual's fear of failure. Apparently, Bandura believes that an individual's self-efficacy can be kept at high levels by reducing anxiety through such techniques as relaxation and biofeedback. Furthermore, Bandura claims that verbal persuasion can also be used to supplement anxiety reduction techniques. In essence self-efficacy remains high because emotional arousal is

maintained at low levels.<sup>23</sup>

A problem with Bandura's final principle seems to be that the type of skill and individual differences were not considered. This author believes that the relationship of arousal to skill performance is more complex than Bandura claims. Bandura's arousal reduction idea may be quite appropriate for fine muscle movements such as target shooting or putting on a golf green. However, large muscle activities such as competitive weight lifting and shot putting involve a high level of arousal.

In spite of this flaw, Bandura's theory remains salient in that the importance of self-efficacy as a motivational device cannot be denied. Those who have taught either children or adults a sport or a new physical skill will readily agree that self-efficacy is vital, throughout the entire learning process, so that continued interest and participation will be maintained.

#### Intrinsic Motivation and Cognitive Evaluation Theory

Richard Ryan, Robert Vallerand and Edward Deci are three prominent psychologists who support the idea that the primary motivators for sport participation are intrinsic. Furthermore, they believe that cognitive evaluation serves as the foundation for intrinsic motivation.

---

<sup>23</sup>Albert Bandura, "Self-efficacy: Toward a Unifying Theory of Behavior Change," Psychological Review, 84 (1977), 191-215; and Albert Bandura, "Self-efficacy in Human Agency," American Psychologist, 37 (1982), 122-147.

Intrinsic Motivation. Ryan, Vallerand and Deci emphasize that intrinsic motivation is an individual's need to be competent and self-determining in dealing with one's own environment. By actively conquering such challenges, people are rewarded with spontaneous feelings and thoughts of personal fulfillment.

The concept of intrinsic motivation has allowed us to explain the wide range of behaviors that people engage in for no apparent reward--behaviors like shooting baskets for endless hours or doing figure 8's over and over and over.<sup>24</sup>

Ryan, Vallerand and Deci have discovered that over the past fifteen years more than one hundred published papers have addressed the issues of intrinsic motivation with the tenets of cognitive evaluation theory serving as the foundation for many of these studies. By focusing primarily on those articles that have been conducted in sport settings, Ryan, Vallerand and Deci have integrated their findings regarding cognitive evaluation.

Cognitive Evaluation. The need to be self-competent and self-determined is vital for intrinsic motivation. Thus, the cognitive evaluation theory of Ryan, Vallerand and Deci suggests that any event which influences an individual's perceptions of self-competence or self-determination will influence his or her intrinsic motivation.

---

<sup>24</sup>Richard M. Ryan, Robert J. Vallerand and Edward L. Deci, "Intrinsic Motivation in Sport: A Cognitive Evaluation Theory Interpretation," quoted in Straub and Williams, ed., Cognitive Sport Psychology, 231.

In regards to such events like sports, there are two aspects; a controlling aspect and an informational aspect.<sup>25</sup>

When Ryan, Vallerand and Deci refer to the controlling aspect of an event they mean that an individual feels pressured toward particular outcomes. If the level of control is high, then the participant believes that his or her behavior is the result of an external cause. External prompts such as money, prizes, scholarships, food, deadlines, surveillance and threats of punishment provide for a low degree of self-determination. On the other hand, if the level of control is low, the participant will believe that his or her behavior is the result of an internal motive such as fun, interest or the pursuit of excellence. He or she will also experience a high degree of self-determination when the level of control is low.

When Ryan, Vallerand and Deci refer to the informational aspect of an event, they mean that the participant believes that he or she has been provided with relevant information regarding performance. Relevant information which is positive suggests competence to the participant. On the other hand, if the participant receives relevant information which is negative, then he or she will feel incompetent.

Two more interesting findings that Ryan, Vallerand

---

<sup>25</sup> Ibid., 232.



and Deci highlight in their work are as follows. First, an emphasis on winning results in a decrease in internal motivation. Apparently winning becomes extrinsic to the sport and the participants also lose their original interest in the sport. Second, using words which sound very similar to Bandura, the authors state that

intrinsic motivation will vary in line with perceptions and feelings of competence. Increases in perceptions and feelings of competence produce an increase in intrinsic motivation, while decreases in experienced competence lead to diminished levels of intrinsic motivation.<sup>26</sup>

### Summary

The question, "Why does one psychologically participate in competitive school sports?", has been asked. Four exemplary theories have been introduced in order to better understand the motivational basis for involvement in sport.

Concerning Maslow's theory, the first four phases of his hierarchy of needs involve external motivation to participate in sport from social and environmental pressures outside the self. Maslow believes that most people spend the majority of their time and energy satisfying these four basic needs. Maslow's highest need, the need for self-actualization, suggests that the individual has progressed beyond the external pressures and is now participating in sport for purely intrinsic reasons.

---

<sup>26</sup> Ibid., 236.

McClelland and Atkinson's need-to-achieve theory asserts that people will be motivated to participate in sports because of a need to achieve success. High-need achievers and low-need achievers are proof that the need to achieve is innate in all humans. However, depending upon the task and the individual, activities such as sports will be pursued with various degrees of fervor. For example, low need achievers will rarely participate in sports with a consistent degree of success or satisfaction. On the other hand, high need achievers will frequently participate in sports with a high degree of accomplishment. Also, according to McClelland and Atkinson, high need achievers are gratified from such participation because sport provides them with a standard of excellence and a challenge.

According to Bandura, when the proper incentives and necessary skills are present, self-efficacy will be the major determinant of sport behavior. Bandura also claims that self-efficacy not only determines one's quality of performance, but he also believes that self-efficacy influences one's selection of activities and one's amount of effort expended to pursue that activity.

Ryan, Vallerand and Deci believe that people engage in sport because of the stimulation of taking on a physical challenge and the satisfaction of becoming more competent at an activity that one chooses. To use other terms,

Ryan, Vallerand and Deci claim that people become involved in sport because such individuals are intrinsically motivated to cognitively evaluate the self in terms of self-competence and self-determination.

### Sociological Perspective Defined

Throughout this dissertation the term sociological perspective can be found. When the author uses this term, he is referring to the interaction of the individual and the group during such activities as competitive school sports.

### Sociological Perspective, The How

There are two basic components contained within the sociological perspective of how one participates in such activities as competitive school sports. They are known as the methods and agents of social influence. To be more specific, Margaret M. Clifford states that imitation, identification, persuasion and play are the methods of social influence. She also claims that a youngster's family, peers and school personnel are the primary agents of social influence.<sup>27</sup> A brief description about these methods and agents will help one to better understand how a specific component such as competitive school sports contributes to the larger process of socialization.

---

<sup>27</sup> Clifford, Practicing Educational Psychology, 167.

## Imitation

Imitation is the act of reproducing behavior previously observed.<sup>28</sup> In regards to sport, the medium of exchange is primarily visual. This makes most sport behavior relatively easy to pass on to others. Unfortunately, both deviant as well as good sport behavior can be learned via imitation. Also, because of the current trend towards high technology, other individuals do not have to be in the immediate vicinity of the learner. For example, sport behavior can be imitated by viewing representatives on television, movies, videos and even printed pictures or photographs.

One last point is well described by the sport sociologist, Barry D. McPherson. In discussing the social learning of sport roles that occurs via imitation, McPherson emphasizes that most of this process occurs during childhood and adolescence.<sup>29</sup> McPherson also documents that the earlier the age the individual becomes involved in sport, the greater the level of success attained.<sup>30</sup>

One obvious conclusion that can be derived from this information is that it is logical to provide young

---

<sup>28</sup>Ibid., 169.

<sup>29</sup>Barry D. McPherson, "The Child in Competitive Sport: Influence of the Social Milieu," Richard A. Magill, Michael J. Ash, and Frank L. Small, ed., Children in Sport (Champaign, Illinois: Human Kinetics, 1982), 251.

<sup>30</sup>Ibid., 253.

children and adolescents with the best possible sport education and sport role models in order to ensure the imitation of good skills and good behavior.

### Identification

Identification is to imitate an authority figure who possesses desirable or enviable traits.<sup>31</sup> The only difference between identification and imitation is this emotional aspect of envy. Basically, a child will identify with an authority figure when past experiences have been pleasant or beneficial and when the authority figure possesses certain traits the child desires.<sup>32</sup>

Consider the following. Coach David, the high school basketball coach, has one of the most impressive win/loss records in the state. In addition to being a skilled player himself, Coach David uses sincere praise, one-to-one candid conversations and he frequently invites other talented professionals into his classes and practice sessions. Because he uses these techniques, students identify with him and frequently imitate the behavior being modeled. To be more specific, Coach David is sincere when he points out and praises students who display skillful performance and appropriate behavior. Coach David is sociable when he has one-to-one candid conversations with

---

<sup>31</sup>Clifford, Practicing Educational Psychology, 175-178.

<sup>32</sup>Ibid.

his students. Also, Coach David cultivates the respect for others when he makes use of other talented role models.

In brief, in order for an educator, such as Coach David, to be perceived as an enviable role model, and in order for a learner to identify with his or her educator, that educator must have acted as a competent authority figure. Furthermore, the learner must have interpreted such actions as pleasant and beneficial, and the authority figure must possess certain qualities the learner desires.

### Persuasion

Persuasion is to urge or persuade one to behave in a certain way.<sup>33</sup> This can also include a variety of other persuasion techniques that involve body gestures and various types of rewards and punishments. Generally, when teaching the appropriate skills and behavior in competitive school sports, verbal persuasion is used most.

In words very similar to Kohlberg, Clifford well describes good verbal persuasion when she says:

Verbal persuasion techniques should allow for discussion, questions, and debate. They should include reasoning at a level that is suited to the age of the child. Dictatorial behavior, that is orders with no or insufficient explanations--for example, "Do it because I said so"--should not be used. When punishment seems needed, it should not be inappropriately aggressive.<sup>34</sup>

Basically, with this statement, Clifford is endorsing a major Kohlbergian premise. That is, she too is

---

<sup>33</sup>Ibid., 179-180.

<sup>34</sup>Ibid., 185.

advocating that verbal persuasion is a way of encouraging good behavior provided that it involves reasoning with a child at a level that is suited to his or her ability. For example, if an overweight ten-year-old child wants to join the elementary school swimming team, a lecture about blood serum cholesterol and circulatory problems experienced by cardiac patients may not help the child to lose the excessive body weight. Rather, to use a term of Kohlberg's, a "marketplace" type of reasoning would probably be the most effective for a ten-year-old. An effective educator like Coach David could arrange a fair deal or exchange. The deal could involve permission to practice with the team during a probationary period while in return the child is to lose the unnecessary weight. However, a 13-year-old in the same situation would probably require a different approach. Most 13-year-olds are less egocentric and more concerned with conforming to group expectations. Therefore, the coach would probably use a form of persuasion involving a "Golden Rule" ethic. That is, doing the right thing, losing excessive body fat, implies conforming to the expectations of others. So this particular stage of reasoning implies that the loss of body weight is for the benefit of the whole team.

In these particular situations, persuasion, specifically verbal persuasion, can be an effective way to cultivate good behavior. When reinforced with identification

and imitation, the chances of positive socialization can only improve.

### Play

The last method of social influence that will be discussed is play. Surprisingly, there are many aspects of play which makes it more complex and more valuable than most people realize. In regards to its complexity, play is expressed and applied to many things. For example, we as humans are players of musical instruments, games and competitive sports. We also express play in a different way when we apply it to nature. We may say that the waves are playing with the shore or the spring rain is playing havoc with the crops. We even use the term play with mechanical objects that need repair. An example of this would be the steering of an automobile which has excessive movement. We would say the car's steering has too much play and needs to be adjusted. Another expression of play that adds to its complexity is the difference between adult and childhood play. That is, young children who play often use their imagination to participate and they are more spontaneous or flexible with their schedule. However, adults who play rarely have the same spontaneity or freedom in that much advance planning is often needed. Also, the use of imagination such as a child's fantasizing is rarely a major element of adulthood play.

Piaget. In regards to the value of play, Piaget



was one of the first to express its worth during a child's early years of growth and development. After considerable research, Piaget discovered that children who were experiencing learning difficulties had had insufficient sensory experiences during their early childhood. During the past few decades the results from various research have continuously supported Piaget's original findings. The most current conclusion from these efforts is that in order to maximize a child's development his or her environment must be rich with appropriate sensory and play experiences.

The process of imitation that was previously mentioned is frequently incorporated into childhood play during Piaget's sensorimotor and preoperational stages. Likewise, both imitation and play contribute to habit formation. This is evidenced in Piaget's description of the various repetitious actions of primary, secondary and tertiary circular reactions. However, Piaget notes that in addition to displaying behavior that is imitative, repetitious and playful, the child also performs a considerable amount of experimentation. Piaget believed that these processes of imitation, play, repetition and experimentation were just several of the processes that worked in concert to enable the child to understand the self and learn about reality.

Other important characteristics that involve play

and occur during the sensorimotor and preoperational stages are: play no longer involves just the self, there is more two-member play and small group play; also, play becomes highly imaginative. A large cardboard box, for example, can be imagined as a house or a fort.

Another interesting discovery of Piaget that involves play is his research in a play setting involving children's understanding of rules. The outcome of this work was very similar to his cognitive and moral development theories. That is, Piaget discovered that a child progresses through three distinct phases of understanding rules.<sup>35</sup>

Fredrick Froebel. The German psychologist and founder of the kindergarten, actually established the importance of play in the first half of the 1800's. Accordingly so, Froebel actually preceded Piaget with the idea that play had a functional impact on human growth and development. Although Froebel had expressed many other important applications involving play, he is best known for his linkage of play activities to early childhood education. For example, Froebel's classroom use of a garden during a child's early years became so popular it is now reflected in the name of that particular age group--the kindergarten class. Froebel's rationale for

---

<sup>35</sup> John H. Flavell, The Developmental Psychology of Jean Piaget (Princeton, New Jersey: D. Van Nostrand, 1963), 290-292.

this appears to be based on empathy and respect for others because he believed that children who nurtured another living thing would be led more easily to guard and foster his own and other life.

Definitions and comments about play. As was already mentioned, play is a concept which has many possible meanings. For example, some definitions provided by Webster are:

the conduct, course, or action of a game ... recreational activity, especially the spontaneous activity of children ... the act or an instance of playing on words or speech sounds ... free or unimpeded motion (as of a part of a machine) ... emphasis or publicity especially in the news media ... a move or series of moves calculated to arouse friendly feelings ... the stage representation of an action or story ... a dramatic composition ....<sup>36</sup>

Webster continues. His lengthy discourse now includes: promiscuous sexual relations, moving aimlessly about, the performance of music and cooperation with another's scheme.<sup>37</sup>

Because there is such a wide range of application for the word play, this author believes that the context and situation which it is applied to is highly important for determining its use. For example, when discussing music, play is associated with such instruments as the piano; and in the context of games and sports, play is

---

<sup>36</sup>Webster's Ninth New Collegiate Dictionary, 1984  
ed., S.V. "play."

<sup>37</sup>Ibid.

almost always associated with specific actions and activities. When discussing the theatre, play is associated with stage activities. However, if one dislikes such things as piano recitals, theatre presentations or games and sports, then play is perceived quite differently.

Consider play in the context of opposites. For example, play is often contrasted with work or one's occupation. Thus, when work is the opposite of play, then play is being used in a manner which implies leisure and fun. However, a century ago, many Americans took a different viewpoint of the relationship between play and work. Consider the following.

Max Weber, a German sociologist and economist, wrote about the relationship between play and work in his book, The Protestant Ethic and the Spirit of Capitalism. During the late 1800s and early 1900s Weber lived among the New England Puritans. He wrote about his experiences and expressed them in terms of his own economic and religious background. During that era he concluded that Puritanism was the backbone of American capitalism. That is, New England businesses were productive because of a strong religious belief that hard work would lead to worldly success and eventually to one's salvation. Leisure and play activities were to be refrained from because they were forms of idleness. To use other words, any individual who participated in play when he or she could

have been working was less successful in achieving the ultimate goal of eternal salvation.<sup>38</sup>

Returning to a more classical definition, Johan Huizinga and Roger Caillois express similarities to Webster. In Homo Ludens: A Study of the Play Element in Culture, Huizinga considers play to be a voluntary activity that is free, rule governed, non-serious and separate from one's occupation or duty that is accompanied by a feeling of tension, joy, and consciousness.<sup>39</sup> In Man, Play and Games, Caillois shares the same basic ideas.<sup>40</sup>

Several contemporary ideas about play have recently been published by Drew Hyland. He calls this philosophy of play "responsive openness" when he says:

Play as responsive openness stands in a precarious balance between dominance and submission. Dominance moderated by openness becomes responsiveness. Submission moderated by responsiveness becomes openness. Held together in a unity, they become the very spirit, the essence, the stance of play.<sup>41</sup>

According to Hyland, if play can be understood in this way it would no longer be viewed as an ideal pastime. Instead it would be considered as a difficult and precarious

---

<sup>38</sup>Max Weber, The Protestant Ethic and the Spirit of Capitalism, trans. Talcott Parsons (New York: Charles Scribner's Sons, 1958), 47-183.

<sup>39</sup>Johan Huizinga, Homo Ludens: A Study of the Play Element in Culture (Boston: Beacon Press, 1955), 8, 13, 28.

<sup>40</sup>Roger Caillois, Man, Play and Games, trans. Meyer Barash (New York: The Free Press of Glencoe, 1961), 9-10.

<sup>41</sup>Drew A. Hyland, The Question of Play (Washington, D.C.: University Press of America, 1984), 62.

achievement,

precarious because it exists as the tenuous balance of opposed possibilities, difficult because it must be achieved as a transcendence out of one or another stances which are themselves seductive and even inertial.<sup>42</sup>

To finalize his statements, Hyland suggests that play is a process of "opening, not closure."<sup>43</sup>

Basically, Hyland seems to be saying that play opens or makes new experiences available to humans. Furthermore, perceptions are changed in that the environment is viewed more openly and creatively.

In a well documented article about an appreciation of play, the talented Canadian sport philosopher, Klaus V. Meier, emphasizes two major components of play. First, claims Meier, play is a voluntary endeavor which cannot be forced or imposed. Second, play is an intrinsic, self-contained enterprise which is participated in for its own sake. Further along Meier provides a clear definition when he says,

play is herein characterized as an activity voluntarily undertaken for intrinsic purposes. Participation in any venture, including a game or a sport, in this manner, may therefore be legitimately termed a play occurrence.<sup>44</sup>

Meier's internal component is the linch-pin of this definition. After all, the drive or need to volun-

---

<sup>42</sup>Ibid.      <sup>43</sup>Ibid., 74.

<sup>44</sup>Klaus V. Meier, "An Affair of Flutes: An Appreciation of Play," Journal of the Philosophy of Sport, 7 (1980), 25.

tarily participate must be internalized. Likewise, the perception process which indicates to the self whether or not the activity was a play occurrence must also be internalized. The importance of internalization is even more obvious when Meier states:

It is here asserted that play may be perceived adequately not as a specific activity or set of activities, but rather as an orientation or way of organizing, experiencing, or relating to the activity. That is, play may be characterized as the context or quality of an activity; it is a stance, a manner of comportment, a fundamental mode of being-in-the-world. Play provides "a syntax, not a vocabulary"; therefore, although the activity engaged in is not specified, the manner of pursuit is.<sup>45</sup>

The following example will also accentuate the importance of internalization in regards to play.

Carol and Richard have just started dating. Carol enjoys tennis and wants to share this activity with her new boyfriend. Unfortunately, Richard dislikes tennis. However, in an attempt to please Carol, Richard allows himself to be coerced into a tennis match with her. In brief, Carol voluntarily decides on tennis but Richard is forced into the situation because of external demands. Throughout the match Carol internalizes her actions as play. Richard, on the other hand, decides that the afternoon tennis match is merely a functional duty which must be done to please his new girlfriend. Thus, both individuals participated in the same activity but the quality

---

<sup>45</sup> Ibid.

of the activity was perceived quite differently.

If Meier were to analyze this situation he would claim that Carol was the only one who played tennis because she voluntarily decided on the activity and because she perceived her actions as play.

Some of the most essential dimensions of play that have been discussed thus far will now be reviewed. Play is a multifaceted concept which contains a wide spectrum of characteristics. Humans, animals, nature and even inanimate objects, such as machines in need of repair, can participate in play. Humans who participate in play can experience a variety of things such as: rules, revitalization, spontaneity, pleasure, fantasy, freedom and creative consciousness. In the past, some individuals believed that play was an idle pastime that was to be avoided. More recently, psychologists have pointed to the positive value of play. Piaget, for example, clearly states that play is essential for human growth and development. Because of the various dimensions of play, this author emphasizes that the context and situation in which human play is used is highly significant for determining its use. Meier, however, instead of analyzing the situation, analyzes the individual. According to Meier, an individual's manner of behavior must be both voluntary and intrinsic in order for a play occurrence to be legitimately termed. Regardless if the situation or the individual is emphasized, both



are important ways to investigate play and both point to the various dimensions of play. Most importantly, for the purpose of this dissertation, the educational value of play will be re-emphasized. That is, play is essential for proper human growth and development.

### Family, Peers, and School Personnel

Imitation, identification, persuasion and play have been briefly analyzed. They are the methods of how one participates or interacts with the three primary agents--family, peers and the school personnel--in social situations. The significance of the three primary social agents have already been mentioned in Chapter II when discussing Kohlberg's stages and levels of moral reasoning. Therefore the following statements will be quite brief. First, it should be made clear there are more than three agents of socialization. The reason for specifying these particular three is because other authorities agree with Clifford that the family, peers and school personnel tend to be the three primary or major agents that can influence a child's socialization.<sup>46</sup>

The family is the very first socializing agent encountered by the child. The following family aspects influence the developing child: the family's social class (i.e. low, middle, upper); the number of children in the

---

<sup>46</sup>McPherson, "The Child in Competitive Sport: Influence of the Social Milieu," 248-253.

family; the interaction patterns among family members; the child's sex and ordinal position; plus the family's race and religion. As the child grows, his or her peers tend to have a stronger influence. By the time the child enters school, the influence of the teachers, coaches and other school personnel are also added to influences of the peers and family members. (Kohlberg believes that it is the interaction process between agents and methods that determines how a child will internalize standards of conduct. Kohlberg has based his lifetime research on this one interaction process.)

#### Summary

There are two basic components contained within the sociological perspective of how one participates in such activities as competitive school sports. They are known as the methods and agents of social influence. Specifically, imitation, identification, persuasion and play are the methods of social influence. Family, peers and those people encountered in the school environment such as teachers and coaches are the agents of social influence.

Because a child will learn the behavior of family, peers and school personnel by imitation, identification, persuasion and play, children and adolescents should be provided with the best possible sport education role models and educators.

Sociological Perspective, The Why

The decision whether or not to participate in competitive situations such as sports depends upon the individual's cognitive deliberation of the entire competitive situation. This deliberation process is referred to as social evaluation.<sup>47</sup> An explanation about social evaluation and the socialization process would be helpful.

Socialization and Evaluation

A contemporary and admired definition of socialization is provided by Barry D. McPherson. According to McPherson: "A major factor influencing the readiness to become involved in sport is the social process known as 'socialization'."<sup>48</sup> Continuing on, McPherson defines socialization as

a process whereby individuals learn skills, traits, values, attitudes, norms, sanctions, knowledges, and dispositions associated with the performance of present or anticipated social roles.<sup>49</sup>

Thus why children want to participate in such things as sports has much to do with the impressions they receive about sport during their early years. If sport is viewed as an important facet of life then the child will be stimu-

---

<sup>47</sup>Tera K. Scanlon, "Antecedents of Competitiveness," Magill, Ash and Smoll, ed., Children in Sport (Champaign, Illinois: Human Kinetics, 1982), 49.

<sup>48</sup>Barry D. McPherson, "The Child in Competitive Sport: Influence of the Social Milieu," 249.

<sup>49</sup>Ibid., 250.

lated to participate. For example, the previously mentioned social agents or external factors such as family, peers and school personnel can encourage sport participation. Likewise, internal factors such as: genetic capacity (or physical and cognitive ability); and achievement motivation also contribute to one's decision about entering into sport-type events.

### The Parents as External Factors

Probably the most powerful external factor that stimulates and encourages young children to first participate in competitive sports are the parents. Adults with initially good intentions frequently organize and dominate league sports for young children. These organizations usually do not involve the school environment or school personnel. These experiences can be the child's first structured sport experiences. McPherson discovered that many parents or adult organizers possess unrealistic goals in terms of the child-athlete's involvement, commitment, and levels of aspiration. So what is supposed to be fun for children is in reality an activity for the fulfillment of adult needs. McPherson admits that his claim still lacks strong empirical evidence but nonetheless he cites four relevant reasons as to why adults dominate young children's sports. They are:

1. Faced with an otherwise unexciting lifestyle, they hope to receive gratification and prestige

in the sport milieu by becoming emotionally involved in children's play.

2. They are involved to vicariously experience success that is unavailable to them in the adult world.
3. As parents, they get involved to facilitate the attainment of career aspirations they may hold for their child in either college, professional, or elite amateur sport.
4. Many parents become involved to protect their own child from some of the practices and values that may be forced on the child by coaches who have a "win-at-all-costs" philosophy.<sup>50</sup>

In a similar statement Scanlon believes that an important factor affecting an individual's perception is whether the individual voluntarily sought out the competitive situation or whether it was forced upon him or her. The final determination to approach or avoid the competitive situation, says Scanlon, is a product of the individual's cognitive deliberation of the entire competitive process that depends upon a number of internal and external factors. Examples of internal factors are: motivation, ability and other intrapersonals. Also, a few examples of external factors provided by Scanlon that can affect one's decision would include: weather, time, facilities, and the opponent.<sup>51</sup>

#### Motivation as an Internal Factor

In her discussion of the internal factors, Scanlon

---

<sup>50</sup>Ibid., 259.

<sup>51</sup>Scanlon, "Antecedents of Competitiveness," 49.

cites Atkinson, McClelland and several other researchers who have investigated the concept of motivation. For Scanlon, motivation is an internal disposition closely associated with achievement. Referring to Heckhausen, Scanlon cites her endorsement of the popular definition of achievement motivation which is the

striving to increase, or keep as high as possible, one's own capabilities in all activities in which a standard of excellence is thought to apply and where the execution of such activities can, therefore, either succeed or fail.<sup>52</sup>

In other words, Scanlon views achievement motivation as an individual's desire to pursue or avoid evaluation and this evaluation occurs within the social milieu of the event. This social evaluation process, says Scanlon, is "the appraisal of one's ability based on information received from other persons."<sup>53</sup> Because the developing child has little past experience, and because the child is a natural information seeker, Scanlon believes that he or she will depend upon others for information. Consequently, a child will actively seek information about reality and his or her own personal abilities. Developmentally, Scanlon believes that the child is ready to engage in this process around four or five years of age when the first signs of comparative and competitive behavior

---

<sup>52</sup>Ibid., 50.

<sup>53</sup>Scanlon, "Social Evaluation: A Key Developmental Element in the Competition Process," Magill, Ash and Smoll, ed., Children in Sport, 141.

are evidenced.<sup>54</sup> Furthermore, Scanlon believes that

there is an increase in comparative and competitive behavior throughout the elementary school period with greatest intensity occurring around grades four, five and six.<sup>55</sup>

In addition, Scanlon claims, "to excel motorically is one of the most prized and esteemed abilities of children, particularly boys, of this level."<sup>56</sup>

### Readiness as an Ongoing Factor

Contrary to popular belief readiness to learn is not a specific concept that occurs suddenly after a short period of time. Rather it is an ongoing concept that is closely associated with the developmental theories of Piaget and Kohlberg. In other words, a child must develop the readiness for each successive step in the learning process be it cognitive, moral, physical or whatever. The idea of achieving a necessary level of readiness is a basic concept in all learning.<sup>57</sup> A formal definition of readiness is as follows:

Readiness includes reaching the mental, physical, emotional, and social level of maturity that is needed, achieving the skills and abilities related to such maturity, and having an interest in that which is to be learned. No child learns anything until he is ready for that learning.<sup>58</sup>

---

<sup>54</sup>Ibid.      <sup>55</sup>Ibid.      <sup>56</sup>Ibid., 142.

<sup>57</sup>Walter T. Petty, Dorothy C. Petty, and Marjorie F. Becking, Experience in Language: Tools and Techniques for Language Arts Methods, 2nd ed. (Boston: Allyn and Bacon, 1976), 326-327.

<sup>58</sup>Ibid., 327.

Due to the research efforts of such well known researchers as Piaget and Kohlberg; and also due to the efforts of Robert Selman and Joseph Veroff, the concept of readiness to learn is becoming synonymous with the concepts of developmental stages and cognitive abilities. In other words, Piaget's cognitive developmental stages seem to be the foundation for much of the readiness and learning processes. This will be clarified in the next section.

#### Cognitive Ability -- The Foundation for Learning

Selman has established a relationship between the three areas of cognition, role-taking, and moral development. That is, the Piagetian cognitive stages makes Selman's role-taking stages possible which in turn makes Kohlberg's moral stages possible.<sup>59</sup> In essence Selman has established an empirical link between these three areas and the Piagetian stages appear to be the most basic. In other words, the level of Piagetian cognitive ability makes the development of the appropriate or less basic role-taking skills possible. Similarly, the role-taking stages which are more basic than the moral stages make the achievement of the less basic moral stages possible.

---

<sup>59</sup>Robert L. Selman, "The Relation of Role-Taking to the Development of Moral Judgment in Children," Child Development, 42 (1971), 79-91.



Unfortunately even though one may possess the basic Piagetian cognitive skills there is no guarantee that the more advanced stages of role-taking and moral development will be achieved. Generally a gap exists. As pointed out by Arbuthnot and Faust, the gap between role-taking development and moral development is small while the gaps between Piagetian stage and role-taking stage are often larger.<sup>60</sup>

One way this gap can be explained is because moral reasoning involves more than the mere use of cognitive skills. Other readiness processes such as physical, emotional, and social maturity may be lacking. For example, if a young boy's social environment does not provide him with the appropriate opportunities to explore and choose, then his conscience and personal values will not develop fully. Therefore, even though cognition is necessary for learning, it must be supplemented with other readiness processes that include such things as social, emotional and even physical maturity.

How much and to what degree does cognitive development apply to other learning areas such as physical skill performance as displayed in competitive school sports? That is, if cognitive development is the necessary foundation for physical skills, then will an appropriate social

---

<sup>60</sup>Arbuthnot and Faust, Teaching Moral Reasoning, 128-138.

environment enhance physical skill development? Because empirical evidence is lacking we just don't know. Much research is needed in this area. However, Veroff comes very close to establishing a relationship between cognitive development and physical skill adeptness. Apparently in the late 1960s while researching the development of achievement motivation, Veroff discovered three sequentially related stages. In addition to the stage concept of achievement development Veroff also established an important link between readiness to participate in competitive sport type events and a child's first competitive sport type experience.<sup>61</sup>

#### The Results of Early Competitive Sport Experiences

As one might expect, Veroff's theory about the development of achievement motivation is quite similar to the developmental theories of Piaget, Kohlberg and Selman. That is, all of the theories contain stages, the stages are sequential, and previous skills must be mastered in order for an individual to progress to the next stage. However, there is another interesting aspect of Veroff's work which involves the first stage, the autonomous competence stage. This first stage, claims Veroff, is critical because it is the time when the child develops

---

<sup>61</sup>Joseph Veroff, "Social Comparison and the Development of Achievement Motivation," Charles P. Smith, ed., Achievement Related Motives in Children (New York: Russell Sage Foundation, 1969), 46-97.

the desire to evaluate him or herself with others. Therefore, the degree of success or failure experienced during this critical period enables the child to cognitively fix or establish future abilities. In brief, failure at this time can have disastrous effects on the child's future adjustment to competitive sport situations. Whereas, if the child experiences success or perceives a favorable social comparison, then a gradual progression to the next stage is quite possible.<sup>62</sup>

Scanlon agrees with Veroff. In discussing the importance of success during early competitive sport experiences, Scanlon refers to White's competence theory as well as Veroff's developmental theory of achievement motivation. According to both theories, claims Scanlon, success must be experienced by the participant. If success does not occur the individual will develop motives like fear of failure and low competence. Eventually evaluation will be avoided, comparison will not be sought and discontinuance of the competitive sport event will occur. However, repeated successful experiences leads to the development of competence. In turn, Scanlon believes that competence gives rise to autonomy (the ability to govern one's self) which is the ultimate goal or highest level of self excellence.<sup>63</sup>

---

<sup>62</sup>Ibid.

<sup>63</sup>Scanlon, "Antecedents of Competitiveness," 56.

Summary

A social explanation for why one participates in competitive school sports and other physical education type activities is largely due to the participant's desire for social evaluation. According to Scanlon social evaluation is the appraisal of one's ability based on information received from others. The desire for social evaluation begins around four or five years of age when comparative and competitive behavior are first evidenced. Young children spend a great deal of time accumulating information about their own personal abilities. They have little past experience to draw upon. Consequently they depend on others for information about their adequacy, abilities, and reality. Social evaluation is most intense in grades four, five, and six and it is also part of the larger process of socialization.

Internal and external factors are the basic components of the socialization process which influence young children to participate in competitive sports and other physical education type activities. Socialization is the process whereby individuals learn skills, traits, values, attitudes, norms, sanctions, knowledge and dispositions associated with the performance of present or anticipated social roles. Within the socialization process, parents, peers, and school personnel are identified as several of the more influential external factors or agents.

The basic internal factors include such things as genetic capacity, physical ability and achievement motivation.

The parents are probably the most powerful external influence that dominate young children's sports. Although parents often have good intentions for young children, they have been known to display unrealistic goals in terms of the child-athlete's involvement, commitment and levels of aspiration. Parents frequently provide the first structured sport experiences for their children without the benefit of school personnel or school facilities. Excessive failure may be internalized by the child during this time.

Achievement motivation is probably the most powerful internal factor. Achievement motivation is the tendency to approach or avoid evaluation. Achievement situations such as competitive school sports are forms of evaluation. In turn, social evaluation is the central component of achievement situations. If a sense of competence is experienced by an individual during the social evaluation process, that individual may progress towards the ultimate goal of autonomy.

Cognitive ability appears to be the foundation for much of learning. Cognitive ability also appears to be closely related to readiness in terms of emotional, social, and physical maturity. The gap between one's cognitive development and other abilities such as role-taking and moral development may be explained by one's

lack of readiness. Similarly, readiness also has an important role in the perfection of physical skills as seen in competitive sports. Veroff and Scanlon believe that a child's readiness is necessary for the development of achievement motivation. That is, considering Veroff's three stage theory of achievement motivation, success at each stage is critically dependent upon the successful completion of each preceding stage. Consequently, the first stage is the most important. If a basic foundation of achievement motivation is not established then development will be severely hampered.

As was previously mentioned, approximately between the ages of four through eleven a young child goes through the process of socially evaluating him or herself with others. Comparative and competitive behavior is quite strong during this time and competitive sports are a likely means for evaluation. Because of these facts, the importance of the early critical learning period is even more obvious. Also, the young child should experience success at this time because it is the degree of success or failure that shapes his or her future development. In other words, repeated success can lead to confidence, maintenance of self respect and a striving towards autonomy. On the other hand, failure during these early experiences could have oppressive results causing fear, low self competence, avoidance of social evaluation, and a negative motive

towards future competitive sports and similar activities.

### Philosophical Perspective, The Why

Is there a philosophical reason or reasons why individuals participate in competitive school sports and similar physical education type activities? Four explanations will be briefly explored in this section in an attempt to answer the above question.

### Knowledge About the Self

Donna, a ninth grader, has recently relocated with her family. Consequently, she now attends a different high school. Donna is talented and has consistently earned outstanding awards for her previous years of academic and sports participation. However, that was in the past when Donna attended a small rural school district where the facilities and school opportunities were limited. Her new high school is significantly larger and she has discovered a variety of opportunities that she would like to pursue. One specific item that Donna has been considering is trying out for the girl's gymnastic team. Unfortunately Donna is uncertain of her ability because she lacks prior gymnastic experience. However, on the other hand, Donna is an excellent ballerina. Therefore, the ballet training combined with Donna's other sport experiences may improve her ability to do gymnastics. There are many questions that Donna has about her abilities.

Specifically, Donna wonders, "Can I do gymnastics, and if so, how well can I do it?"

Basically, Donna's desire to try out for the gymnastic team is a desire to discover more about herself. She seeks knowledge about the self that can only be discovered by participation. Without participation there is an acceptance of ignorance, or a gap will exist regarding knowledge about the self. However, in a situation such as Donna's, if the stimulation to participate is put into action, then newly acquired knowledge about the self will be the result. In turn, this knowledge will be beneficial. Why? It is good because it is new, because it adds to one's repertoire of experience, and because it increases certainty about one's abilities.

A comprehensive explanation about this self knowledge theory has been designed by Warren Fraleigh. In terms which are considerably more detailed, Fraleigh has created a philosophical argument which goes well beyond the above description. The title of his book, Right Actions in Sport: Ethics for Contestants, is an extensive analysis of self knowledge and the right or correct actions performed during a competitive sport contest.

Basically Fraleigh believes that knowledge derived from participating in competitive sports is valuable. He expresses this belief in several ways. First, claims Fraleigh, this knowledge is acquired by the participants



and it involves their abilities. Second, knowledge of such abilities closes the knowledge gap in the free choice to enter a sport contest. In other words, the contestant had no prior knowledge about his or her ability regarding a particular sport contest. Freely entering into and completing the sport contest is the only method of closing the knowledge gap. Third, Fraleigh claims that knowledge of abilities should not be confused with pleasant and unpleasant emotions. For example, discovering that you are a less able tennis player than your despised opponent is emotionally unpleasant but still valuable knowledge. Last, Fraleigh believes this knowledge can only be acquired during a "good" sports contest.<sup>64</sup>

#### Enjoyment and Enhancement

George Sheehan is a competitive long distance runner, cardiologist, writer and philosopher. He is well known for many of his various intellectual and athletic talents. Many people find Sheehan interesting because he is still quite active in various pursuits in spite of being 70 years of age. For example, in addition to his medical practice, writing, counseling, and other endeavors, Sheehan continues his daily training. Furthermore he also continues to compete in various long distance

---

<sup>64</sup>Warren P. Fraleigh, Right Actions in Sport: Ethics for Contestants (Champaign, Illinois: Human Kinetics, 1984), 93-105.

aces. The Boston Marathon over the past two decades is still his favorite race and his performance remains impressive.

Sheehan's philosophical writings about competitive running do not reflect his biological background. This may be a surprise because thousands if not millions of people know Sheehan as a cardiologist and medical advisor. Therefore a logical topic for him would involve the benefits and pitfalls of physical exercise, but such a topic is not Sheehan's choice. Instead, Sheehan has chosen an ontological and theological approach when he discusses philosophy and sports. Furthermore, the key words that best describe Sheehan's philosophy would be enjoyment and enhancement.

Sheehan frequently talks about the enjoyment and fulfillment he receives from his running experiences. He consistently repeats these beliefs in his book Running and Being the Total Experience. For example, in his introduction Sheehan claims that participation in various competitive sports is enlightening when he says:

Sport will not build character; it will do something better. It will make a man free. It has this tremendous potential for self-revelation. What we want to know is who we are, and sport can tell us quickly, painlessly and as surely as any other human activity.<sup>65</sup>

This statement is similar to Fraleigh's theory in that

---

<sup>65</sup> George A. Sheehan, Running and Being the Total Experience (New York: Warner Books, 1978), 10.

the end product of such experiences is knowledge about the self or self enhancement. However, Sheehan is unique because he emphasizes the joy, freedom, fun and pleasure that can be experienced during competition. Specifically, Sheehan talks in depth about play, peak experiences and our reason for being.

Play. According to Sheehan, play is the answer to the puzzle of our existence.<sup>66</sup> However, Sheehan also states that play is a concept which is not easily described because it contains a variety of contradictory aspects. For example, violence and aggressive behavior are often exhibited by opponents while playing or participating in certain competitive sports. Moments later the very same opponents can be seen congratulating one another with an embrace and sincere words of praise.

In spite of its many facets, Sheehan utilizes play for the center of his existence. Sheehan does this by maintaining endurance, perseverance, and a sense of humor. The seriousness, drudgery and despair that can easily overshadow our lives is controlled, says Sheehan, by our play.

Exercise alone should not be confused with play. Neither should any sport-like activity that is not done because of internal motivation, says Sheehan. Rather, an activity should be pursued because it provides security,

---

<sup>66</sup>Ibid., 72.

self-acceptance and a feeling of completion. "When you find it, build your life around it."<sup>67</sup>

Peak Experiences. Sheehan and many others who have trained, competed and matured through the medium of competitive sports frequently talk about the unification of mind and body. Like the concept of play, peak experiences are also difficult to describe, and document. "Conversely," says Sheehan, "there is no use denying them."<sup>68</sup> This sense of oneness with yourself and nature, says Sheehan, are times of peace and harmony. Consequently, play is the place to find them because it is an activity whereby we are constantly being and becoming ourselves.<sup>69</sup>

What does Sheehan mean by the phrase "being and becoming ourselves," and how does it apply to the unification of mind and body? At this point in his writings, Sheehan utilizes a theological approach.

Reason for Being. The answer to my existence, says Sheehan, must somehow contain God because I know that I am not a biological animal or a social animal but a theological animal.<sup>70</sup> Using this statement, Sheehan enhances his argument by establishing a theological direction. He continues in this manner by taking Calvin's words, "theatrum gloria Dei." We are here, therefore, to glorify God.<sup>71</sup> By adding an unusual twist to

<sup>67</sup> Ibid., 77.

<sup>68</sup> Ibid., 230.

<sup>69</sup> Ibid., 72.

<sup>70</sup> Ibid., 243.

<sup>71</sup> Ibid., 80.

Calvin's theology, Sheehan states that through the activity of play we give glory to God and rejoice in our own and God's existence.<sup>72</sup> Sheehan admits that Calvin was probably not thinking of play as a form of worshiping the Lord when he made this statement. Nonetheless, Sheehan continues onward with this point. Play, claims Sheehan, is an aspect of worship because God created us and the cosmos. Therefore, He too becomes a player or a participant, the Ultimate Participant! The game now involves everyone and the arena is the world.

Obviously the manner in which we humans play in this game of life is through the activity of being. However, Sheehan firmly believes that it is usually when we participate in organized play such as competitive sports that we seldom question ourselves about purpose. We become innocent and free. We become like children. We become unified in mind and body.

Does a child ask, "What is the reason for being on this earth?" Sheehan says, "no," because the child already knows the answer to the question. That is, through the activity of play the child knows the answer is, "I am," and through the activity of play the adult becomes childlike or "of pure unity of heart and soul and brain, united with a body which is almost always in action."<sup>73</sup>

---

<sup>72</sup>Ibid.

<sup>73</sup>Ibid.

Must life really be lived as play? No, this is not what Sheehan is saying. Instead he seems to be recommending that life should contain play as a therapy for the more alarming and threatening aspects of reality. For Sheehan, competitive running is this method of play. Through wise and continued use, play as therapy becomes a harmony or a unification of mind and body; which in turn becomes a reward, a reason for being; which is not a question but an answer.<sup>74</sup>

As previously stated, the words enjoyment and enhancement well describe Sheehan's overall philosophy of sport. Contained within this larger framework are the interrelated aspects of play, peak experience, and reason for being. In addition, a strong theological train of thought permeates much of Sheehan's writings. This latter characteristic becomes especially evident when Sheehan says:

If sport had a feast day, it would be Christmas. It is the day that speaks to man the player .... Christmas tells us once again that play is a proper activity of man. It reminds us that fun is something philosophers cannot explain or understand, and insists that life is a game in which all can be successful.<sup>75</sup>

Further along in the same chapter Sheehan continues:

The intellectuals who look at sport start with the assumption that it must serve something which is not sport. They see its useful functions of discharging surplus energy and providing relaxation, training

---

<sup>74</sup>Ibid., 75.

<sup>75</sup>Ibid., 77.

for fitness and compensation for other deficiencies. What they don't see is that play is a primary category of life which resists all analysis.

Play, then, is a nonrational activity. A supralogical nonrational activity in which the beauty of the human body in motion can reach its zenith. Just as the supralogical feast of Christmas confirms man's unique value and destiny, so the intellectuals are probably as upset with play as the theologians are with Christmas. Men having fun is as mystical and supralogical as the Word made flesh.<sup>76</sup>

### The Pursuit of Excellence

The renowned philosopher, Paul Weiss, provides a classical philosophical explanation when he says, "Sport is a traditional set of rules to be exemplified by men who try to become excellent in and through their bodies."<sup>77</sup> In his book Sport: A Philosophic Inquiry, Weiss states this premise early and builds upon it by clarifying a variety of dimensions and concepts related to sport. His primary philosophic explanation remains unchanged. That is, he believes the pursuit of excellence in and through the body is the primary reason for participating in competitive sports.

Although not totally clear now, the importance of using the body as a learning tool to promote moral development will be one of the foundational tenets of this paper. Eastern cultures have always emphasized body

---

<sup>76</sup> Ibid., 78.

<sup>77</sup> Paul Weiss, Sport: A Philosophic Inquiry (Carbondale, Illinois: Southern Illinois University Press, 1969), 143.

training and moral development and Weiss leads the way with his concept of "excellence in and through the body." Future chapters will prove to be enlightening on this particular point.

### Enrichment for Children

In his book Joy and Sadness in Children's Sports, the renowned pioneer in sport psychology, Rainer Martins, has compiled statistics from national youth sport agencies. Martins estimates that thirty million male and female children between the ages of six through sixteen participate annually in competitive nonschool sports.<sup>78</sup> He also estimates that billions of dollars are spent on these programs. Regarding in-school sports or competitive school sports, Martins estimates that about four million youngsters are annually provided with sport opportunities at a cost of thirteen billion dollars.<sup>79</sup>

In an emotional style Martins says:

Sports mean a great deal to me. They played an important part in my childhood. They are important in my adulthood. I am convinced that my early participation in Cub Scout baseball, rag-tag football, and midget basketball enriched my life immeasurably. Sports have brought me much happiness and taught me many useful lessons. I cannot prove it to others, but I believe it to be so.<sup>80</sup>

Further along in the same passage Martins states

---

<sup>78</sup>Rainer Martins, Joy and Sadness in Children's Sports (Champaign, Illinois: Human Kinetics, 1978), 10.

<sup>79</sup>Ibid., 9.

<sup>80</sup>Ibid., iv.



that he wants children to be enriched by participating in competitive sports. Considering Martins' statistics, this is a valid plea. Anything costing billions of dollars and influencing 30 million children should be an enriching experience worth the money, time and effort.

In one of his most recent publications Martins continues to support his concept of sports serving as an enrichment for youth. Now, however, Martins uses the phrase, "athletes first, winning second."

The "athletes first, winning second" philosophy means that every decision a coach makes is, first, in the best interest of the athlete, and second, in the interest of winning. It does not mean that winning is unimportant, but that it is not as important as the development of the athletes.<sup>81</sup>

### Summary

Four philosophical reasons why individuals participate in competitive sports and similar physical education type activities have been discussed. They have been referred to as: Fraleigh's Knowledge About the Self; the Enjoyment and Enhancement Theory of Sheehan; the Pursuit of Excellence Theory of Weiss; and the Enrichment for Children Belief of Martins.

Fraleigh claims that sport participation will provide knowledge about the self that would otherwise go unanswered. In turn this knowledge is beneficial because

---

<sup>81</sup>Rainer Martins, Coaches Guide to Sport Psychology (Champaign, Illinois: Human Kinetics, 1987), 11.

it is new, because it adds to one's repertoire of experience, and because it increases certainty about one's abilities. In addition, Fraleigh believes that the good sport contest is the event that will provide the most complete and most accurate knowledge about the self.

Another philosophical explanation has been provided by Sheehan who is a physician, athlete and philosopher. His overall philosophy of sport is an emphasis on the fun aspect of participation as well as the enhanced sense of being. Contained within this larger framework are the interrelated aspects of play, peak experience and reason for being. In addition, a strong theological train of thought permeates much of Sheehan's writings.

Considering Sheehan's athletic experience and medical occupation, an ontological and theological response is intriguing. That is, most physicians, especially cardiologists, and many experienced athletes would probably speak about the physiological benefits or harm associated with competitive sports. Such a topic is not Sheehan's choice. Sheehan believes that individuals can experience fun and self enhancement by participating in competitive sports.

Using a different approach is the renowned philosopher Weiss. Like Sheehan, Weiss is a mature scholar. In fact, Weiss exceeds Sheehan by at least a decade. However, in spite of possessing more life experience,

Weiss is not a competitive athlete. Therefore, Weiss' theory, the pursuit of excellence in and through the body, is largely based on his rich academic and life experience. In brief, the pursuit of excellence in and through the body is direct, highly detailed and has served as a standard of excellence. In fact, most sport philosophy authorities have categorized Weiss' theory as a classic.

Although not totally clear now, Weiss' concept of body excellence or body training is most significant. In the upcoming chapters of this paper, body training will prove to be a highly successful means of promoting moral development.

One last philosophical reason why individuals participate in competitive school sports and similar physical education type activities has been provided by Martins. In a straightforward style Martins uses statistics and a personal explanation to philosophically describe why 30 million youngsters participate annually in competitive sports at a cost of billions of dollars. Martins' statistics point to an overwhelming interest in children's competitive sports which are obviously very much a part of the American culture. Winning, however, should not overshadow the developmental and enrichment aspects of sports. The athletes should always come first and winning should always be considered of secondary importance.

Philosophical Perspective, The How

How does one philosophically participate in competitive school sports? There are several possible ways of accomplishing this task. The most obvious method is by doing an investigation such as this project. Furthermore, by writing, publishing, discussing, debating, reading, teaching and attending meetings, conferences and classes on such subjects. If these pursuits are done well, then a good educational experience will result. In addition to doing these things well, one should also have the experience of participating in competitive sports. More specifically, the experience of competitive school sports can only enhance the quality of such philosophical quests.

In summary, how one philosophically participates in competitive school sports is primarily an educational pursuit which should be done well in order to ensure a good educational experience.

Conclusion

This chapter began with a discussion about the possible contributions competitive school sports can make to moral development in relationship to four basic areas of knowledge. From this broad starting point we now know more specifically how and why an individual biologically, psychologically, sociologically and philosophically participates in competitive school sports.

In other words, a competitive school sport is

primarily an "educational tool" used to promote right actions and good habits. Through the proper biological, psychological, sociological and philosophical developmental conditions, both cognitive and moral development are possible. Now consider the following conditions or circumstances which make this contribution possible.

### Biological Conditions

When an individual feels cathartic after doing vigorous physical exercise (as opposed to feeling sickly, weak, out-of-shape, threatened or angry); and when an individual possesses the correct genetic makeup; and when an individual can do skills adeptly because of good practice sessions, then competitive school sports can contribute to one's moral development.

### Psychological Conditions

When an individual uses his or her perception to do good sport thinking (in a sport environment); and when an athlete is motivated to participate in a sport for reasons which are purely intrinsic, then competitive school sports can contribute to moral development.

### Sociological Conditions

When an individual is involved with competitive school sports or similar organized children's sports and he or she is part of the good interaction process that occurs between the agents and methods of social influence;

and when the individual desires social evaluation, then such competitive sports can contribute to moral development.

### Philosophical Conditions

When the individual is involved in competitive school sports or similar organized children's sports that provide complete and accurate knowledge about one's abilities; and when the sport activity is fun and enhancing; and when the sport is a pursuit of excellence in and through the body; and when the sport promotes the athlete's developmental needs first and winning second; then such competitive school sports can contribute to moral development.

## CHAPTER IV

### THE FACTS ABOUT COMPETITIVE SCHOOL SPORTS THAT MAKE THEM CONTRIBUTORS TO MORAL DEVELOPMENT

#### Freedom of Choice

In his book, Can We Teach Children to be Good, Roger Straughan points out that the least controversial features of morality are voluntary choice and independent judgment.<sup>1</sup> Although Straughan's statement appears rather general it remains well phrased and particularly applicable to competitive school sport situations. If one enters into sports because of external stimuli, such as promises of rewards, threats or peer pressure, the ultimate goal of fair decisions in unsupervised life situations is less likely to occur. Consider the following explanation.

Probably the most popular argument used to support the idea that competitive sports can provide moral development for the participants outside of the sport setting involves the concept of transfer. In other words, will participation in competitive school sports have a positive, negative or zero transfer effect on moral development?

Derek C. Meakin and Peter J. Arnold, two prominent

---

<sup>1</sup>Roger Straughan, Can We Teach Children to be Good? (London: George Allen and Unwin, 1982), 19.

English thinkers, address this very issue. In separate articles each concludes that positive transfer is possible.

When discussing the concept of positive transfer Meakin emphasizes the importance of the educator. He believes that the classroom topic and the classroom activity are less significant in that nearly any activity and subject area can be a positive learning experience but it is the educator who really makes positive transfer possible.

In his own words Meakin states the following.

Perhaps the most likely stimulus to the transfer of which I am speaking is for PE teachers to offer in their own conduct numerous examples of the extension of such motivation from contexts within PE to other contexts. I think it may reasonably be claimed that, if PE teachers conduct themselves along these and the lines already advocated, a substantial degree of transfer, not only of moral knowledge and moral motivation, but also of the other moral characteristics which I have discussed, is likely to take place from within PE to numerous other activities in human life.<sup>2</sup>

Arnold also makes use of similar remarks about positive transfer and the importance of the teacher as a role model. Arnold exclaims,

As is well known, right reasoning in moral matters is not always accompanied by right conduct. Acting rightly in sport (as elsewhere) is as much a matter of caring and motivation as it is of reasoning; and unless teachers can engender through their own attitudes, beliefs, and dispositions a sense of what is understood as mattering in terms of what is practiced, there is little prospect that moral education in any full sense of that term will occur. It is important, therefore, that teachers practice what they do with

---

<sup>2</sup>Derek C. Meakin, "Physical Education: An Agency of Moral Education?" Journal of Philosophy of Education, 15, no. 2 (1981), 253.



skill and commitment as well as with knowledge and understanding.<sup>3</sup>

These words of Arnold lead us back to the opening comments of Straughan regarding the reasons that motivate one to act fairly during unsupervised life situations. External motivation, as was previously mentioned, is highly unlikely to promote the positive transfer of moral development because as soon as the external stimuli is eliminated one's purpose for participation is also eliminated. Internal motivation seems to be more likely to lead one towards the higher level of principled reasoning because one's purpose remains intact in spite of the external hardships or pleasantries. Except, there is one problem. How does a teacher go about promoting internal motivation? Meakin and Arnold have answered that question when they suggest that the teacher act as a role model. Moreover, the teacher should not only be a mere model of behavior nor should the teacher merely provide the students with a simple opinion such as an approval or disapproval about a controversial issue. Instead the teacher must blend together the very best and display the appropriate behavior as well as provide the students with the opportunities for rational discussion based on principles. This twofold process of utilizing role model behavior and providing

---

<sup>3</sup>Peter J. Arnold, "Moral Aspects of an Education in Movement," Effects of Physical Activity on Children, no. 19 (Champaign, Illinois: Human Kinetics, 1986), 19.

the opportunity for rational discussion is probably the most successful way to ensure positive transfer. Unfortunately, when inappropriate role models or when no role models are available and when supervised rational debate is not available, then the transfer effect on moral development is most likely to be negative or zero.

### The Four Conditions

By providing the proper biological, psychological, sociological and philosophical developmental conditions it is possible to use competitive school sports as an educational tool that will promote good habits and right actions. These "possible" contributions have already been outlined in the previous chapter. Now, specific facts about competitive school sports will be discussed. Once again the four perspectives or the four developmental conditions will be used as a starting point.

### The Biological Perspective

#### The Cathartic Condition

A cathartic feeling which is brought about from an acute expenditure of energy such as from a competitive school sport practice session or similar activity can positively influence one's reasoning. This statement is best explained by analyzing what is meant by an "ideal" amount of physical activity in relationship to the Yerkes-Dodson inverted-U hypothesis.

The Ideal and the Yerkes-Dodson Hypothesis. An

experienced student who is conscientious knows that physical fitness can influence study skills. A certain amount of enjoyable physical action on a regular basis will keep the body healthy and the mind alert. Likewise, nearly all of those who are productive members of society are also aware that a certain amount of physical activity will enhance one's daily performance. On the contrary, inadequate exercise or exercise which is excessively vigorous and emotionally stressful will produce negative results. Hence, in-between the boundaries of understimulation and overstimulation lies an individual's ideal amount of physical activity. Furthermore, it is the belief of this author that an ideal amount of physical exercise will improve cognitive and moral development skills, at least in part, because of catharsis. To rephrase this statement, catharsis, when coupled with other factors, will enhance both cognitive and moral development.

Since the relationship between reasoning and behavior is much too complex to be explained in mere physiological measurements and since many instruments such as the Yerkes-Dodson inverted-U method have flaws, this entire approach may seem rather fruitless. Nonetheless, in spite of these problems a starting point has been established, and modifications and careful interpretations will prove to be enlightening.

Now, returning to the Yerkes-Dodson hypothesis, basically, under the right conditions an inverted-U or a curvilinear relationship can be established between arousal and performance. This inverted-U shaped line is proof that performance is impaired by extremely low and extremely high levels of arousal. Thus, ideal performance and an ideal level of arousal fall in the upper-middle section of the inverted-U shaped line. Consequently, with this type of an outcome expected, the proper amount of physical exertion necessary to produce catharsis should also be fairly easy to establish. Unfortunately, this is not necessarily the case. There are significant flaws that are about to be identified.

In the previous chapter several sport activities were discussed. Please recall those activities that involved gross motor and fine motor movements. In these previous examples it was pointed out that shot-putters and weight-lifters required high levels of arousal in order to do maximum throws and lifts. On the other hand, those who did golf putting and such things as target shooting with a bow and arrow, pistol or rifle required low levels of arousal in order to perform at maximum accuracy. As you can see, the differences inherent in sports and the athletes' individual differences remain largely unaccounted for in the inverted-U hypothesis. Also, the relationship between catharsis and moral development is

unanswered. At this point the inverted-U hypothesis must be either discarded or revised before it can continue to be applied to this work.

Martins and the Yerkes-Dodson Hypothesis. Fortunately, Martins has thoroughly analyzed the Yerkes-Dodson hypothesis in his book, Sport Competition Anxiety Test. Specifically, in the process of designing this particular anxiety test, Martins has utilized the inverted-U hypothesis as a basis. He has made modifications and addressed the issue of individual differences. He has also identified sociological, physiological and psychological consequences as vital components of his work. Contained within Martins' work lies information which is central to this author's project. That is, the cathartic influence on moral development can be established within the consequences of Martins' model of the competitive process. In order to point out these feelings of emotional purification and spiritual renewal, Martins' competitive sport process will have to be analyzed. Therefore, consider the following information.

First, in order to eliminate misinterpretations, terms and definitions will be provided. Next, a model will be compiled by this author from several of Martins' models. The model will be a visual representation designed to simplify Martins' advancement of the Yerkes-Dodson inverted-U hypothesis.

Terms and Definitions. The following terms and definitions are: anxiety, which consists of both state anxiety and trait anxiety; arousal; threat; stress or external stimulus; and the consequences of the competitive sport process.

State anxiety is an existing or current emotional state characterized by feelings of apprehension and tension and associated with activation of the organism. State anxiety is negative affect.

Trait anxiety is a predisposition to perceive certain environmental stimuli as threatening or nonthreatening and to respond to these stimuli with varying levels of state anxiety.

Arousal describes a state of the organism varying on a continuum from deep sleep to intense excitement.

Threat is the perception of physical or psychological danger. It is the perception of imbalance between environmental demand and response capability.

Stress is the process that involves the perception of a substantial imbalance between environmental demand and response capability, under conditions where failure to meet demand is perceived as having important consequences and is responded to with increased levels of state anxiety.<sup>4</sup>

Consequences, as defined and utilized by Martins, are extremely important to this project because they provide a link between the physiological component of catharsis and the positive emotional feelings that accompany successful performance to the cognitive and moral developmental processes. In essence, Martins uses consequences to maintain the cyclical aspect of his competitive process

---

<sup>4</sup>Rainer Martins, Sport Competition Anxiety Test (Champaign, Illinois: Human Kinetics, 1982), 9.

model. In other words, consequences contribute to one's decision to either renew or terminate athletic participation. Consequences also contribute to the intensity and frequency of one's involvement. Moreover, consequences contain various psychological, sociological and physiological components that apply to the renewal or termination phase of one's athletic participation. In his own words Martins states the following.

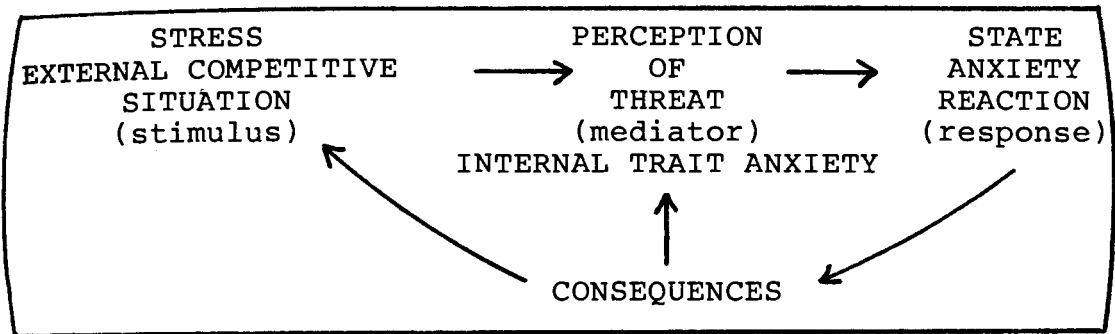
The consequences of engaging in the competitive process may be self-imposed or acquired from others, they may be tangible or nontangible, and they may be perceived as rewards or punishments. In competition, the consequences are frequently viewed in terms of success and failure with success normally perceived as a positive consequence and failure as a negative consequence. The long-term consequences of competition have considerable influence on the subjective competitive situation, or how the person perceives future objective competitive situations. Understanding the history of consequences from participation in competitive situations helps determine whether a person approaches or avoids them. In large part, the accumulated consequences of participation in the competitive process are thought to determine the individual differences in competitive trait anxiety.<sup>5</sup>

The initial element of this model is stress, stimulus or the external competitive situation. This specifically involves the physical elements of the environment which, for example, would be knowledge about the opponents and knowledge about the extrinsic rewards. The second element, the perception of threat, is actually internal trait anxiety which includes such factors as personality, attitudes and abilities. Trait anxiety, according to

---

<sup>5</sup>Ibid., 32-33.

TABLE 2  
A MODEL OF THE COMPETITIVE PROCESS



SOURCE: Rainer Martins, Sport Competition Anxiety Test  
(Champaign, Illinois: Human Kinetics, 1982),  
pp. 5-8,32,33.

This visual has been compiled by this author from several of Martins' models and it is meant to help the reader better understand the competitive process.



Martins, can be either low or high depending upon whether or not the external competitive situation is perceived as threatening or nonthreatening. The next element of this model actually consists of two terms, state anxiety reaction and arousal. Because these two terms are easily confused, Martins provides clarification when he says,

Arousal refers only to the intensity dimension of behavior while state anxiety refers to both intensity and direction. State anxiety is arousal produced by the perception of danger.<sup>6</sup>

Another reason that Martins and many other psychologists combine the term arousal with the term state anxiety is because the predominant ways of measuring state anxiety involve arousal assessments. For example, this would include the instruments that measure such things as brain potentials (EEG), skin resistance (GSR), cardiovascular activity (EKG), electromuscular potentials (EMG), body temperature, biochemical changes and a variety of self-report inventories based on psychological and behavioral performance.<sup>7</sup>

The consequences of competition are the last aspect of this model which contribute to one's decision making process to continue or terminate sport participation. Generally success is perceived as a positive consequence and failure as a negative consequence. The accumulation of consequences, claims Martins, are thought to determine

---

<sup>6</sup>Ibid., 5.

<sup>7</sup>Ibid., 100-116.

an athlete's individual differences in competitive trait anxiety.<sup>8</sup>

Seeing that, it is reasonable to surmise that competitive sport consequences that are frequently experienced as positive and successful are likely to be performed over a relatively long period of time which usually lasts well into adulthood and sometimes even throughout one's life span. Similarly, in relating Martins' competitive school sport consequences to this project, it is also reasonable to surmise that catharsis will be an inherent part of these positive, successful, long term competitive consequences because: catharsis is a biological side effect from vigorous physical activity; and because catharsis serves as a psychological mediator by diminishing the athlete's perception of threat and by increasing the athlete's desire to enter into the competitive sport situation. On the other hand, because catharsis is a biological side effect derived from vigorous physical activity, it will also be inherent in the sport consequences that are perceived negatively or unsuccessfully. What happens in a conflicting situation such as this one? Since the processes of the mind and body are extremely complex, human behavior is frequently difficult to accurately predict. Also, there are many times when humans will be influenced by elements that are derived from several

---

<sup>8</sup>Ibid., 32.

different perspectives. In this particular instance, when the consequences are negative, the athlete's perception of threat is likely to be quite high and his or her desire to enter into such competitive sport situations is likely to be quite low in spite of the pleasant cathartic feelings. Thus, the negative consequences, which are an accumulation of social, physical and psychological experiences, will at times such as these maintain a dominating influence, and participation in the sport activity will be terminated.

Returning to the earlier statement that an ideal amount of physical activity will produce catharsis and make better reasoning possible, this is now supported by several facts. First, the phrase "ideal" amount of physical activity must be considered carefully because there are differences inherent in sports and there are individual differences inherent in the participants. Unfortunately, the Yerkes-Dodson hypothesis could not account for this important aspect but Martins was able to remedy this and several other flaws when he created the consequences element in his competitive process model. Understanding that, a better phrase can now be used to replace the idea of an "ideal" amount of physical activity. That would be to "match" the athlete to the appropriate sport and then to "monitor" the athlete's performance. This matching and monitoring process involves the athlete's skills, the demands of the sport activity, and the conse-

quences which result from the sport activity. For example, thirty minutes of softball practice may be cathartic and invigorating for one individual who is operating on the appropriate cognitive level, who is interested in softball and who is relatively skilled in softball. On the other hand, an individual who is not functioning at the appropriate cognitive level or who possesses neither the skill nor the interest may discover softball to be too stressful or too boring.

Second, although not totally clear now, by the end of this chapter the term "good habits" will be recognized as the essence of moral development, and knowledge will be considered as much a matter of physical development as it is of cognitive development. For now, however, it is most important to recognize that the well organized methods utilized by the coach to create a good practice session make it a truly unique learning environment for developing good habits. Furthermore, during a good practice session catharsis is part of the matching and monitoring process. That is, matching and monitoring includes the athlete's skills, the demands of the sport activity and the positive psycho-physical feelings which diminish the athlete's perception of threat and increases the athlete's desire to participate in the sport activity. In turn, repetition of the activity leads to the development of good habits. One cannot reason well or act creatively

and spontaneously unless one has established a firm foundation of good habits.

In summary, because of the excellent reputation Martins has established for himself over the years as an eminent sport psychologist, it is reasonable to accept his work as a useful, if not superior, tool for this project. In essence, this author's use of Martins' work involves the following application. Stress is the initial stimulus in the competitive process which is ultimately influenced by the competitive consequences. In controlled sport environments, such as during a good sport practice session, successful performances are more likely. As a consequence of successful performances an athlete will experience positive psycho-physical feelings that can lead to the development of good habits. (These psycho-physical feelings include feelings of emotional purification and spiritual renewal.) Once an athlete has established a firm foundation of good habits, he or she can develop the ability to reason well and act creatively and spontaneously.

### The Genetic Condition

In Chapter II Darwin's theory of evolution was discussed. In brief, Darwin claimed that certain species of plants and animals succeeded in surviving because specific traits enabled the species to adjust to environmental challenges. Perpetuation of a species became pos-

sible because the favorable traits were genetically passed on to the offspring. Furthermore, Darwin emphasized that this selection process was part of the natural order that takes place over a tremendously long period of time in an environment which is challenging and frequently hostile.

Unfortunately, merely possessing the genetic potential alone will not ensure success in any environment. Genetic potential is but one biological condition that must function in harmony with other conditions in order for a species, such as human beings, to exist. For example, in competitive school sports the mind and body function in harmony and are influenced by a variety of biological, psychological, sociological, philosophical and other conditions. To ensure moral development via competitive school sports these conditions must be met. Thus, when an individual possesses the correct genetic potential to exist responsibly within today's modern society, then he or she has met one of the basic prerequisites for moral development.

At this particular point a brief review of the biological conditions will prove to be beneficial. First, the participants must possess the correct genetic makeup, and they must also be healthy in both mind and body. In addition, the athletes, coaches and equipment must be physically present at the site of the practice session. Spectators, however, are optional; their presence is not

essential. The officials too are nonessential in that the athletes can be trained and utilized as such during the good practice session. Next, the athletes must be matched to the appropriate sport in terms of likes, dislikes, skill proficiency and monitored in terms of cognitive and moral stages. The amount of physical energy expended during the practice session must be appropriate so as to bring on catharsis but not excessively or excessively vigorous so as to be overly stressful, unpleasant or boring. In other words, the consequences which result from sport participation must be perceived positively by the athletes. This is possible because the environment (a good sport practice session) is flexible and yet well controlled. Control or management is the ultimate responsibility of the coach. This is not only to say that the equipment and grounds must be maintained so as to maximize safety but the coach must also contribute to the athletes' education by manipulating the sport environment. For example, the coach can control the pace of a good practice session by increasing, decreasing or stopping the action which is basically a regulation of the intensity and duration of the action. In addition, the coach can further interact with the athletes by using intervention techniques such as moral dilemmas, role playing, follow-up discussion groups, and observation and involvement in actually occurring moral events. Most importantly, the coach not only

manipulates the learning environment, but he or she also acts as a role model by physically displaying appropriate actions and by verbally providing and eliciting reasons to justify such actions. Finally, one last fact that is rooted in the biological perspective and which will contribute to moral development involves the skills that must be practiced over and over. These skills are a challenge to both mind and body because they are sequential and progressively more difficult. That is, the less basic skills serve as the foundation for the more complex skills. Furthermore, once one's skill has been developed a new and more challenging skill will be introduced. This type of learning process is not new, and it can be found in the better learning programs; however, it is certainly a significant part of a good practice session. Thus, in this regard, learning becomes a continuous quest for mastery.

### The Psychological Perspective

#### The Thinking Condition

The cognitive processes that occur with sport thinking are the same as Piaget's cognitive development processes except that the content area of thought and the learning environment now involve sports. Plus, it should be remembered that Piaget created an interactionist theory. He believed that cognitive development was largely determined by a combination of one's genetic makeup and



one's interaction with the environment. As it is, educators can do absolutely nothing about a student's genetic makeup, but, on the other hand, much can be done to enhance the school sport environment. This latter point regarding the enhanced school sport environment will be discussed in detail in the upcoming chapter.

One aspect which is centrally important to sport thinking is perception. This is so because perception enables the athlete to take in information, to analyze information about the sport environment and then to react to the situation. Please recall that perception has already been defined as physical sensation interpreted in the light of experience. With this in mind, the physical skills that are displayed in the sport environment are an external representation of past experiences and current perceptions. Several examples of the types of sport thinking skills that involve perception are: attentional focus, verbalization and imagery.

Just like any other skill, sport thinking skills have to be practiced in order to be effective. Furthermore, these skills must be practiced under the guidance of a qualified professional in the proper setting. A qualified professional can make all the difference in the world when it comes to learning and practicing good sport thinking skills.

Most schools and sport programs provide wholesome

experiences for children primarily because of qualified professionals. Similarly, in many families and communities, good (sport thinking) experiences for children can be found because of qualified adults who supervise. Consequently, an acceptable pattern of physical, emotional, social, cognitive and moral development is highly likely for the majority of children during their early years. However, some adults who are unqualified to teach others and yet who have good intentions have been known to hinder sport thinking skills by placing too much of an emphasis on winning and by expecting children to achieve adult goals. These mistakes should be avoided because moral development is most likely to occur when moral dilemmas, rational discussion and appropriate actions are incorporated into the sport thinking lessons. That is, perception and physical skill training is to be incorporated into moral dilemmas that involve sports. Group discussions which immediately follow these dilemmas will bring about cognitive conflict and eventually result in good decisions, fair actions and enhanced perception.

### The Intrinsic Condition

Some athletes are motivated to participate in sport because of reasons which are purely intrinsic. Several of these intrinsic reasons are: self-actualization or the need to be unified with a higher Source; the need-to-achieve success; the need for self-efficacy or self-

confidence; and the need for cognitive evaluation.

On the other hand, if one participates in sport because of external motivation such as money, prizes, scholarships, peer pressure or threats, moral development is not possible. This is so because Straughan's concept of "freedom of choice" is nonexistent in that the athlete is not a free agent capable of independent judgment. Also, as was mentioned in the very beginning of this chapter, external motivation hinders positive transfer of moral development because as soon as the external stimuli are eliminated one's purpose for participation is also eliminated. Understanding that, internal motivation is more likely to lead one towards the higher level of principled reasoning because one's purpose remains intact in spite of the external hardships or pleasantries.

### The Sociological Perspective

#### The Interaction and Social Evaluation Conditions

Because a child will learn the behavior of family, peers and school personnel by imitation, identification, persuasion and play, children and adolescents should be provided with the best possible sport education role models and educators. This is especially so for young children because they have little past experience to draw upon. Consequently they depend upon others for information about their adequacy, abilities, and reality. This dependence upon others is known as social evaluation. The desire

for social evaluation comes from internal and external sources. Parents are usually the first and most powerful external source, and motivation is thought to be the most powerful internal source which influences young children to participate in competitive sports. Because comparative and competitive behavior is so strong during childhood, a young child must experience success at this time because it is the degree of success or failure that shapes his or her future development.

This latter point is extremely important and it will be documented in several other areas of this project.

Now in regards to a child's social environment, if it does not provide him or her with the appropriate opportunities to explore and choose, then his or her conscience and personal values will not develop fully. Therefore, even though cognition is necessary for learning, it must be supplemented with other readiness processes that include such things as social, emotional and physical development.

An ideal environment that is capable of fostering such development will once again be the good practice session. This is so because during the good practice session play is recognized and treated as a valuable learning tool essential for human growth and development. However, just for argument's sake, let us assume that a sport contest or a type of practice session other than

the good practice session could provide the necessary interactions for moral development. Let us further assume that a social Darwinist environment, that was previously postulated by Spencer and Sumner in Chapter II, will be applicable. If you will recall, these early sociologists advocated a highly competitive social theory. They envisioned man as a single social atom who was locked in a fiercely competitive struggle against other individuals. Competition was considered the natural order of life which was not to be tampered with. Progress for Spencer and Sumner occurred when the strongest and most intelligent competitors perfected ways of competing against each other in exploiting the natural and social environment.

In contrast to this fiercely competitive theory are the beliefs of such men as Dewey, Piaget and Kohlberg who advocate group cooperation and an environment which can be controlled by a qualified educator. An environment which can be controlled will, in turn, help to promote responsible action among the students. In brief, Spencer and Sumner would advocate an atmosphere which emphasizes winning at all costs. Dewey, Piaget and Kohlberg, on the other hand, advocate an interactional type of environment which is much more conducive to moral development.

### The Philosophical Perspective

#### The Four Philosophical Conditions

Four philosophical conditions have been derived

from the works of four well known sport thinkers. These conditions are: complete and accurate knowledge about one's abilities; fun and an enhanced sense of being; a means of pursuing excellence in and through the body; and "athletes first," or the athletes' development aspects are always to be promoted over winning.

There are many occasions when competitive sports will not contain these four philosophical conditions. However, under ideal conditions, such as during a good practice session, all four philosophical conditions will exist. Because all four of these philosophical conditions will exist in a sport environment that is highly conducive to learning, it is reasonable to believe that a student will experience development in such areas as perception, cognition, morality and physical skill.

### Summary

An important point that is well known by moral development researchers was stated at the end of Chapter III. That point is, cognitive development makes moral development possible. Based upon this fact another important issue has been established in this chapter. That is, moral development is possible if and only if the previously mentioned biological, psychological, sociological and philosophical conditions are incorporated into school sport practice sessions. The type of practice session that promotes cognitive and moral development and that

contains the four conditions has been referred to as a "good practice session." A good practice session is an environment which is easily manipulated by a well trained educator so as to promote positive feelings that come from good habits, good decisions and right actions.

Four very important issues about competitive school sports remain to be discussed. They are: rules, principles, practice and habits.

### Rules, Principles and Practice

Competitive school sports are activities governed by rules. In turn, these rules are based on principles which are both moral and biomechanical. The purpose of rules based on moral principles is to maximize fairness. For example, in football when blocking and tackling, the player would be acting illegally if he or she kicks, punches or holds an opponent. Also grabbing the front of an opponent's helmet--the facemask--and blocking a player from the backside--clipping--are all considered to be serious violations. The rules that prohibit such actions are designed to promote the moral principles of universal safety and fairness by decreasing the chance of injuries and by providing an organized code which is applicable and just for all participants. In addition, these rules also promote mental excellence and creative sport thinking because such rules compel the participants to continually think of various strategies that involve blocking and

tackling that fit the specific situation and yet do not jeopardize safety or fairness.

On the other hand, the purpose of rules based on biomechanical principles is to maximize excellence (that is, efficiency, accuracy and even beauty) in and through the body. Body excellence, unfortunately, does not necessarily depend upon actions which are fair. Moral and biomechanical principles are two entirely different principles that may or may not come together in sport situations. The following tennis example will better explain the difference between biomechanical and moral principles.

When playing tennis and waiting to receive an opponent's serve, the body performs most efficiently when these biomechanical principles are achieved.

The feet are shoulders' width apart and the body weight is evenly distributed on the balls of both feet. The spine is straight but the hips and knees are slightly bent. The head and eyes are facing forward in the direction of the net and the racket is held directly in front of the torso. For a right handed tennis player the arms are extended so that the right hand grips the racket handle while the thumb and index finger of the left hand lightly hold the throat of the racket. The striking surface of the racket will be perpendicular to the ground and the top of the racket head will be pointed in the direction



of the opponent. As the ball approaches, a right handed player will pivot on the left foot and drop the right foot backwards so that the feet are still parallel. The left shoulder is now facing the net and approximately sixty percent of the body weight is on the right foot. The player is now in the ready position for a forehand swing. The player begins the swing with the right hand, which is holding the racket. The right arm is extended behind and yet in front of the right side of the body so that the racket is at waist level height. However, the racket too is behind and yet in front of the right side of the body. The feet are still shoulder's width apart. The spine is still straight and the hips and knees are still slightly bent. The head and eyes are turned in the direction of the oncoming ball. The eyes always maintain a view of the ball. The practiced coordination between the eyes and hands enable the player to initiate the swing so that at the midpoint of the swing, when contact is made, the ball will be at its highest point as it passes in front of the body. The body weight gently shifts from the right rear foot up towards the forward leg as the ball is struck. Upon impact the elbow of the swinging arm is slightly bent but the wrist and grip are locked firmly into place. The follow-through phase of the swing involves a full extension of the right arm, however the right elbow continues to be slightly bent. Also, sixty

percent of the body weight should now be shifted to that forward left foot. Lastly, even though the swing is now finalized, the eyes continue to follow the ball as it moves into the opponent's court. The precise location of the ball helps the player determine how well the biomechanical principles were observed.

If these biomechanical principles were not achieved, then a simple act such as a tennis swing would appear less graceful and be considerably more strenuous and less accurate. This particular description about a forehand tennis situation simply points to the fact that the human body can perform much more efficiently, accurately and even beautifully, when specific biomechanical principles are achieved. In essence, biomechanical principles are guidelines or rules which must be frequently practiced in order to be mastered. In order to expedite mastery of a physical skill or in order to develop a good habit, thinking is minimized and overt actions are maximized. Since the overt actions of sports are associated with the processes of the mind, there is a unique and complex relationship that is shared between reasoning and right action.

### Habits

Dr. Yasuo Yuasa, a renowned contemporary philosopher from Japan has specialized in mind-body issues. He continues to advance the concept of habits and well

describes the unique and complex relationship shared between reasoning and right action.

Thomas P. Kasulis provides us with an editor's introduction to Yuasa's English edition of The Body: Toward an Eastern Mind-Body Theory. Kasulis' following words are an excellent summary of this particular work of Yuasa.

Yuasa suggests consciousness is double-layered. The surface is called "bright" because it is capable of self-conscious awareness. It is, in fact, the layer identified by Descartes' cogito, the "I think." This is the realm of thought and, in itself, can be abstractly imagined (as Descartes did) to be disembodied. This bright consciousness has been the object of most modern Western philosophy of mind. Concretely, however, it does not stand on its own. It is only the surface of something deeper, something not itself capable of bright self-consciousness. Yuasa calls this layer the "dark" consciousness. Psychoanalytically, it resembles the unconscious in some ways. Neurophysiologically, it parallels, in part, the functions of the autonomic nervous system. Phenomenologically, it approximates the lived body examined by Merleau-Ponty and Bergson in their discussions of the sensory-motor circuits. In Buddhist terms, it is related to what is called "no-mind." In a more precise sense, however, it is none of these. It is rather their common ground, a single aspect of consciousness viewed from various perspectives.<sup>9</sup>

Because Yuasa continues to advance his work, several research terms have recently been changed. The theory itself, however, remains basically intact and details about Yuasa's more contemporary advancements will be discussed later. For now the most relevant aspects of Yuasa's

---

<sup>9</sup> Yasuo Yuasa, The Body: Toward an Eastern Mind-Body Theory, ed. Thomas P. Kasulis, trans. Shigenori Nagatomo and Thomas P. Kasulis (Albany, New York: State University of New York Press, 1987), 4, 5.

advanced double-layered consciousness theory will be highlighted. This research is important because it indicates (among other things) that wisdom is as much a matter of physical development as it is of cognitive development.

Yuasa's Theory. According to this theory, the knowledge which is in the bright or surface consciousness has to be internalized into the dark or basal level of consciousness. Surface consciousness, because it is reflective, requires time to deliberate. On the other hand, the basal level of consciousness is automatic or spontaneous in that thinking is not required and yet it is also a learned response that is the result of months of disciplined training and years of practical experience.<sup>10</sup> Consequently, actions which are derived from the basal level are actually unconscious actions because it is the body not the mind that decides the action.<sup>11</sup>

Respiration, for example, is a basal process which is controlled by the autonomic nervous system. Yet respiration can be practiced consciously so as to enhance such things as attentional focus by raising or lowering stress and anxiety levels. Nideffer, if you will recall from the previous chapter, is just one of the many Western sport psychologists who has recently recognized the importance of respiration training and its influence on the mind and body. Now, in returning to Yuasa's theory, more

---

<sup>10</sup>Ibid., 60-63.

<sup>11</sup>Ibid., 71, 72.

will be discussed about the benefits of respiration training.

The manner in which one trains the basal level to make the correct decisions involves traditional Eastern Cultivation Techniques that can be found in such activities as: Indian Yoga; the training of artists in specific types of Japanese poetry and drama; Chinese chi-kung, meditation and tai chi chuan; and Eastern medical practices based on the human body's meridians and ki (or chi) energy.

An interesting note about these traditional Eastern gymnastic systems is that respiration training is the common key element. Yuasa calls it "meditation on breathing." The importance of respiration techniques and what Westerners refer to as biofeedback is just starting to be recognized in the West. On the other hand, Eastern nations have always recognized the significance of respiration training. China in particular is a well documented culture that was probably the first to record its early history in writing. China also has archaeological evidence which points to ancient medical practices that involved such things as ki energy, body meridians and respiration training during the late Shang Dynasty which was approximately 1000 B.C.<sup>12</sup> Now, once again, a description of Yuasa's theory must be continued.

In doing any of these disciplines, that involve

---

<sup>12</sup> Acupuncture: A Comprehensive Text, trans. John O'Connor and Daniel Bensky (Chicago, Illinois: Eastland Press, 1981), 1.

athletic type activity or respiration control, beginners must first involve the surface consciousness by deliberately placing the body into a particular posture. For example, meditation, tennis, bowling, golf, swimming and such activities all involve a beginning stage which feels awkward. Beginners frequently discover that new athletic postures and movements feel very uncomfortable because the body is not used to them. Thus, the beginner feels emotionally self-conscious and physically awkward. Gradually, according to Yuasa's theory, the self-conscious surface consciousness imposes its form on the basal consciousness, and the posture, be it a golf swing or the beginning stages of nearly any sport activity, will eventually become more natural. Consequently, after a considerable amount of time and good practice, a good habit is formed. That is, the mind has entered into the basal consciousness and given it a form. Once the transformation takes place there is no further need for the self-reflective bright (surface) consciousness and one can act creatively and responsively without deliberation.<sup>13</sup>

Contemporary biofeedback research is not the only Western source which points to the processes associated with double-layered consciousness. The ancient and medieval thinkers, Aristotle and Aquinas, approached this very topic. The explicit psychological and physiological de-

---

<sup>13</sup>Yuasa, The Body, 6.

tails of Yuasa's explanation are lacking, but nonetheless Aristotle and Aquinas did claim that excellence in relationship to moral development could only be achieved by the incarnate practice and creation of good habits. They also stated that a creative potential resulted from this practice. The actual path from surface to basal consciousness was never clearly indicated, but still these two classic Western thinkers provided us with an outline. In addition, an interesting item that should be noticed is that Aristotle and Aquinas discussed the concept of habits only in matters dealing with moral development. This is noteworthy because it is only recently that Piaget and Kohlberg have provided us with the link between cognitive development and moral development. And yet Eastern philosophers have always associated habits with cognitive development and moral development. In other words, Eastern philosophers have always grouped physical actions such as habits with cognitive and moral development and considered them all to be instances of knowing.

For Yuasa, this is the heart of his theory. That is, the path that links surface consciousness to basal consciousness is meditation on breathing which, when viewed by Westerners, is actually initiated in a reverse order. Western researchers tend to emphasize the external habits of the body. On the other hand, Eastern researchers start with the basal conscious process of respiration which

is an automatic or inner visceral process. To be more specific, meditation on breathing must be practiced until the proper techniques become habits. Once the proper meditation and respiration techniques are ingrained, cognitive and moral development is possible.

A more detailed explanation of Yuasa's theory will follow, however; for now the Western concept of habits will be explored by investigating the writings of William James, Piaget, Morris L. Bigge, Aristotle and Thomas Aquinas.

The Western View of Habits. There are two common viewpoints that many Westerners believe about habits. The first viewpoint is antiquated, narrow and implies that the essence of habit is the achievement of repetition itself. This is practically equivalent to Skinner's behavior modification techniques involving operant conditioning. James popularized this particular belief. One of the biggest problems that was created with this mechanical interpretation of habit was that the potential for moral development was eliminated. This happened because habit was limited to acting in a certain manner and other responses which resulted from habits were not envisioned. For James, habit was compared to a crease made in a piece of paper and which remained even after one tried to smooth the paper out again, or to a shape which a garment takes on in adapting itself to the form and



the movement of the body. Although this belief is highly applicable to many physical education type activities, it eliminates the abstract concept of creativity. That is, it neglects the human ability of spontaneous insight which starts with and is perfected through habitual actions. Thus, according to the James' viewpoint, dilemmas or other life situations that require swift actions and decisions cannot be responded to in an immediate or creative manner.<sup>14</sup>

On the other side of the coin are several other Western thinkers who established their beliefs during different periods of history ranging from ancient, medieval and modern times. These men essentially claim that habits are indeed the result of repetitious actions, but they also see the potential for spontaneous restructurization.

Piaget is one of the first contemporary cognitive psychologists who linked habits with creative potential. In his cognitive development theory, Piaget established that the processes of imitation, play, repetition and experimentation were just several of the psychomotor processes that were linked to habits and that worked in concert to enable a child to understand the self and learn about reality.<sup>15</sup>

---

<sup>14</sup>Philibert, "Lawrence Kohlberg's Use of Virtue in His Theory of Moral Development," 461.

<sup>15</sup>Ruth M. Beard, Piaget's Developmental Psychology (New York: Basic Books, 1972), 17-21, 73, 74.

Morris L. Bigge is another contemporary believer in cognitive-field psychology. Bigge's interpretation of habits is interesting because it displays a strong Western opinion that attempts to explain everything in terms which primarily relate to the cognitive processes. The accompanying statement belongs to Bigge.

Habit is neither an act that is repeated automatically simply because of its frequent repetition in the past nor a fixed sequence of acts that can be explained adequately as a system of preformed pathways in the nervous system. (Of course, some sort of concomitant neural action is not defined). Rather, habit is fluid, effective action arising through a person operating on the basis of the insights that he (she) possesses. When one operates in terms of the insights or cognitive structure that one has, habit is manifested. Change in cognitive structure through differentiation, generalization, and restructurization means a change in meaning. When an event has meaning its psychological position and direction are determined; one knows what actions will lead to what results. This is the basis of habit.

Habits, then, are goal related -- in fact, a central idea of cognitive-field psychology is that all intelligent human behavior is purposive. A situation has meaning when it points to a course of action. If a situation and its meaning are perceived simultaneously, then a person exhibits habit. Habit enables one to behave intelligently without thinking. Often there is not time to think; indeed, thinking then might be disastrous. What happens when your car is closely following a large truck and the truck stops abruptly?<sup>16</sup>

Apparently Bigge is attempting to make several claims with this particular statement. He seems to believe that habits are based on cognitive functions; that habits can lead towards spontaneous actions; that these spontane-

---

<sup>16</sup>Morris L. Bigge, Learning Theories for Teaching (New York: Harper and Row, 1982), 222-223.

ous actions usually precede the process of thinking; and that in spite of preceding the process of thinking, such spontaneous actions remain grounded in the cognitive domain. In other words, Bigge is leaning towards a unification of mind and body, but he fails to make the association, and he tries to explain everything in terms which are purely cognitive.

Aristotle, the ancient Greek philosopher, does not limit himself to cognitive terminology when he discusses habits. Instead, Aristotle discusses habits only in relationship to moral development. Consider the words of Aristotle.

Virtue, as we have seen, consists of two kinds, intellectual virtue and moral virtue. Intellectual virtue or excellence owes its origin and development chiefly to teaching, and for that reason requires experience and time. Moral virtue, on the other hand is formed by habit, ethos, and its name, ethike, is therefore derived, by a slight variation, from ethos. This shows, too, that none of the moral virtues is implanted in us by nature, for nothing which exists by nature can be changed by habit.... Thus, the virtues are implanted in us neither by nature nor contrary to nature: we are by nature equipped with the ability to receive them, and habit brings this ability to completion and fulfillment.<sup>17</sup>

As Aristotle suggests, the essence of habit is the achievement of moral development. Apparently all humans are naturally given the capacity to develop habits which in turn can be used to acquire higher levels of moral development. This point is further clarified in

---

<sup>17</sup>Aristotle, Nicomachean Ethics II, ch. 1, 1103a14-1103a25.

the next paragraph of this same discussion when Aristotle says: "Furthermore, of all the qualities with which we are endowed by nature, we are provided with the capacity first, and display the activity afterward."<sup>18</sup>

For Aristotle then, moral development involves one's innate ability to act which is followed by one's actions. Following this train of thought Aristotle quickly establishes that "good" practice is the only way to develop good habits. Otherwise, ineffective practice and bad habits result. Likewise, from good habits, moral development is likely. Going one step even further, Aristotle also insists that this relationship from innate ability, to good practice, to good habits, to moral development be initiated at an early age when he finalizes his dialogue with these words.

For that reason, we must see to it that our activities are of a certain kind, since any variations in them will be reflected in our characteristics. Hence it is no small matter whether one habit or another is inculcated in us from early childhood; on the contrary, it makes a considerable difference, or, rather, all the difference.<sup>19</sup>

To some people it may be interesting to discover that even during the ancient Western era the importance of early childhood education was recognized.

Thomas Aquinas, the renowned saint, theologian and philosopher, lived during the medieval era and is best known for advancing many of Aristotle's original

---

<sup>18</sup> Ibid., II, ch. 1, 1103a26-1103a27.

<sup>19</sup> Ibid., II, ch. 1, 1103b21-1103b25.

ideas. When discussing habits, for the most part, Aquinas followed Aristotle's tact when he wrote:

Where the "good" apprehended by affective powers is always of the same kind, there corresponds a natural inclination to it in the appetite and a natural judgment in its favor in the instincts, as in the case of animals. The animal is capable of only a limited number of activities because its operational powers extend only so far and are uniformly manifested in all members of the species.... This explains why every swallow builds its nest the same way and why every spider (of the same species) builds the same type of web. Man, however, produces many diverse activities, and this diversity proceeds from the soul's power (virtus) to reach, as it were to infinity. An instinctive appetite or an instinctive judgment about behavior cannot adequately satisfy man: man needs to be further developed and further matured.<sup>20</sup>

This last statement reaffirms that which Western thinkers such as Bigge, Aristotle and Aquinas endorse: namely, the beliefs that humans possess the capacity to extend their talents beyond the mere repetition of action and that the experience of going beyond mere habits is a pure experience that is synonymous with good decisions, spontaneous actions and moral development. Thus, one could not reason well or act creatively and spontaneously unless one had established a firm cognitive and physical foundation based on good habits.

At this particular point, in order to advance the issue between reasoning and good actions even further,

---

<sup>20</sup>Thomas Aquinas, "De Virtutibus in Comuni," [About Virtue in General] q. 1, art. 6, c., in Quaestiones Disputatae. Volumen II, [Disputable Questions. Volume II] (Turin-Rome: Marietti, 1931), 503, quoted in Paul J. Philibert, "Lawrence Kohlberg's Use of Virtue in His Theory of Moral Development," 462.

an Eastern viewpoint is necessary.

Yuasa's View of Habits. To understand Yuasa's thoughts about habits, it is best to review his consciousness theory in more detail. This will better help to comprehend the premise that wisdom must be physically as well as cognitively developed.

As was previously mentioned, Yuasa believes that consciousness consists of a surface layer and a basal layer. When using physiological terms to describe this surface layer of consciousness, Yuasa states that the animal functions or the senses and the overt movements of the body are utilized to perceive the external world. A specific physiological example would be the peripheral nervous system which establishes a circuit between the body and the external world through the sensory nerves and the motor nerves.

The other layer of consciousness, the basal layer, is physiologically described as the vegetative function because it controls various internal organs that are governed by the autonomic nerves. Respiration, circulation, and excretion are several examples. These processes, says Yuasa, are actually unconscious actions because they operate independently of human will. In addition, these processes maintain a state of equilibrium in the operation of the internal organs and these processes also maintain the competing relationship that exists between the sympa-

thetic and the para-sympathetic nervous systems.

In consideration of this information, Yuasa establishes an "emotional-instinctive circuit" within the vegetative function that links the external world to the internal organs and in return the internal organs relay information to the cortex. Thus, emotional responses such as pain and pleasure from the external world can reach the internal organs. However, because the area of the cortex that handles internal organ information is extremely small compared to that which deals with the motor-sensory nerves, clear and distinct sensations from the internal organs are not possible. Rather, when compared to the sensations from our limbs and other external body parts, Yuasa describes our internal organ sensations as "generalized" and "vague."

Regarding this specific point, Yuasa claims that, in part, because internal sensation is vague, it is underestimated and investigated in a reverse order by Western thinkers. That is, Yuasa and the majority of Eastern thinkers consider internal sensations to be of primary importance because internal sensation precedes or serves as the basis for self awareness.<sup>21</sup>

---

<sup>21</sup>Yasuo Yuasa, "A Cultural Background for Traditional Japanese Gymnastic Philosophy, and a Theoretical Examination of this Philosophy," Presented at the Conference of the Philosophic Society for the Study of Sport, Tsukuba University, Japan: August 13-15, 1986, 2.

The essential difference that separates Eastern gymnastic philosophy from the Western concept of sports, in my judgment, lies in this point. The emphasis in training for modern Western competitive sports has fallen solely on the motor function of the body that is directly related to the external world and this emphasis is obvious in the wording of the Olympic motto: 'faster, longer and higher'.... Because of this single focus, the basal structure of the body is ignored, and the results are, for example, long distance runners who, in some cases, develop dilatation of the heart.<sup>22</sup>

Apparently, if Western sport educators emphasized internal sensation awareness, an altered or improved level of consciousness would be experienced. Since China was the first culture to utilize and perfect respiration techniques, it is only natural for China and her neighboring nations to continue to investigate and prioritize the internal sensations over the external.

In advancing this idea of prioritizing the basal functions, and in an attempt to clarify and re-explain double-layer consciousness, Yuasa also utilizes a psychological approach. He refers to his psychological approach as "self awareness from within." That is, Yuasa identifies kinesthesia and somesthesia as the two kinds of self awareness. Kinesthesia is related to the surface structure, and it is defined as the bodily sensation that accompanies motion. Because of this body sensation we are made aware of how our body is functioning with respect to the external environment. Somesthesia, on the other hand, is related

---

<sup>22</sup>Ibid., 29.



to the basal structure because it is the visceral sensation that tells us about our internal organs. Together kinesthesia and somesthesia provide self awareness for the whole body both internally as well as externally. However, the concept of "self awareness from within" begins to take on a highly significant meaning at this point. Consider the following explanation.

The issue which is central to Yuasa's theory and which continues to appear throughout his writings is his emphasis on the importance of the internal functions of the body. In this particular psychological approach he indicates that somesthesia and the emotional-instinctive circuit are important because they are inseparable and because somesthesia forms the region of ego-consciousness that is responsible for proper diaphragmatic breathing and muscle relaxation which is a means of controlling emotions, tensions and other functions. Such Eastern systems as: Chinese medicine which is based on body meridians; yoga; chi-kung and tai chi chuan are examples of Eastern gymnastic systems that are based on respiration techniques which contribute to one's self awareness.

The Western Influence. If there are aspects of Yuasa's theory that appear somewhat familiar it is because he has drawn heavily upon the works of Maurice Merleau-Ponty, Henry Bergson and Earnest Mach, just to name a few. Specifically, Merleau-Ponty and Bergson are particu-

larly interesting because they are two renowned Western philosophers who have established the presence of a third system lurking between the mind and body which mediates them.<sup>23</sup> Experimental research with Eastern medical techniques, based on body meridians with the flow of ki energy through such meridians, provides positive evidence for Merleau-Ponty and Bergson's theories which, by the way, continue to be advanced by Yuasa.<sup>24</sup>

In essence, Yuasa has utilized a psychological and physiological approach to identify the relationship shared between mind and body in sport situations. The most noteworthy aspects of his theory emphasize the powerful effect that meditation and respiration training have on humans. The perfection of specific meditation and respiration techniques is accomplished through the habits which are learned in Eastern gymnastic systems. These meditation and respiration techniques even have some similarities to Nideffer's attentional focus techniques that were mentioned in the last chapter. Until recently, respiration and meditation training have been largely ignored by Western authorities. Fortunately, researchers such as Nideffer and Yuasa are creating a new interest in this psychophysical or mind-body interaction process.

---

<sup>23</sup>Yasuo Yuasa, Contemporary Science and an Eastern Mind-Body Theory, trans. Shigenori Nagatomo and David E. Shaner (soon to be published), 3, 36.

<sup>24</sup>Ibid., 36-49.

Rene Descartes. Why have Western thinkers pursued mind and body research as two separate entities? Between 1640 and 1650 Descartes published his Meditations on First Philosophy, Passions of the Soul, and several other works. In spite of the controversies his writings initiated, Descartes' distinct separation of mind from body became a fairly common approach for Western researchers in the areas of science and philosophy. Consequently, over the past three hundred years many Westerners have continued to investigate the mind utilizing approaches that only involved quality or states of consciousness, and physical objects (such as the human body) were primarily investigated in realms that only involved the essential characteristics of matter. Fortunately, this old Cartesian approach is no longer a dominant investigation technique among today's researchers. The psycho-physical interaction or "correlation" of mind and body, which has always been popular in Eastern cultures, is now starting to be recognized throughout the world.

### Conclusion

The facts about competitive school sports that make them contributors to moral development has been established in this chapter. To begin with, a participant must first be a free agent in that he or she freely decides to enter into sports and that he or she continues to make independent judgments based on internal motivation that

is, in part, learned from the coach. Furthermore, this knowledge is most likely to be transferable to every day situations because the coach, as a role model, provides the students with a controlled sport environment that includes a variety of intervention techniques and rational discussions based on moral dilemmas.

The biological, psychological, sociological and philosophical conditions that promote cognitive and moral development within the realm of competitive school sports are collectively referred to as the good practice session. A typical good practice session will consist of positive consequences that will contribute to the athlete's moral development.

That is, the positive consequences of sport participation which result from a good sport practice session involves: matching the athlete's skill to the appropriate sport activity; monitoring the athlete in how he or she responds to the demands of the sport activity; and making the athlete aware of his or her psycho-physical feelings.

Good psycho-physical feelings are extremely important because they purify the emotions; renew the spirit; diminish the perception of threat and increase the desire to participate in the sport activity. Furthermore, because an athlete's desire to participate in sports is increased, he or she will develop good habits by repeatedly performing the activity properly.

Good habits (which should be introduced during one's early childhood) are extremely significant because humans (as Aristotle and Aquinas point out) need a firm foundation of good habits in order to act creatively and spontaneously. To use other words which have been paraphrased from Aquinas, the ability to advance beyond the mere repetition of a rote action is a pure experience which proceeds from the soul's power to reach and become unified with the higher Source.

This striving to become unified with the higher Source is what Maslow refers to as self-actualization. Yuasa calls it "self awareness from within." Regardless of the term used to describe this process, meditation training is the way to cultivate it.

In the most simplest terms, meditation purifies the emotions and eliminates all self-interest. Because there is nothing to gain and nothing to lose one transcends to a higher state of realization in which fair decisions and right actions become a way of life.

As will be pointed out in the next few chapters, other activities (which involve strict discipline and respiration training) can also be used to purify the emotions and eliminate self-interest.

## CHAPTER V

### A THEORY OF HOW COMPETITIVE SCHOOL SPORTS CONTRIBUTE TO MORAL DEVELOPMENT STAGE BY STAGE

#### The Versatile Educator

Primarily in the past there have been circumstances in which the major educational role of the school coach was limited to teaching young athletes how to win sport contests. In other instances, probably more characteristic of today, the school coach has greater responsibilities other than just coaching and teaching sports. These new responsibilities entail expertise in at least two or more subject areas. In this second example, classroom teaching abilities are of comparable importance to or may even have priority over winning sport contests. Hence, a versatile classroom teacher who is skilled at coaching has replaced the former school coach, or, to use a different phrase, today's school coaches are versatile and expert in several content areas other than sports. Unfortunately, the majority of educators, in spite of being well qualified in various content areas, are still unfamiliar with or not skilled in the classroom use of Kohlberg's work. This project, however, will help to amend this educational flaw; for now it is reasonable to embrace the idea that the most likely

person to introduce Kohlberg's work into the school sport setting is the versatile educator. In this particular project, the versatile educator, in addition to being an expert with Kohlberg's work, and in addition to being capable of reasoning at stages above that of the students, is highly skilled at coaching and teaching several content areas, and two of these content areas involve sports and meditation.

Since the versatile educator will be the primary agent responsible for initiating and maintaining moral development within the school sport environment, he or she will determine the ultimate success or failure of the program. Moral development, unfortunately, has just not been all that well integrated into physical education, sports or any other content area in many school curriculums. However, in this particular project, the role of the moral educator is clear. That is, the basic role of the versatile educator includes the evaluation and manipulation of the sport environment, and the participants, so as to emphasize the athletes' positive consequences that will contribute to his or her developmental processes.<sup>1</sup> In order to accomplish this role, the versatile educator, as was already mentioned, must be highly skilled at coaching sports and be an expert in the use of Kohlberg's work.

---

<sup>1</sup>The term "developmental processes" is a reference to the biological, psychological, sociological and philosophical conditions necessary for moral development.

The most relevant aspects of Kohlberg's theory which will be discussed in this project includes evaluation, intervention, disequibration and stimulation.

If the reader will recall, in Chapter III, the methods of social influence were previously discussed. These methods were shown to consist of imitation, identification, persuasion and play. Most importantly, these methods were found to have a profound influence upon a child during his or her early years. Also, throughout Chapters III and IV the effects of competitive sports on young children were documented. The conclusion from all of this information has been that a successful moral educator, be it a parent, family member, or one such as the versatile educator, must engage students from an early age in doing such things as: playing sports well, viewing and imitating the behavior of good role models and discussing and thinking about the facts that involve right actions.

At this particular point in this project it may be interesting to note that winning sport contests has never been associated with moral development. In fact, three specific researchers, McPherson, Scanlon and Martins, as noted in Chapter III, have made important comments on this very issue. A summary of their research points to the fact that young children should perceive success during their early years of sport experience. The per-



ception of success, or positive experiences, could at some times involve the winning of sport contests. However, this author strongly believes that, success is most likely to be perceived in a sport setting that is highly adaptable, such as a good practice session. Furthermore, this author also believes that success is less likely to be perceived when stress and social pressure are maximized, such as during a sport contest.

Arnold touches upon this very point when he outlines several important responsibilities of the moral educator. Arnold says,

It is important, therefore, that teachers practice what they do with skill and commitment as well as with knowledge and understanding. Accomplishing this means combating in a deliberate and planned way the Lombardian view that winning is the only thing that matters, and replacing this view with a clear conception of what constitutes "the good contest."<sup>2</sup>

Consequently, as is well pointed out by Arnold, the moral educator or versatile educator, must be skilled and dedicated. This skill and commitment involves both physical as well as internal talents. In addition, Arnold and many other fine thinkers (especially in school sports that involve young children) do not emphasize winning. Rather, the significance of sport is now recognized as a means of promoting "the good." Arnold just happens to place his emphasis on the contest. This author agrees

---

<sup>2</sup>Peter J. Arnold, "Moral Aspects of an Education in Movement," 19.

with Arnold to a certain point in that the sport contest can promote some level of the good. Specifically, sport contests are extremely useful for evaluating the right actions performed by mature athletes while under stress. However, a basic premise of this project has been that fairness or justice is best learned by young athletes, in certain kinds of sport practice sessions.

In summary, the duties of the versatile educator already discussed emphasize teaching that will stimulate the developmental processes contributing to one's moral development. Winning sport contests, unfortunately, will not be part of this emphasis. Success, however, that can be experienced in practice sessions or as a consequence of practice sessions will be strongly emphasized.

#### The School Sport Environment

The school sport environment consists of the physical surroundings and the participants. It includes the athletes; possibly a few spectators; possibly a few individuals who are skilled at officiating; sport equipment; an appropriate area, such as a court or field to practice sports; a separate area for group discussions and group interactions; and the versatile educator. To simplify matters the school sport environment will now be referred to as "The Environment."

The environment is to be controlled by the versatile educator. By constantly evaluating and manipulating the

participants, as well as the physical surroundings, the versatile educator can create and emphasize positive sport experiences.

Although sport contests are a significant aspect of competitive school sports, young children should not be allowed to participate in them when there is an over-emphasis on winning. If young children do participate in such contests and if they do not win, they are likely to perceive the self as a failure. Success is extremely important for young children. Early sport experiences must be positive so as to promote self-esteem, autonomy and moral development. In some instances adults who coach young children take the enjoyment out of sports by enforcing goals that are unrealistic for children. For example, when a coach accentuates one's errors, is highly critical, promotes hostility and unsafe actions, insists on playing the more talented athletes while leaving the less skillful to sit on the bench throughout the season; and when a coach plays athletes in spite of their injuries, an over-emphasis on winning is indicated and the developmental aspects are being ignored. Since the promotion of positive experiences and consequences are not always possible within sport contests, another sport environment must be made available.

The ideal environment that does not overemphasize winning and that can be controlled so as to accentuate

the developmental processes which enable sports to contribute to moral development is the good sport practice sessions. However, before an emphasis on the developmental processes is possible one must better understand what makes up the good sport environment.

### The Good Sport Environment

There are two major qualities which make up the good sport environment. That would be the positive experiences and consequences of sport participation (as described by Martins) which is used in conjunction with the moral development teaching methods advocated by Kohlberg. A versatile educator can learn about and become proficient with Kohlberg's work by receiving the appropriate training at Kohlberg's Center for Moral Education, Harvard University, in Cambridge, Massachusetts. At this point, however, a review of Martins' work and Kohlberg's moral development teaching methods would be helpful.

Martins' Work. A very significant aspect of this project is the perceived consequences of sport participation. As introduced by Martins, the term consequences refers to the various psychological, sociological and physiological effects that come from participation in competitive sports. Martins has indicated that the consequences of sport participation may be self-imposed, acquired from others, tangible or intangible and they may be perceived as rewards or punishments. Also, according to

Martins, success is normally perceived as a positive consequence and failure as a negative consequence. When applied in this manner, the term consequences is extremely important to this project because it is a specific reference to an individual's perceptions about the environment. In other words, when Martins advanced the inverted U hypothesis he established a link between the athlete's perceptions of the sport environment to the athlete's individual differences, thereby making it possible for this author to apply the athlete's perceptions to moral development because one's actions are directly related to one's reasoning skills and one's reasoning skills are in turn influenced by individual differences or an individual's perceptions of the environment.

This is why one individual is more acutely aware of some stimuli while another individual, in the very same environment, lacks or fails to attend to the appropriate stimuli, or worse yet, acts immorally. Consequently, immoral actions, such as intentionally injuring an opponent, may be caused by a combination of poor reasoning skills coupled with the physiological symptoms of stress or nervousness brought on by an individual's perceptions of the environment.

For example, imagine two teams of athletes playing basketball. Now in spite of being in the same sport environment at the same time, these athletes will experience

different perceptions ranging from high to low levels of anxiety state reaction. These perceptions will ultimately become consequences which will be positive or negative. However, because of individual differences, a high, moderate, or low level of perceived stress may or may not elicit the appropriate reaction. Hence, it is up to the versatile educator to monitor the athletes and the environment so as to create the experiences that will promote moral development. This will be a sensitive and difficult task to accomplish that will consist of questioning students about their innermost feelings, observing their behavior, mutually agreeing upon strengths and weaknesses, discussing ways to take advantage of one's strengths and discussing how to minimize or overcome one's weaknesses.

Kohlberg's Work. Several basic aspects of Kohlberg's work will be discussed. These aspects consist of evaluation; intervention; discussion groups and dilemmas; and disequibration and stimulation.

Evaluation. The accurate assessment of one's moral stages can be accomplished by receiving the appropriate training from Kohlberg and his associates. Among other things, Kohlberg has designed a standardized tool or format for interpreting and measuring responses that apply to his six stages of moral development.

Intervention. For this project, cognitive intervention is a reference to well planned techniques that

cause cognitive restructuring which leads to enhancement of reasoning and action. This is done through the introduction of new experiences, interacting with others and self-questioning or self-exploration. Cognitive intervention is not one of Kohlberg's terms but, as you will soon see, it is very much a part of his work. Discussions, verbal cues, attentional techniques, hypnosis, imagery, recall, mental rehearsal and meditation on breathing are just a few examples of interventions that can enhance sport performance. For Kohlberg, dilemmas and follow-up discussions have been the most successful types of interventions.

Discussion Groups and Dilemmas. The discussion group is an extremely significant part of the program because it provides time for important interactions that bring out an individual's expressions of moral thoughts which are vital for moral development. For example, after the versatile educator evaluates the students and organizes discussion groups based on reasoning ability, he or she (the educator) will next introduce hypothetical dilemmas in order to stimulate the discovery of higher stage reasoning. Hypothetical dilemmas are extremely useful for this purpose.

An important fact regarding dilemmas is that they are a means of creating disequilibrium or cognitive conflict, which, in turn, stimulates higher levels of

reasoning. Kohlberg was not the first to create or to recognize the importance of dilemmas and cognitive conflict as a means of bringing out an individual's expressions of moral thoughts. However, Kohlberg was the first to expand upon Piaget's use of hypothetical stories and Kohlberg was the first to design a standardized evaluation tool for interpreting and scoring responses to dilemmas that fit into his six stages of moral development.

There are nine basic dilemmas which are hypothetical and which have been created by Kohlberg over the years. The issues that he deals with involve such things as: theft of a medicine to prevent the death of a loved one, obedience to an unjust authority figure, mercy-killing to prevent prolonged and excruciating pain, lying to an authority figure, stealing from an institution and stealing from an acquaintance, and sacrificing one's life to save many lives. There are other sources for dilemmas other than Kohlberg, and a well-trained researcher can even write his or her own from current events. However, since Kohlberg's work is based on Piaget's, and since Kohlberg has thirty years of experience in this area, his work is truly classical. For example, a very interesting dilemma that Kohlberg has made popular over the years is the following story about Heinz.

In Europe, a woman was near death from a special kind of cancer. There was one drug that the doctors thought might save her. It was a form of radium that a druggist in the same town had recently discovered. The drug



was expensive to make, but the druggist was charging ten times what the drug cost him to make. He paid \$400 for the radium and charged \$4,000 for a small dose of the drug. The sick woman's husband, Heinz, went to everyone he knew to borrow the money and tried every legal means, but he could only get together about \$2,000, which is half of what it cost. He told the druggist that his wife was dying, and asked him to sell it cheaper or let him pay later. But the druggist said, "No, I discovered the drug and I'm going to make money from it." So, having tried every legal means, Heinz gets desperate and considers breaking into the man's store to steal the drug for his wife.<sup>3</sup>

After hearing dilemmas such as this the students are asked to explain the appropriateness of the behavior and to answer a variety of follow-up questions. Standardized techniques are then used to score the responses.

These kinds of hypothetical stories are both interesting and extremely useful but, in spite of Kohlberg's success with these kinds of dilemmas, sport dilemmas may be more appropriate for this project. Provided that sport dilemmas involve appropriate issues of justice and are found to be interesting to the students, one could supplement Kohlberg's work with sport dilemmas. At least one researcher (and it was not Kohlberg) has already designed sport dilemmas for projects such as this one.<sup>4</sup> Other endorsements for sport dilemmas are as follows. Since the school athletes almost always encounter dilemmas during participation in sports, the potential for conflicting

---

<sup>3</sup>Lawrence Kohlberg, "Appendix B: The Nine Hypothetical Dilemmas," Essays on Moral Development. Volume II, 640.

<sup>4</sup>Robert Horricks, "Sportsmanship Moral Reasoning," The Physical Educator 37 (1980);208-212.

viewpoints, cognitive disequilibrium and identification with sport dilemmas is already present. Consequently, a participant's discussions and expressions about sport dilemmas are most likely to be from real experiences and not just from the imagination. In addition, since the students as young athletes already have sports as a common interest, attendance and enthusiastic participation are likely to be quite strong.

Disequilibration and Stimulation. A major premise

of Kohlberg is that the moral educator cannot tell a student how to reason at a higher stage. This is something which must be discovered by the self. Consequently, the most successful way to stimulate moral development is by the use of disequilibration or cognitive conflict. In other words, a state of curiosity is provoked and, in order to satisfy this curiosity, the student will make repeated cognitive attempts to solve the dilemma. This contradicts the popular and direct verbal educational approach of passing on information from the experienced to the inexperienced. In his own words, Kohlberg states the following.

In Piaget's theory, which I follow, the notion that logical and moral stages are interactional is united to the notion that they are forms of equilibrium, forms of integrating discrepancies or conflicts between the child's schemata of action and the actions of others. Opportunities to role take are opportunities to experience conflict or discrepancy between one's own actions and evaluations and the action and evaluation of others. To role take in a moral situation is to experience moral conflict; for example, the conflict of my wishes and claims and yours or yours and a third party's. The integration is provided

by the basic principles of justice of a stage. Social environment, then, stimulates development by providing opportunities for role taking or for experiences of sociomoral conflict that may be integrated by justice forms at or above the child's own level.<sup>5</sup>

What is notable about the cognitive conflict used by Kohlberg is that: it is an unsurpassed method for enhancing reasoning; it is historically quite old; and it has been used, in various ways, by some very famous individuals. For example, Socrates frequently used a type of cognitive conflict referred to as the Socratic Method or midwifery in which the student being questioned would give birth to the knowledge contained in germ in his or her own mind and the educator would act only as the obstetrician who would assist in bringing this new knowledge to light.

The following dialogue, as seen in Plato's Republic, is a fine example of Socrates' skill. Polemarchus, a young man, has just entered into a discussion with Socrates. They are looking for a definition for "doing the right thing" or justice. By using leading questions, Socrates proceeds to elicit information from Polemarchus.

"Then the good man, as it seems, will by this argument be a friend and the good-for-nothing man an enemy?"

"Yes."

"You order us to add something to what we said at first about the just. Then we said that it is just to do good to the friend and harm to the enemy, while now we are to say in addition that it is just

---

<sup>5</sup>Lawrence Kohlberg, "From Is to Ought," Essays on Moral Development. Volume I, 145.

to do good to the friend, if he is good, and harm to the enemy, if he is bad."

"Most certainly," he said. "Said in that way it would be fine in my opinion."

"Is it then," I said, "the part of a just man to injure any human being whatsoever?"

"Certainly," he said, "bad men and enemies ought to be injured."

"Do horses that have been injured become better or worse?"

"Worse."

"With respect to the virtue of dogs or to that of horses?"

"With respect to that of horses."

"And when dogs are injured do they become worse with respect to the virtue of dogs and not to that of horses?"

"Necessarily."

"Should we not assert the same of human beings, my comrade--that when they are injured, they become worse with respect to human virtue?"

"Most certainly."

"But isn't justice human virtue?"

"That's also necessary."

"Then, my friend, human beings who have been injured necessarily become more unjust."

"It seems so."

"Well, are musicians able to make men unmusical by music?"

"Impossible."

"Are men skilled in horsemanship able to make men incompetent riders by horsemanship?"

"That can't be."

"But are just men able to make others unjust by justice, of all things? Or, in sum, are good men able to make other men bad by virtue?"

"Impossible."

"For I suppose that cooling is not the work of heat, but of its opposite."

"Yes."

"Nor wetting the work of dryness but of its opposite."

"Certainly."

"Nor is injuring, in fact, the work of the good but of its opposite."

"It looks like it."

"And it's the just man who is good?"

"Certainly."

"Then it is not the work of the just man to harm either a friend or anyone else, Polemarchus, but of his opposite, the unjust man."

"In my opinion, Socrates," he said, "what you say is entirely true."

"Then if someone asserts that it's just to give what is owed to each man--and he understands by this that injury is owed to enemies by the just man and help to friends--the man who said it was not wise. For he wasn't telling the truth. For it has become apparent to us that it is never just to injure anyone."

"I agree," he said.<sup>6</sup>

Another famous individual, Jesus Christ, frequently used different types of cognitive conflict in the form of parables and other ingenious statements. Passages, such as the following one, can be found in the Bible that are examples of these religious ideals that Christ was passing on to others.

He went on to address a parable to the guests, noticing how they were trying to get the places of honor at the table:

"When you are invited by someone to a wedding party, do not sit in the place of honor in case some greater dignitary has been invited. Then the host might come and say to you, 'Make room for this man,' and you will have to proceed shamefacedly to the lowest place. What you should do when you have been invited is go and sit in the lowest place, so that when your host approaches you he will say, 'My friend, come up higher.' This will win you the esteem of your fellow guests. For everyone who exalts himself shall be humbled and he who humbles himself shall be exalted."<sup>7</sup>

When pressed to explain his words, Christ instead of giving a direct reply, usually urged the people into better ways of thinking with well phrased questions, statements or with other parables. In this particular situation,

---

<sup>6</sup>Plato, The Republic of Plato, trans. Allan Bloom (New York: Basic Books, 1968), I.335a-335e.

<sup>7</sup>Luke 14:7-11 (New American Bible).

the point that Christ was emphasizing was that humility and respect are virtues that will be recognized and rewarded.

Another highly creative thinker was Kigen Dogen one of Japan's greatest philosophers, monk, and founder of Japanese Soto Zen, a sect of Mahayana Buddhism. Dogen lived from 1200 to 1253, and he utilized a popular Eastern version of cognitive conflict called the koan. Basically, the koan is a brief story which points to a universal principle of truth. Religious leaders often gave their students a koan to solve. After a period of time, which could easily last several weeks, months or even longer, the student would solve the problem. If not, further hints in the form of carefully phrased questions or statements would be provided. Meditation was also incorporated into the solution phase of the koan. India, China, Japan and Korea are only a few of the Eastern nations that have a long recorded use of the koan. Even today it continues to be used by masters to stimulate thinking and to guide students to higher levels of reasoning. A more recent koan that is a fine example for those people who are unfamiliar with this type of cognitive puzzle is as follows.

Nan-in, a Japanese master during the Meiji era (1868-1912), received a university professor who came to inquire about Zen.

Nan-in served tea. He poured his visitor's cup full, and then kept on pouring.

The professor watched the overflow until he no longer could restrain himself. "It is overfull. No more will go in!"

"Like this cup," Nan-in said, "you are full of your own opinions and speculations. How can I show you Zen unless you first empty your cup?"<sup>8</sup>

In brief, in all of these instances of disequilibrium the same basic elements can be seen. They are as follows. An experienced educator creates (and controls) an environment appropriate for learning. Next, he or she stimulates student thinking by using dilemmas or dilemma-like stories. Cognitive conflict is caused by these dilemmas because difficult issues of justice are the topics being discussed. Finally, the resolution process is not accomplished immediately, it requires a considerable amount of deliberation. By asking the right questions the experienced educator is further able to stimulate individuals into different patterns of thinking. Eventually, these different patterns of thinking lead to self-questioning and to moral development.

The versatile educator then is the primary agent responsible for initiating and maintaining moral development within the school sport environment. The school sport environment and the good practice session are synonymous terms in that they both promote the experiences and consequences described by Martins. The sensitive task of monitoring the moral development of the athletes in a stage by stage fashion involves tapping into their innermost

---

<sup>8</sup>Zen Flesh, Zen Bones, trans. Paul Reps and Nyogen Senzaki (London: Rider and Company, 1939; Garden City, New York: Anchor Books Doubleday and Company, 1981), 5.

feelings. Kohlberg's use of evaluation, intervention, discussion groups, dilemmas, disequibration and stimulation will enable the versatile educator to accomplish this sensitive task.

### Meditation

Besides these revised works of Martins and Kohlberg, there is still one other learning tool that can be used to supplement the moral development process. That is meditation. Meditation will be used to supplement moral development because inseparable characteristics exist from the beginning to end of both developmental processes. That is, both meditation and moral development consist in a stage progression of development and both culminate in a universal core of rational decision making which is based on love. Furthermore, spiritual development is also part of the moral and meditation developmental processes. Hence, within the context of this project, it is impossible to analyze sports and moral development without discovering relationships to meditation and spiritual development.

Throughout the rest of this chapter and throughout the next chapter information will be presented so as to justify these statements and thereby prove that meditation and spiritual development complement each other and belong within the prescribed context of this project.



First, let us begin by applying meditation and competitive school sports to the stages and levels of Kohlberg's work. This will enable the reader to identify exactly how meditation and competitive school sports will be utilized.

Stages and Levels of Meditation and Moral Development  
in a Competitive School Sports Program

Stage 1: Heteronomous Morality

The child, around the age of six, has an egocentric concept of the world. He or she does not consider the interests of others and is not capable of relating to two points of view. The reasons for complying with rules or doing right actions are to avoid punishment and to obey the superior power of authority figures. Consequently, this stage has also been referred to as "The Stage of Punishment and Obedience."

For this first stage, as well as the following stages, well organized group play, as compared to individual play, will contribute to the student's moral development. This is so because the social interactions that occur in well organized group play are more likely to provide multiple opportunities for disequilibrium as well as evaluation, intervention and stimulation. However, in this first stage, the social interactions that occur in well organized group play are only possible when the versatile educator has made the young students appropriately

aware of authority figures, other children in the group and rules.

Social awareness at this stage is still primarily egocentric, and a highly competitive atmosphere will not expedite the socialization process. On the contrary, competitive sports at an early age could actually cause problems because it is the degree of success or failure which enables the student to develop. That is, experiences of failure will negatively affect children by lowering motivation. The emphasis should be on fun and learning the basics, such as, basic motor skills and how to interact with others by following the instructions and rules of the versatile educator.

Since actions are judged in terms of physical consequences rather than in terms of psychological interests of others, the versatile educator should not be concerned with detailed explanations about principles and fairness. Rather, during this stage, the versatile educator will be more productive by concentrating on being a good role model. He or she should display behavior that is worthy of imitation and he or she should be consistent and realistic in terms of rewards and punishment. In this way, the versatile educator is much more likely to urge students away from egocentrism and into the next stage.

Stage 2: The Stage of Individual Instrumental Purpose  
and Exchange

The individual, who is often a child, now realizes that there are people other than himself or herself in the world and that other individuals can have different, but equally valid, viewpoints. Thus, what is considered right is that which serves one's own or another's needs in terms of a concrete exchange. The primary goal for each person at this stage is to pursue his or her own interests, that is, to maximize satisfaction of one's needs and desires while minimizing negative consequences to the self. Because the Stage 2 reasoner is aware that other viewpoints exist, and because he or she assumes that others are also operating on the premise of making a mutually beneficial exchange, this stage of reasoning is sometimes referred to as a "fair deal" or "marketplace morality." One of the biggest limitations of this stage (which is also due to the assumption that all of the involved parties are operating under the premise of reciprocal exchange) is the inability to establish priorities and to settle conflicting claims.

In Stage 1 the versatile educator was primarily concerned with individuals who were egocentric. Now the versatile educator must add to his or her teaching repertoire. He or she must appeal to students who have developed the idea that there is a beneficial exchange for all. Since the students are in the social process of learning

to like and dislike certain sport activities by evaluating themselves as well as the actions of others, these first interactions must be positive and success must be perceived. The fun and excitement that comes from participating in a well organized sport activity is the most concrete and obvious form of success that a Stage 2 reasoner can understand. By learning good habits such as how to obey rules, and how to move freely, safely and efficiently, a child (or individual) can experience the enjoyment of sport activities. The sharing of fun, then, is the primary concept which will be mutually shared by the Stage 2 reasoners, and it is the most significant attraction that the versatile educator will use to cajole and manipulate the students into the next stage.

#### The Persuasive Discussion Group and Meditation During the Preconventional Level

Kohlberg's first level of moral development consists of Stage 1 and Stage 2. Two important learning tools that have not been adequately discussed and yet which are to be introduced during the preconventional level are: persuasive discussion groups and meditation. These two learning tools are significant because it is during the persuasive discussion group that disequilibrium is initiated and it is due to the follow-up meditation (plus time, practice and experience) that disequilibrium will become or begin to become resolved.

During the preconventional level, and all other levels, it should be remembered that the activities done during the persuasive discussion groups and the follow-up meditation training are designed to work in concert with one another. Also, the discussion groups ideally have twelve students per group and each student is only one stage above or one stage below the group norm. Consider the following example.

A persuasive discussion group of Stage 2 reasoners would have four Stage 1 reasoners, four Stage 3 reasoners and at least four individuals who would be functioning at Stage 2. Thus, each stage is about equal in terms of the number of students. Again, this is the ideal and variations will rarely interfere significantly with educational processes.

Also, it should be remembered that individuals functioning at the preconventional level will be especially receptive to sports and physical activities that involve rules which are easily understood and vigorous motor movements which are of low difficulty level.

During this preconventional level the versatile educator will help the students to develop autonomy by controlling the intensity and duration of the action or by manipulating the sport environment so that, as much as possible, positive experiences will be perceived. Success at an early age is vital for the continued and

proficient participation in competitive sport activities. Also, after the versatile educator has manipulated the sport environment and guided the students through the physical activity phase; he or she will immediately introduce the persuasive discussion. Basically the persuasive discussion consists of the versatile educator pointing out the positive psycho-physical feelings that are a consequence of vigorous physical activity. Also, the persuasive discussion involves the introduction of dilemmas, disequilibrium, activities and meditation. In other words, vigorous physical activity will always precede the discussion and meditation will always be performed after the discussion. In this way, during meditation, the mind will have the previous events of the sports activity and the discussion to ponder.

Because there are two basic kinds of meditation (discursive and objectless) this latter statement will soon seem contradictory. In order to reach the advanced phase of objectless meditation one must advance through the less basic phase of discursive meditation. In other words, one must gradually develop the ability to "think of nothing!" Detailed explanations will be forthcoming. In addition, another concept which may seem controversial is the teaching of meditation to preconventional students. Critics will claim that immature students will have difficulty grasping the significance of meditation. However,

this too will be explained shortly.

### Stage 3: Interpersonally Normative Morality

During this stage significant progress is made by the maturing individual in that the ability to take the role or perspective of another is acquired. For reasons which are soon to be apparent, this stage is often compared to a literal translation of the Golden Rule ethic as seen in the Bible. "Do to others what you would have them do to you."<sup>9</sup> In spite of the fact that the individual has acquired the basic ability to take the perspective of another, there are still limiting factors. Specifically, two major limitations should be noted.

First, society as a whole is not recognized. Instead, only a small group of society is considered important and worthy of identification and imitation. For example, one's immediate family, classroom teachers and peers are usually part of this small group. Hence, doing good actions is largely determined by these other persons. Also, because the individual at Stage 3 expects that treatment will be mutually shared, he or she is particularly interested in being prosocial and conforming with his or her identity group. Thus, sharing and trust become important to the Stage 3 reasoner. He or she has now discovered that a better solution to moral conflict is

---

<sup>9</sup>Luke 6:31 (New American Bible).

a group rule that will provide a fairer resolution to the problem. Again, this type of rule is only applicable to those who are considered significant to the reasoner.

The second major limitation of the Stage 3 reasoner is twofold in that there is a lack of awareness regarding the differences between acts and intentions. In addition, because the approval of those significant others is so extremely important to the reasoner, an action, even if it is deviant, may still be considered moral. The following example will help to clarify these statements in relationship to competitive school sports.

Two teams of young athletes are playing soccer. One team wears blue jerseys and the other team wears green jerseys. Suddenly, Ann, a member on the blue team, trips a member on the green team. Susan, the victim, is totally surprised and upset by the sudden attack because she is away from the fast action of the ball and because the officials have not seen it. Fortunately, Susan is not physically injured but she remains puzzled and is deciding what action to take. When the officials aren't looking Susan could easily retaliate or she could refrain from taking any immediate action and consult with teammates, consult with peers and with the versatile educator. Susan decides for the latter.

Oddly enough, Ann (the player in the blue jersey who initiated this particular tripping incident) believes



that she has acted fairly. Ann believes this because she had possession of the ball earlier in the game but she lost the ball and a point was scored when she was legally tackled by Susan. Ann, unfortunately, has convinced herself that both Susan and the officials were in error regarding the legal tackle. That is, Ann (a relatively inexperienced player) thinks that Susan's tackle was illegal. Thus, without seeking advice Ann (who is functioning at Stage 3) made the decision to return equal treatment to Susan. In other words, this is a clear use of the Golden Rule ethic but it is being expressed in a negative manner.

If the versatile educator properly educates the young athletes regarding rules and right actions, and if the versatile educator maintains a close rapport with the players (especially during times of stress) the difference between such actions as safe tackling and dangerous tripping will be recognized and instead of promoting negative actions, superordinate actions and mutual respect will be fostered.

By superordinate actions (in relationship to competitive school sports) this author is referring to extraordinary acts that one is not required to do, because to do so would necessarily entail risks or losses to the self.<sup>10</sup> To be more specific, behavior which consists

---

<sup>10</sup> Fraleigh, Right Actions in Sport, 126.

of self-sacrifice, mercy or benevolence shall be known as superordinate. A versatile educator can encourage young athletes to do superordinate actions through role models who display trust, respect and sharing. For instance, Fraleigh provides some fine examples of superordinate actions. He describes a coach who applauds an opponent's spectacular defensive play. Fraleigh describes another coach who recognizes a good official by shouting "fair call." Even though the official's decision is against the coach's team, the coach still shouts "fair call." One last example involves athletes (such as track and field athletes) who share new techniques and innovations with one another (as well as with opponents) during practice sessions and during warm-ups before contests.<sup>11</sup>

The concept of respect (in relationship to competitive school sports) is a reference to the courtesy that provides enjoyment and equal opportunity for all participating athletes. For example, in instances of injury or equipment problems, opponents have been known to go beyond the mere offering of condolences and actually share equipment or personnel. To help opposing players by loaning them a trainer, physician or equipment is an example of mutual respect that will deemphasize winning and reemphasize the enjoyment associated with sport participation. The Stage 3 reasoner should not have to be reminded that sport

---

<sup>11</sup>Ibid., 126-130.

participation is supposed to be fun. Although the Stage 3 reasoner should be reminded that the most basic way of experiencing the joy of sports is through a pleasant social environment. Hence, an appropriate social environment must consist of people who provide courteous treatment to others. For instance, a team that has run a particular cross country course in previous meets can use a mini bus and accompany opponents who are unfamiliar with the course and show them the geographical details prior to the race. Or, in archery and various kinds of target shooting, and during golf and tennis, there are times when the opponent is preparing to aim or swing and the custom of silence is observed. By acting courteously to others in these types of situations one is promoting the internal good that exists within us and among us.

The silence that is maintained during the golf, tennis and target sports may be more appropriate than we are aware of in terms of promoting moral development because it provides the participant with a neutrality or a sort of detachment from the possible outcome of the sport activity. More will be said about detachment in the remaining pages of this project.

Unfortunately, because Stage 3 reasoners characteristically perform actions in accordance with the Golden Rule ethic and because they are still heavily dependent upon imitation as a mode of learning, they do not have

the ability to recognize the difference between acts and intentions. Consequently, they are highly likely to repeat actions and behavior that they have experienced. In order to prevent the repetition of undesirable behavior and if an athlete is uncertain about the difference between intentions and actions, a group discussion is necessary.

In situations such as the soccer tripping incident, the group discussion will help the Stage 3 individual to realize that negative consequences result from certain (deviant) actions. Eventually, discussions among the group members would also help the Stage 3 individual to further understand that there are other laws based on internalized principles (which are more important than the small group laws established among Stage 3 reasoners) that are applicable to all of society all of the time.

Since internalized principles are not all that well understood by the Stage 3 reasoner, the discussion group and the versatile educator had best leave the maturing individual with the idea that society's laws are more significant than rules approved by a small group and that forgiveness, consultations and group discussions are more important than retaliation when it comes to analyzing the intent of one's actions.

At this point a summary of Stage 3 would be helpful. For the very first time a major advance in reasoning skills is now displayed. Role-taking is the term frequently

used by Kohlberg to describe this newly acquired ability of being able to take another's perspective. Basically, this involves treating others in the manner that they themselves are treated. Superordinate actions and respect may be mutually shared however, since the Stage 3 reasoner possesses little experience in the way of differentiating between good and bad actions, retaliation and revenge can also be utilized as reciprocal treatment, and the agent will be unaware of the immorality of the act. So, in order to differentiate between acts and intentions, and in order to differentiate between the laws which apply to all of society and the less significant rules of the Stage 3 reasoners, which are only applicable to specific persons and situations, the versatile educator must emphasize the importance of superordinate actions and respect as well as sharing, forgiveness, consultations and group discussions.

#### Stage 4: Social System Morality

There are two unique phases which are characteristic of the Stage 4 reasoner. During the first phase social and legal systems are heavily depended upon. In the latter phase of Stage 4 the reasoner matures and utilizes systems of morality, religion or one's conscience.

As for the first phase, the individual has moved beyond the small group identification phase (which was characteristic of Stage 3) and can now recognize society

as a whole. Furthermore, he or she considers the self to be a necessary part of this large and well established social order. This belief has primarily come about because of repeated attempts to resolve conflicts. Solutions to conflicts were a major problem for the Stage 3 reasoner, even between those who would do good roles. Because of this urge to solve conflicts and because of the recognized need to eliminate favoritism to particular groups, the Stage 4 reasoner, at first, places great emphasis on rules. He or she follows them closely and always looks for a rule that can resolve a conflict. Thus, the adherence to and interpretation of rules are followed very strictly during the beginning phase of Stage 4 reasoning.

In regard to the second phase of Stage 4 reasoning, eventually, he or she comes to realize that a strict adherence to rules also has its problems and that in spite of legalistic interpretations being closely followed, injustice still exists. When this happens he or she begins to look beyond the law for underlying principles of justice.

For example, in relationship to competitive school sports, the beginning Stage 4 reasoner will be very sensitive when it comes to obeying the rules of the game, and he or she will avoid intentional cheating. He or she feels that it is a matter of self-respect and that it is a matter of maintaining social order. For instance, in football, offensive holding is illegal, in golf it is a one stroke

penalty to move or improve the location of one's golf ball after it has been hit, and in basketball it is a foul to impede the movements of a player who is in the act of shooting the ball. Thousands of such rules exist in sports, and for the most part such rules are easily interpreted and obeyed. However, when dealing with school age athletes who are in the process of learning the game, unintentional rule violations are almost certainly committed. For example, an overzealous and rather clumsy basketball player slips on a wet spot on the basketball court and slams into an opponent who is in the midst of shooting. Now according to the rules this action is a foul which must be penalized. However, there are no injuries except for the pride of the clumsy basketball player who has just humiliated himself in front of the other athletes and in front of hundreds of spectators. Furthermore, since this action does not fit the category of cheating and because it is not the type of intentional foul that the rule is designed to uphold, some individuals may question the official's decision. Furthermore, for argument's sake, let's say that this foul has a negligible effect on the final outcome of the contest. Must a strict interpretation of the rule be applied here? The beginning Stage 4 reasoner would argue in favor of a strict interpretation of the rule in order to maintain the social order of the game and in order to maintain the self-respect and obligations of the officials and players. On

the other hand, the advanced Stage 4 reasoner would question the guiding principle behind the rule and argue that laws should be based on moral law, or in this specific situation, the moral intent of the actor.

During Stage 4 development the versatile educator would be most successful by concentrating on teaching young athletes what the criteria are for success. This is one particular area that is characteristically confusing to youth because of the frequent overemphasis on winning and because of the misuse of young athletes in sport contests. All too often young athletes are made to believe that winning sport contests and success are inseparable terms. The versatile educator can eliminate these misunderstandings by properly teaching good habits and by discussing the concept of success in relationship to an individual's and a group's quality of performance. Good habits, which in part consist in obeying the rules of the game but which also consist in one's intent, advance preparations and applications to areas of life other than sports, can reflect on an individual's and a group's desire for excellence. Such internal desires, as the versatile educator will point out, take success out of the realm of external measurements and place it internally within one's own conscience.

In brief, moral judgments can be said to be made in two phases of Stage 4 reasoning. In the first phase, reasoning involves legal and social institutions or systems.



In the latter phase of Stage 4 reasoning the systems become moral and religious systems of belief. Through the versatile educator, young athletes learn to exercise good habits and they learn to strive towards an excellence or awareness, which applies to areas of life other than sports. In turn, this awareness helps the Stage 4 reasoner to develop the proper perspective about the external rewards of winning sport contests and the positive, intrinsic feelings which are consequences of good sport participation.

#### The Persuasive Discussion Group and Meditation During the Conventional Level

Stage 3 and Stage 4 mark the limits of Kohlberg's conventional level. Generally speaking, up to this time the external motivation to participate in competitive school sports was initiated from such external sources as family, peers and educators. On the intrinsic side, this author has discovered that the social evaluation process of comparing the self to others, the need to be competent, and the need for self-actualization have been the best explanations for internal motivation because they are most applicable to sports, cognitive, moral, meditation, and spiritual development. In other words, a conventional level reasoner is motivated by both extrinsic rule oriented aspects as well as by intrinsic aspects. In addition, imitation, identification, play, persuasive group discussions and follow-up meditation have been and will continue to be the primary

methods of instruction. The sport activities, up to this point, have also been extremely well organized, That is, much structure has been provided in terms of rules, officials and individuals working together as a team. There has been very little opportunity for misinterpretation of one's responsibilities. Likewise, the versatile educator's actions have been such that he or she will have helped the student to develop autonomy by manipulating and controlling the sport environment so as to provide positive or successful experiences.

As regards the amount of success perceived by the conventional level reasoners, there will be an important difference between the conventional level and the pre-conventional level on this point. Negative experiences or failures are, as much as possible, eliminated in the pre-conventional level. On the contrary, during the conventional level, in an attempt to urge that older student towards autonomy there will be times when the versatile educator will intentionally cause a student to experience failure. This manipulating, balancing and controlling of the sport environment by the versatile educator will enable the conventional level reasoner to cultivate a personality which will advance from "self-centered awareness" to "society-centered awareness."

So in essence these negative experiences are used as a learning tool and, since role-taking has been developed

by the conventional level reasoner, role-taking activities (which accentuate negative or positive experiences) can now be acted out. For example, immediately after the vigorous physical activities of a contest or a good practice session, the persuasive discussions begin. During this discussion time the versatile educator and athletes act out and discuss the real (and potential) dilemmas of the athletic experience. Probably the most important point that the versatile educator should elicit from the athletes at this level of development is that the criteria for positive actions or success are a personal concept that is not always synonymous with winning a contest.

Throughout this level the versatile educator will be most successful when he or she uses arguments that are characteristic of conventional level reasoning. Therefore, dilemmas and other persuasive discussion group activities should consist of quasi extrinsic-intrinsic rule oriented reasoning which contain rules that "lead" one towards autonomy. For example, the following issues would be appropriate for conventional level reasoning: superordinate acts which involve respect, sharing, and forgiveness; consulting with others during times of uncertainty; individual performance in relationship to group performance; obeying rules and understanding moral principles behind the rules; advance preparations, such as practicing the biomechanical principles of body posture that help to refine good habits. Con-

sequently, when these types of moral issues are utilized during conventional level group discussions the participants are stimulated to higher levels of thinking. They develop the ability to view success and tangible rewards as two separate concepts. They eventually develop the ability to determine success solely on the basis of conscience examination and self-reflection. Also, these types of issues help the participants to realize that proper use of a "failure" is actually a step towards improving an area of weakness.

In the preconventional level meditation immediately follows the discussion so that the mind can easily recall and ponder the important issues. Basically, this eliminates any gap in time and the issues remain vivid. However, during the conventional level this will begin to be changed. That is, the element of time will become a problem in that deeper levels of meditation require more practice time. Therefore, meditation will have to be performed outside of the school setting. Also, as will be explained in more detail shortly, there will be a slow and gradual transition away from "discursive meditation" to "content-less meditation." Thus, the immediate recall of discussion group topics will slowly and gradually become less necessary. This gradual change is designed to advance reasoning skills beyond what is known by the senses.

Stage 5: Human Rights and Social Welfare Morality

When solving conflicts, the Stage 5 reasoner can now distinguish between legal types of laws and an individual's moral rights. In addition, he or she has discovered that the decision making process involves maximizing the welfare of society, doing the greatest good for the greatest number of people, and yet protecting the rights of the minority. Because of the complexity of this decision making process, the Stage 5 reasoner frequently has difficulty settling conflicts easily. The following sport dilemma will include an example of the complex Stage 5 reasoning.

Two local school districts, Desert Valley and Twin Valley, have been rivals for many years. Unfortunately, Desert Valley is experiencing a financial depression due to industrial plant closings. Also, because of this year's annual football game there is an unusual amount of tension between the two communities. Apparently, the Twin Valley coach intends to use several highly talented athletes, who are twin brothers. These brothers appear to be a bit older than most other high school seniors. They probably should have graduated but they had an unusual upbringing. They have been raised in a series of foster homes in several different states, and there are a number of discrepancies on their birth records, family history reports, and academic records. Because of this problem with documentation the

coach from Desert Valley wants to declare the twins ineligible to participate in this year's football game. On the other hand, the coach and citizens from Twin Valley have been greatly enjoying the media attention and impressive winning streak that the twins have helped their team accomplish this year. Twin Valley is now in first place, and the coach argues that high school football is the only activity that provides the twins with feelings of success and competence. Also, claims the Twin Valley coach, because of their football talents the twins are likely to earn athletic scholarships and be able to attend college.

This issue is taken very seriously by both communities. The reason for this serious attitude is partly due to the enthusiasm of the sports fans and partly due to a few individuals who want to protect the moral rights of the athletes as well as the twins. However, most of the citizens are concerned about this issue because of its influence on the financial status of Desert Valley. Since Desert Valley is no longer solvent and since the Desert Valley school district will be sponsoring the event there will be a great deal that could be earned. So the local merchants have capitalized on this issue and done a lot of advertising. The Desert Valley Chamber of Commerce is hoping to attract other businesses to the area so they have invited personnel from other industries to watch the contest and attend a tour. Because of this publicity college foot-

ball scouts and hundreds of additional spectators will be crowding into the motels and restaurants for the weekend of the event. In brief, the welfare of Desert Valley citizens will be strongly influenced by this particular high school football contest.

Several weeks pass and the day of the big event draws closer, but still no solution to this controversial issue can be found. The tension between the two communities becomes worse.

Should the twins be allowed to participate?

Given this particular situation, a Stage 5 reasoner would begin to solve this problem by looking at the laws involved and by looking at the moral rights of the people involved. For instance, because of state and federal laws the Stage 5 reasoner would want to determine the age of the twins. Documents would be scrutinized and if necessary scientific and yet practical alternatives to determine the twins' age would be worked out. If the twins were discovered to be over the age limit they would not be allowed to participate. On the contrary, the Stage 5 reasoner would also agree that the twins (and any of the other high school athletes) should be allowed the opportunity to freely pursue an activity that they enjoy, that promotes competence and that could provide them with an opportunity to attend college. Furthermore, the Stage 5 reasoner would want to consider the benefits in terms of the greatest good for the

greatest number of individuals. In this particular case the financial welfare of Desert Valley remains in jeopardy. Finally, after thoroughly reviewing all of these possibilities the Stage 5 reasoner would be ready to make a decision.

How can the versatile educator instruct the students during this stage? In essence the versatile educator recognizes that the best way to help is by creating difficult and challenging dilemmas that involve prioritizing between rules and rights. In this way the Stage 5 reasoner must concentrate on rules and principles which promote the greatest good for the greatest number and yet which also protect the rights of the minority. The former predicament about the twin athletes is an example of a difficult dilemma which is designed to lead the reasoner along these lines of thinking.

A second way of promoting higher stage reasoning (which is not limited to Stage 5 but which is likely to be misunderstood by the many preconventional and conventional reasoners) is the use of meditation training to develop sensitivity.

As previously suggested in this report, activities which involve controlled respiration training can be incorporated into a competitive school sport environment for the purpose of promoting moral development. Eastern cultures have known about and analyzed the benefits of medi-



tation training for a very long time. Western researchers are also starting to realize the relationship between meditation, sensitivity and moral development. Most recently, Brenda Bredemeier and David Shields have indicated that the type of sport being performed has an influence on one's reasoning. Specifically, sports that lack sensitivity or sports that involve "contact, collision and robust play" seem to inhibit moral development.<sup>12</sup> Needless to say, contact, collision and robust play are at the center of most competitive school sport programs. Western emphasis in training for competitive sports is primarily an emphasis on the exterior systems of the body that increase the power, accuracy and efficiency of the muscles and tendons. This is even reflected in our Olympic motto: "... faster, longer and higher."<sup>13</sup> If this is the case then sensitivity training (meditation) is needed to supplement our existing sport activities.

Because of the complex relationship which exists between meditation, sensitivity and moral development, more detailed information will be provided in the approaching pages of this report.

---

<sup>12</sup>Brenda Jo Bredemeier and David L. Shields, "Athletic Aggression: An Issue of Contextual Morality," Sociology of Sport Journal 3 (1986):15-28; Bredemeier and Shields, "Divergence in Moral Reasoning About Sport and Everyday Life," Sociology of Sport Journal 1 (1984):348-357.

<sup>13</sup>Yuasa, "A Cultural Background for Traditional Japanese Gymnastic Philosophy," 29.

Stage 6: Morality of Universalizable, Reversible, and Prescriptive General Ethical Principle(s)

For the Stage 6 reasoner the concept of the greatest good for the greatest number, which is characteristic of stage 5 reasoning, is no longer utilized. Rather, the most renowned feature of Stage 6 reasoning is the firm belief that one ought not to obey unjust laws. In fact, there are no rules or laws that apply to this level of reasoning. Instead, one's conscience is utilized to determine whether an act is worthy of promoting justice. Kohlberg uses several terms to describe this type of reasoning. These terms are: "the moral point of view," "prescriptive role-taking," "reversibility" and "moral musical chairs." Basically, these terms are synonymous in that they are used to convey the idea that all points of view are given equal consideration by each person who will be affected by the moral decision to be made. For example, in the previous sports conflict the high school football athletes and citizens from Desert Valley and Twin Valley, the financially depressed citizens of Desert Valley, and the talented twin brothers all have separate claims. So not only do the athletes take the point of view of the financially troubled citizens of Desert Valley, the financially solvent citizens of Twin Valley, the twin brothers and of themselves, but in doing so each party takes the point of view of the other. In this process points of view will be perceived differently and fair modifications can be expected.

In reference to prescriptive general ethical principles, Kohlberg claims that at Stage 6 reasoning there may be single principles of justice or multiple principles of justice that will be expressed in positive terms that will apply to all persons and all situations. For example, consider the following basketball dilemma. During a basketball game Joseph is in the process of shooting the ball when he is suddenly knocked off balance and his shot is spoiled. In the next instant Joseph hears the official's whistle signifying a foul and Joseph also notices that a nearby opponent has fallen face down on the floor. Joseph realizes that the nearby opponent has caused the foul but he also wonders whether or not the aggressive player was intentionally trying to cheat. That is, did he intentionally disrupt Joseph's aim? That is definitely a possibility. The opponent could be aggressive and sly. He could be trying to cover up the foul by pretending to have slipped. On the other hand, the opponent could have actually slipped because of overzealousness or because of a moist spot on the floor. So instead of taking the negative viewpoint of "don't cheat," Joseph takes the positive viewpoint. That is, Joseph shows respect for human dignity and extends a hand to the fallen opponent sprawled on the floor. By extending a hand to the fallen player a positive prescription of a general ethical principle has been formalized.

When discussing Stage 6 reasoning, Kohlberg uses the phrase "prescriptive general ethical principles." Categorized under this phrase are single principles of justice and multiple principles of justice. This categorization is both interesting and possibly confusing because there is but one principle, justice. Throughout this project and throughout Kohlberg's writings, instances of single, multiple and general principles of justice can be found. Despite references to single, multiple or general principles of justice, the important point to remember is that justice is the underlying principle but it can be expressed in terms of human rights or in terms of care and responsibility for fellow humans.

Although previously mentioned throughout this project the single and multiple principles of justice will be mentioned again. The single principles of justice includes respect for human personality or dignity; and the principle of utility, or benevolence, or universal human care, or agape. As for the multiple principles of justice, they are known as the maximum quality of life; the maximum quality of liberty; fairness in the distribution of goods; and respect.<sup>14</sup>

As for the versatile educator's role in preparing students for Stage 6 reasoning, the majority of adults never

---

<sup>14</sup>Kohlberg, "Appendix A: The Six Stages," Essays on Moral Development. Volume II, 636-637.

reach this stage of reasoning and even a smaller percentage of youth reach Stage 6 by high school graduation time--more information about the age range and approximate percentage of individuals at each stage can be found in Appendix A.<sup>15</sup> Consequently, the versatile educator must be aware that he or she will be working with a small group, if any at all, of Stage 6 reasoners. With this in mind one should also remember that the discussion groups always consist of students who are at various stages of moral development. Ideally, Kohlberg recommends that students should be only one stage above or one stage below the group norm. This means that the aspiring Stage 6 reasoners will be role models for Stage 5 reasoners. Likewise, Stage 5 reasoners will be utilized to advance Stage 4 reasoners, and so on. Also, as was previously mentioned at the beginning of this chapter, versatile educators must be capable of reasoning at least one stage above that of their students. Thus, in order to advance a student into Stage 6, a versatile educator must already be capable of reasoning at Stage 6.

In addition, during the time allotted for persuasive discussion group meetings, the versatile educator would be most correct to utilize difficult dilemmas and role-taking activities that allow the opportunity for all points of view to be given equal consideration by each person affected by the moral decision to be made.

---

<sup>15</sup>See Appendix A.

One aspect, however, that the versatile educator cannot handle alone is the meditation training for the Stage 5 and Stage 6 reasoners. A spiritual director will be necessary. That is, during this last level of postconventional development, the versatile educator and a spiritual director will work together with those Stage 5 and Stage 6 individuals who are entering into the deepest phase of meditation.

Why is a spiritual director necessary? There are several reasons for this. First, assistance from a qualified spiritual director will ensure that the essence of the meditation experience is not falsified.<sup>16</sup> Second, an exchange of thoughts with one who is more experienced will help to expedite matters as well as maintain interest, enthusiasm and respect. Finally, some individuals have difficulty when making the transition into the higher or deeper phase of (objectless) meditation. A spiritual director can help with this transition.

The Persuasive Discussion Group and Meditation During the Postconventional Level

In the conventional level a quasi extrinsic-intrinsic rule oriented reasoning predominated. Also, even during the earlier part of the postconventional level the Stage 5 individual still utilized reasoning which was very simi-

---

<sup>16</sup>Hugo Enomiya Lassalle, Zen Meditation for Christians, trans. John C. Maraldo (La Salle, Illinois: Open Court, 1974), 21.

lar. However, by the latter half of Stage 5 and throughout stage 6 there are significant changes in decision making. Now it is totally devoid of rules and purely intrinsic in terms of autonomous self-judgment because the individual now decides whether or not an action is in keeping with an intrinsically chosen set of universal or reversible beliefs which promote fairness.

Imitation, identification, play, persuasive group discussions and meditation are the primary methods of instruction. Meditation, however, has become increasingly more important because it is now recognized as a benefit to one's spiritual development. Consequently, in order to guide the individuals through this last level of moral development, it has become necessary for another talented educator, one who is well qualified in meditation and spiritual guidance, to work closely with the versatile educator.

In regard to sport activities, primarily because of the management and teaching skills of the versatile educator, such activities have been extremely well organized. Throughout the preconventional and conventional levels, the versatile educator has manipulated the school sport environment so that the young athletes could experience a great deal of success. Unnecessary aggression was held down to a minimum; the threat of physical injury was held down to a minimum; and reasoning skills were maximized. As the individual advanced through the preconventional and

conventional levels this manipulation has been gradually lessened. Now, in the postconventional level, manipulation of the sport environment is totally eliminated. The few students who are functioning at this level will not need the benefits of a controlled environment. They are more likely to need the stimulation of difficult dilemmas and they are more likely to seek out lifetime physical activities which will stimulate inner awareness.

What kind of sport activities promote sensitivity and inner awareness? There are various physical activities (which are based on respiration training) that help one to develop a deep sensitivity and a keen awareness of a higher presence in and around one. This is not to say that there is an "ideal sport" which is universally beneficial for all individuals. That would be a misconception because there is no such thing as an "ideal sport." Rather, owing to differences in tasks, individual differences, and owing to differences in what Martins refers to as "the ebb and flow of psychic energy,"<sup>17</sup> a stimulation of inner awareness (via respiration training) will be different for each individual. Consequently if an individual wishes to pursue a lifetime sport activity that will promote sensitivity and awareness; has sustained an injury or handicap; or perceived negative experiences owing to participation in

---

<sup>17</sup>Martins, Coaches Guide to Sport Psychology, 99-109.



sports which emphasize external development of the body, then such sport activities as swimming, golf, target shooting, archery, tai chi chuan, aikido, and yoga may very likely become more appealing because these sport activities contain a strong emphasis on internalization. Once again, this is not to say that other sport activities do not contain internal elements. Rather, it is to say that because other sport activities put less emphasis on the internal aspects, there will probably have to be some adapting so that there is a match between the demands of the sport and the internalized needs and interests of the participant.

#### Review

Up to this point competitive school sports, moral development and some information concerning meditation have been discussed and placed in Kohlberg's moral development framework. This framework or this moral developmental pattern has advanced in stages and levels and it has culminated in a universal core of rational decision making based in love. In essence, the reader has been introduced to the manner in which the moral development program would be organized and, because of the very nature of this project, a lot of information about sports and Kohlberg's work has been discussed but only a few pieces of information concerning meditation have been presented. This unavoidable error in the analysis process will now change and more information about the previously mentioned relationship

which exists between meditation and spiritual development will be analyzed. Specifically, the three basic levels of meditation<sup>18</sup> will be compared to Kohlberg's pre-conventional, conventional and postconventional levels. Also, where appropriate, certain references will be made to spiritual development and to competitive school sports. Finally, it should be noticed that the following definitions will help to eliminate any confusion concerning the new information which is about to be presented.

#### Definitions for Meditation and Spiritual Development

Meditation. In this project the term meditation refers to the act of focusing one's thoughts and controlling one's breathing and posture for the purpose of enhancing attentional focus, physical skills, cognitive skills and moral and spiritual development. There are two basic types of meditation; discursive meditation and objectless meditation.

Spiritual Development. Spiritual development is an appreciation and understanding of one's essence, or this is to become sensitive to the supernatural good which exists

---

<sup>18</sup>Various well known authors have cited both stages and levels of meditation development. Unfortunately, the terms used by these authors are not always consistent and the number of stages are also disputed. However, the three basic levels of meditation development are considerably more organized and accepted by a number of authorities. Therefore, it is reasonable to compare the three basic levels of meditation with Kohlberg's three levels of moral development.

within all of us.

Discursive Meditation. Discursive meditation is an active mode of logical thinking. It is reasoning with sensible representation. In terms of objects and subjects, it is a representational act of reflection.<sup>19</sup>

An example of this would consist of a practitioner who concentrates only on respiration and posture. The practitioner does not purposely try to concentrate on specific thoughts because this would defeat the purpose of uniting mind and body into a state of nonthinking. That is, by concentrating on maintaining a straight spine and by controlling one's breathing in a slow rhythmical pattern the mind will tend to wander less. Unfortunately, because the practitioner of discursive meditation is still inexperienced and relatively untrained, his or her mind will continue to move about from thought to thought. This is normal but one should not fixate on these thoughts and one should not intentionally select a topic to concentrate on. Rather one simply lets the thoughts flow and, as much as possible, concentrates on respiration and posture. The ultimate goal is to advance beyond this level of discursive meditation and to enter the level of objectless meditation.

Objectless Meditation. Objectless meditation "is non-representational or supra-objective. It grasps truth

---

<sup>19</sup>Lassalle, Zen Meditation for Christians, 21-38.

as a single glance."<sup>20</sup> It is the ontological awareness of pure beyond subject and object, an immediate grasp of being in its "suchness" and "thusness."<sup>21</sup>

But the peculiarity of this awareness is that it is not reflexive, not self-conscious, not philosophical, not theological. It is in some sense entirely beyond the scope of psychological observation and metaphysical reflection. For want of a better term, we may call it "purely spiritual."<sup>22</sup>

Unfortunately, because we are rational beings dependent upon our senses for information we cannot completely explain or comprehend objectless meditation as long as we try to use reason. In other words, it must be experienced to be understood.

Contained within the realm of objectless meditation are deeper or higher levels of contemplation that are achieved after many years of practice by experienced practitioners. Again, these most significant levels are only attainable when the mind is emptied of discursive thoughts.

Since one can start out by means of discursive meditation and culminate in objectless meditation the dividing line between discursive meditation and objectless meditation is not always clear. However, it is safe to say that there is overlap, that the transition is gradual and that one influences the other.

---

<sup>20</sup>Ibid., 28.

<sup>21</sup>Thomas Merton, Mystics and Zen Masters (New York: Farr, Strauss and Giroux, 1967), 14.

<sup>22</sup>Ibid.

Throughout this project such terms as: unity of mind and body, enlightenment, altered state of consciousness, peak experience, full reflective self-consciousness, higher level of consciousness, stirring the heart, ecstasy, and stilling the mind will be used to refer to this advanced level of objectless meditation.

Other terms which can also be used to refer to objectless meditation are Zen and chan. Zen is the Japanese name of a specific sect of Mahayana Buddhism. More importantly, however, is the fact that Zen is also the Japanese pronunciation of the Chinese term chan. When the Chinese refer to the state of being in which the human mind is no longer conscious of the immediate environment and no longer fixed on discursive thoughts, they use the term chan. Japanese use the term Zen to describe this very same contemplative practice.

#### Common Foundations of Meditation and Moral Development

Meditation and moral development share major characteristics which are common foundations for both disciplines. Furthermore, it is impossible to analyze both disciplines without discovering relationships to spiritual development. Specifically, throughout the beginning level of meditation and throughout the preconventional level there is an emphasis on the physical body in terms of posture, breathing and the learning of good habits. Throughout the intermediate level of meditation and throughout the conventional

level there is a distinct enhancement of the personality in that sensitivity towards others is causally induced. In the advanced level of meditation and in the postconventional level the purification of one's spiritual self is made possible. Furthermore, these levels consist in a stage progression of development and they culminate in a universal core based in rational decision making.<sup>23</sup>

In both disciplines these characteristics are inseparable in that they are actually the foundation which can be seen from beginning to end of the meditation and moral developmental processes.

In order to further verify these statements a brief but accurate analysis of the basic stages of meditation development in relationship to Kohlberg's moral development stages has been established in the immediate pages of this project. A more comprehensive analysis would be better performed in the future as a follow-up to this project.

---

<sup>23</sup>St. Teresa of Avila, Interior Castle, trans. and ed. E. Allison Peers (Garden City, New York: Image Books, 1967), 28-235; St. John of the Cross, St. John of the Cross, ed. Kieran Kavanaugh (Mahwah, New Jersey: Paulist Press, 1987), 55-316; Lassalle, Zen Meditation for Christians, 33-38, 129-130; Johnston, Silent Music, 68-91, 95-97; Tomi Hirai, Zen and the Mind (Tokyo, Japan: Japan Publications, 1978), 102-103; William Johnston, The Still Point, 93-108; Hugo Enomiya Lassalle, Zen-Way to Enlightenment, trans. (New York: Taplinger Publishing, 1968), 11-46.

The Beginning Level of Meditation and the Preconventional Level

Meditation is introduced to the students as early as Kohlberg's preconventional level, Stage 1 and Stage 2, because early training leads to the development of good habits. Body posture and the correct breathing is strongly emphasized for the beginner because it is the body, not the mind, that is the primary tool for learning meditation. To reinforce the idea that the body dominates the mind, Jesuit William Johnston makes the following statement when he discusses meditation as a method of Christian prayer.

For the fact is that Western prayer is not sufficiently visceral -- it is preoccupied with the brain and not with the deeper layers of the body where the power to approach the spiritual is generated.<sup>24</sup>

On the very same issue Jesuit Thomas Hand uses similar words when he says,

Coming out of categorical Greco-Roman thought, Catholicism tends to involve left-brain, active, visual thinking, whereas Buddhism stresses right brain, intuitive thinking in which the activity of the mind is stilled.<sup>25</sup>

Traditionally, because the ancient Greek philosophers have provided the foundation for most Western thinkers, and because of Descartes' work, the mind ought to dominate the body. However, Eastern experts clearly state that

---

<sup>24</sup>William Johnston, Christian Zen (San Francisco: Harper & Row Publishers, 1979), 70.

<sup>25</sup>Teresa Baggot, "Christians Meet Buddhists in Historic Dialogue," Oakland (California) The Catholic Voice, 8 June 1987, 1, 12.

this is simply an "ought" and it does not mean that consciousness completely dominates the body.<sup>26</sup> Throughout meditation training, and not just at the beginning level, there is a minimum emphasis on the mind's activity and a constant reinforcement of the body's role.

An interesting note about this emphasis on the body is the characteristic of egocentricity and obedience to authority figures that is seen in the preconventional level. Hence, because of these characteristics, it should be relatively easy for the child to relate to his or her own body as a learning tool and to obey the instructions of the versatile educator.

Posture, Breathing and Intrinsic Energy. Body posture and breathing are extremely important for the beginner because they are primary factors that greatly influence the circulation of intrinsic energy within the body's meridian system.

Intrinsic Energy. The foundation for Chinese acupuncture; medicine; meditation; many Eastern arts such as poetry, calligraphy and painting; and Eastern sport activities, is this internal meridian system. In the past, very little was known about this meridian system, but today more research and more knowledge are being accumulated. Professor Yuasa provides us with some of

---

<sup>26</sup>Yuasa, The Body, 121; Anthony de Mello, Sadhana (Garden City, New York: Image Books, 1984), 15-22, 60, 61.



the most current information about this internal meridian system. He describes it as an intricate and invisible system of veins, which runs vertically through the body, in which a kind of life-energy called ki circulates. There are twelve major meridians, eight intermediate meridians and several small subsidiary tracks. Since each of these twelve major meridians has its own specific relation to the function of the internal organs, improved energy flow is possible.<sup>27</sup> Insertion of needles into specific points along the meridians, static meditation, and moving meditation, such as tai chi chuan, are several ways of improving this flow of energy. However, a person ought to be aware that it takes many years of breath training and posture training before one is able to employ meditation -- be it static or moving -- to improve the flow of ki energy.

To emphasize the fact that this internal meridian system does exist and that internal energy can be controlled, the sport psychologist Martins cites a remarkable athletic feat that was accomplished by Jacques Mayol, a highly talented practitioner of yoga who was raised in the Orient. Mayol set the current world record for

---

<sup>27</sup>Yuasa, Contemporary Science and an Eastern Mind-Body Theory, 30-36. A significant point is that the Japanese term "ki" and the Chinese term "chi" are references to the same internal energy found within the meridian system. Both ki and chi are used interchangeably throughout this project.

breath hold deep diving. Without any breathing apparatus Mayol used his yoga training to descend 110 meters or 359 feet on one breath of air. At this depth the surrounding water pressure was 160 pounds of pressure on every square inch of Mayol's body or the total weight on his body exceeded 100 tons!<sup>28</sup>

Posture. One traditional posture which is probably the oldest known posture for meditation is the lotus. The advantage of the lotus and other traditional postures is that they enable the practitioner to maintain a straight spine while remaining firmly rooted to the ground. As a result, the meridian system and other systems in the body will operate more efficiently when the spine is straight. However, there are times when an inexperienced practitioner or someone with a physical handicap or illness will not be able to maintain a traditional posture such as the lotus. Consequently, there are various standing, kneeling, seated and lying down postures which are acceptable for meditation provided that the spine, specifically the lower spine, is kept straight. Several hints that will help to maintain a straight spine for most postures are: tilt the hips forward and keep the head, nose and naval in one straight line.

The position of the eyes is also quite important

---

<sup>28</sup>Martins, Coaches Guide to Sport Psychology, 94-95.

because it can help to eliminate distractions. The eyes should be kept half closed and they can be fixed on an image close or some distance away or they need not be focused at all. The important point to remember is that the eyes are not to wander and they should not be closed completely. Wandering eyes will distract from one's concentration. Closing the eyes for any length of time can cause the beginner to become drowsy and possibly cause him or her to fall asleep.

The arms and upper body do very little during meditation. Since suppleness is desired and tension is to be avoided, the arms should hang comfortably at one's side or in one's lap. The shoulders should be slightly rounded and the chest should be slightly sunken. This will help the practitioner to lower the center of gravity and to breathe from the abdomen. Many experienced practitioners claim that this lack of tension presents an appearance of modesty and dignity.

If you think about it, the posture necessary for meditation is quite unlike the postures used in many Western sport activities. This is because most Western sports emphasize external development. With the exception of a straight spine (which is a concept shared by both cultures) the Westerner tends to develop a large and firm upper body, a flat waist, and muscular legs. Also, because breathing is done strictly from the lungs, the chest,

neck and shoulders remain puffed up and full of tension. To get a better idea about what the lotus posture and some of these other meditation postures look like, please refer to Appendix B.<sup>29</sup>

Breathing. Controlled abdomen breathing is the other primary factor which greatly influences the circulation of intrinsic energy within the body. Abdomen breathing involves concentrating on the diaphragm and the abdomen. The lungs receive very little attention because the idea is to lower the center of gravity by gently pulling air low and deep into the body. Some simple speaking and listening tasks that can help to regulate breathing and improve concentration are as follows.

Speaking and Listening. Counting, praying or chanting, as well as listening to simple musical tones will help the beginner to control the mind and regulate the breathing downward into the abdomen. Generally, most authorities agree that the simpler the speaking and listening task the better. There are several ways to count but it is widely accepted to count in silence, to inhale normally and to concentrate on a long slow exhale. One of the best ways is as follows. First, begin with a deep inhale and count one. On the long slow exhale count two. The odd numbers are inhalations and the even numbers are exhalations. Stop when you get to ten and repeat the

---

<sup>29</sup>See Appendix B.

process over and over. The inhale will occur quite naturally, gently and requires minimum effort. Also, while inhaling, the tip of the tongue should be lightly touching the roof of the mouth just behind the teeth. The inhale is made through the nose, the mouth is closed. The mouth is open only slightly on the exhale and concentration is emphasized on the long, slow and gentle exhale. A slow rhythmical pattern should be developed and with practice an individual will be able to use the abdomen to such an extent that counting will no longer be necessary and the heart beat as well as other visceral sensations will feel quite pronounced. Again, there are different approaches utilized for counting, inhaling, and exhaling and techniques will vary.

If you will recall in Chapter III of this report the sport psychologists Fisher and Rushall used verbalization tasks to trigger the appropriate action, to alter the perceived tolerance of pain, and to fill the gap of incomplete concentration.<sup>30</sup> The research by Fisher and Rushall is interesting because it is similar to the attentional focus and chi gung breathing techniques used over the centuries by Eastern masters. Consider the following.

Musical tones and other simple but pleasant sounds are currently used by Dr. Wei Tsuei when he teaches medita-

---

<sup>30</sup>Fisher, "Sport Intelligence," 45-46; Rushall, "The Content of Competitive Thinking," 55.

tion, tai chi chuan and chi gung or abdomen breathing techniques to his students. Tsuei is an O.M.D. or Oriental Medical Doctor and sixth generation Sifu or master in the areas of meditation, tai chi chuan and chi gung breathing. He has three decades of teaching experience in the areas of meditation, acupuncture, tai chi chuan, herbology, nutrition and chi gung breathing. Plus, he is president, board chairman and instructor of acupuncture at the Academy of Chinese Culture and Health Sciences in Oakland, California.

At this academy, Sifu Tsuei begins his classes in the traditional Chinese way that has been passed down to him over the course of many years. He uses a variety of Chinese gongs, bells and drums to create simple and pleasant sounds. The initial sound from these musical instruments alerts the students that class is beginning. Students line up on the wooden floor and stand straight with the hands held one on top of the other just under the naval. For the next few minutes the students just listen to the music and regulate their breathing to the soft tones. Following that, a few minutes are spent doing some gentle stretching and then another static, standing posture is used in which the feet are placed shoulder's width apart and parallel. The arms are now held in front of the chest away from the body as if one were holding

a very large ball.<sup>31</sup> For the next seven to ten minutes the group does a slow count to 100. While the group is softly counting, the gentle musical tones are especially helpful. Since the stance must be low, the spine straight and breathing must be controlled, the arms and legs become fatigued rather quickly and it is the music and the counting which aids attentional focus, fills the gap of incomplete concentration and alters the perceived tolerance of pain.<sup>32</sup> Although the work of Fisher and Rushall is contemporary and empirically sound, these techniques utilized by Sifu Tsuei still point to the fact that traditional Eastern knowledge in regards to attentional and meditation techniques is rooted in sound principles that have proven to be successful over the centuries.

Location. The site where meditation takes place should be clean, comfortable and quiet. Because this is an environment for learning and for spiritual development, distractions should be minimized and silence should be maintained as much as possible. Such items as kneelers, chairs and of course plenty of firm cushions are permitted provided that these items are used to aid the body in maintaining an acceptable meditation posture.

---

<sup>31</sup>See Appendix C.

<sup>32</sup>This information was obtained from experiences with Dr. Wei Tsuei at the Academy of Chinese Culture and Health Sciences located at 420 14th Street, Oakland, California, during the years 1985 through early 1989.

India's Anthony de Mello, a well known author, spiritual director and Jesuit, brings to light another factor, the emotional aspect, which should be taken into consideration when seeking a location. In one of his spiritual exercises he suggests that the location be a site of sanctuary "that seems accordant with the time of day or with my present mood."<sup>33</sup>

### The Intermediate Level of Meditation and the Conventional Level

During the beginning level of meditation and during Kohlberg's preconventional level, there is an emphasis on the physical realm. Specifically, good habits that involve posture and breathing are accentuated. Spiritual development and its relationship to meditation are quite difficult for the beginner to understand but, in spite of this fact, persuasive discussion groups, koans and follow-up meditation (that involves breath counting or listening to simple musical tones) will help the child to develop spiritually as well as personally. For example, beginners can be expected to experience the following benefits. The mind will be stimulated and inspired in that such activities as writing and doing art work will be done better than before; daydreaming will cease; the ability to concentrate will improve; emotions such as

---

<sup>33</sup>Anthony de Mello, "The Sanctuary," Wellsprings (Garden City, New York: Image Books, 1986), 156.



fear, pride and envy will pass away; and the ability to control one's passions are all typical experiences of beginning level practitioners.<sup>34</sup>

Since good habits are becoming ingrained during the intermediate level of meditation and during Kohlberg's conventional level, there is a gradual move away from this emphasis on the body. Egocentricity and obedience to authority figures are no longer dominant; the ability to take the role of another has been developed; and the personality becomes integrated in several ways. First, the opinion, loyalty and approval of a small group of significant others are sought after. Second, the individual eventually matures beyond this small group phase and recognizes the fact that the self is a valuable and necessary part of the larger network known as society. In the past, one's recognition of the self as a valuable and essential component of a larger network has been primarily attributed to Kohlberg's discussion groups and dilemma solving. However, if we also incorporate koan solving, meditation and the additional efforts of the versatile educator and spiritual director, one's inward awareness and outward integration of personality will be further stimulated and a richer, fruitful developmental process can be expected.

To be more specific about how the personality

---

<sup>34</sup>Lassalle, Zen-Way to Enlightenment, 10-20.

develops via meditation during the intermediate level, the writings of Lassalle will be primarily referred to because of their consistency and applicability to this project. However, others such as Johnston, St. Teresa of Avila and St. John of the Cross, who are in many ways more comprehensive than Lassalle, will also be utilized. First, consider the scientific information which has been primarily recorded by Johnston.

Brain Waves and the Meditation Practitioner.

The intermediate level, as well as the other levels, have been scientifically investigated and much has been done with pulse rates, respiration, muscle relaxation, skin resistance, brain waves and biofeedback. Of all of these experiments the brain waves are the most appropriate to this project because brain waves show distinct levels of progress in the meditation practitioner. There are several primary brain waves that are emitted as impulses and measured in microvolts on an electroencephalograph or EEG. The speed and voltage strength of the impulse have been used to determine certain psychological states of the mind and are consistently associated with a corresponding activity of the brain. In other words, the level of experience in meditation (be it a beginner, intermediate or advanced practitioner) is revealed in brain wave patterns.

Please refer to Appendix D to see the various

beta, alpha, theta or delta brain wave patterns and their relationship to the beginning, intermediate and advanced levels of meditation.<sup>35</sup>

Beta, the most common brain wave, is associated with active participation in daily events. One's attention is focused on performing such things as reading, writing or driving a car. The beta brain wave is measured as thirteen or more cycles per second.

Alpha, on the other hand, is considerably more restful and it only consists of eight to twelve cycles per second. When one produces alpha brain waves one is in an internally focused state of meditation. The significant aspect of alpha is that it can be of high or low amplitude which indicates whether or not the practitioner is experienced enough to enter into a deep state of concentration. High amplitude alpha, about eight to nine cycles per second, is considered deep meditation. An experienced Zen priest can enter into high amplitude alpha immediately after initiating meditation, whereas a beginner will not be able to progress beyond low amplitude alpha.<sup>36</sup> High amplitude alpha is associated with advanced practitioners and with mysticism.<sup>37</sup>

---

<sup>35</sup> See Appendix D.

<sup>36</sup> Hirai, Zen and the Mind, 103; Johnston, Silent Music, 33.

<sup>37</sup> Johnston, Silent Music, 33.

Consequently, it is reasonable to surmise that a beginner will produce high beta and low amplitude alpha waves (about twelve to thirteen cycles per second); an intermediate practitioner will produce low and moderate amplitude alpha waves (about ten to eleven cycles per second); and that an advanced practitioner will provide high amplitude alpha waves (about eight to nine cycles per second).

The theta brain waves, which do not occur during meditation, are only four to seven cycles per second. One who is producing theta brain waves is actually quite drowsy and well on the way towards unconsciousness or towards sleep.

The delta pattern of brain waves are only emitted when one is in deep sleep. Delta waves are only zero to four cycles per second.

Looking for the Ox. Other ways that the personality is influenced by meditation is best explained by using the famous ox herding pictures. This series of eight to ten pictures, which can also be seen in Appendix E, portray a farmer in search of his ox.<sup>38</sup> The farmer's search represents a search for enlightenment. In successive pictures the farmer looks for his animal. At first, he is at a total loss and searches aimlessly. Eventually, in the sequence of pictures, he sees evidence of the ox. Specifically, he notices footprints that have been made

---

<sup>38</sup>See Appendix E.

in the earth and he follows the footprints.

This sequence of pictures that show the farmer following footprints are especially applicable to this intermediate level of meditation. This is because the intermediate level practitioner is not yet capable of achieving or fully understanding the highest level of spiritual development and yet he or she continues to pursue this quest because it is the traces of enlightenment (or in the case of the farmer it is the ox's footprints) that urge one onwards. Specific examples of these traces of enlightenment that are experienced by the intermediate level practitioner are well described by Jesuit Lassalle in his book, Zen-Way to Enlightenment. However, before beginning it should be pointed out, as Lassalle does too, that the following information is generalized and may or may not be experienced by all intermediate level practitioners. Much depends upon the practitioner's sincerity, individual differences and the amount and quality of previous meditation experience.

To begin with, visions, images and sometimes even sounds such as voices have been vividly perceived by the majority of intermediate level meditation practitioners. These images and sounds can be both pleasant or unpleasant. The Japanese call them makyo, which is a reference to fantasies and illusory sensations. These images or sounds are a normal activity and they occur as the consciousness

is emptied of content. In other words, as the intermediate level practitioner strives to achieve objectless meditation the normal cognitive processes of the mind gradually recede, the subconscious is freed and images arise and penetrate the consciousness mind so strongly that they appear to be real.<sup>39</sup> Thus, it is from here that these images arise. However, practitioners are warned not to fixate on these images because that will slow down progress. Rather, by continuing to meditate, over a period of time, all these images will disappear just as easily as they arrived. This is all a sign of being on the right path, like the ox farmer viewing the footprints.

Another experience which occurs to the intermediate level practitioner is a very powerful happening referred to as ecstasy. In brief, during ecstasy one feels drawn towards something which is unknown; and one feels the urge to step out of one's self.<sup>40</sup> In considerably more detail St. Teresa of Avila describes several phases of ecstasy in Interior Castle. Apparently, the beginning phase comes upon the meditator slowly and it lasts for a relatively short period of time.

breathing stops and there is not the strength to speak, notwithstanding the fact that the other senses may have more strength. At times, however, every sense is lost immediately: the body turns cold

---

<sup>39</sup> Lassalle, Zen-Way to Enlightenment, 22; Lassalle, Zen Meditation for Christians, 39-40.

<sup>40</sup> Lassalle, Zen-Way to Enlightenment, 23.

and appears dead, so much so that it is not even known if it still breathes. But this degree does not last long because the body revives as the great suspension releases hold, but the body only returns to die to give more life to the soul. This great ecstasy, however, does not last long.<sup>41</sup>

St. Teresa of Avila describes the most intense form of ecstasy as rapture or spiritual flight. There is a sudden feeling of the spirit separating from the body. The intriguing aspect about this final phase is the uncertainty of the location of the spirit, it could be in or out of the body. Apparently, the swiftness and power of the occurrence causes confusion to the Saint and yet, in spite of the confusion, there is absolute certainty that the spirit has instantly acquired a vast amount of knowledge.

Another type of rapture is what I call the "spiritual flight." The soul feels taken up so impetuously as if the spirit were being stolen, and great fear is felt at first. This is why I say that who receives these graces must be courageous, have much faith and completely abandon himself to what the Lord wishes. Can you imagine the fright of having your soul and sometimes even your body snatched away without knowing who is taking or where it is going and how? The action is so sudden, we are not yet certain it is God. Is there any means of resisting? No, in fact I know from someone that it is worse if you offer resistance. That great God who holds the ocean's waters within its boundaries seems to permit a powerful wave to raise the soul's boat high up. No matter how hard the pilot tries to stop the boat he cannot. The spirit has a definite feeling of separation from the body in this "flight." Though not dead, the body cannot say if the soul is still within it. Being transported in a very different land, it sees unimagined-

---

<sup>41</sup>Giorgio Papasogli, St. Teresa of Avila, trans. G. Anzilotti (New York: Society of St. Paul, 1959), 373-374; St. Teresa of Avila, Interior Castle, 154, 155.

able things in an incomparable light. Infinite secrets are revealed in an instant. The soul is as a rifleball shot silently so clear in movement that illusion is impossible.<sup>42</sup>

Johnston, while agreeing with St. Teresa of Avila, still prefers not to highlight the physical phenomena which he considers an unimportant by-product of ecstasy. Instead, he makes some very notable associations between ecstasy and the sudden death syndrome--when people come to the brink of death and yet still survive. Nonetheless, Johnston best summarizes ecstasy when he refers to it as a process of spiritualization and expansion of consciousness and as "an extraordinary powerful uprising of spirit in the human mind and heart."<sup>43</sup>

There are still other activities that are also characteristic of the intermediate level and that will contribute to one's personality and spiritual development. However, these other conditions are not nearly as head spinning as the previously mentioned characteristics. In fact, since these characteristics occur after meditation is over, it is true to state that meditation permeates every aspect of life: eating, sleeping, drinking, working, playing, etc. For example, Lassalle notes that there is a certain peacefulness, catharsis or balanced state that positively influences one's daily activities. Events

---

<sup>42</sup>Papasogli, St. Teresa of Avila, 373, 374; St. Teresa of Avila, Interior Castle, 157.

<sup>43</sup>Johnston, Silent Music, 73, 75.



that were very upsetting in the past (frequent breakdown of one's automobile, the loud music from the next door neighbor's stereo) are no longer nagging thoughts because one has developed the ability to detach oneself from daily or earthly matters. Also, what was difficult to cognitively solve before is no longer a problem in that concentration is improved. Such things as reading, studying or preparing for lectures takes much less time to accomplish. Before ending this particular section there is one last characteristic in the intermediate level which should be mentioned. Lassalle states that superhuman or magical powers are now possible.<sup>44</sup> However, in the same manner as Johnston, Lassalle is quick to point out that extraordinary feats are merely by-products that one receives in the attainment of the true goal of peak, spiritual development.

#### The Advanced Level of Meditation and the Postconventional Level

The common characteristics shared between the advanced level of meditation and Kohlberg's postconventional level are: the ability to take the role of another and the ability to love one another. This means totally detaching from the self so that complete role reversibility is possible. The loss of all self interests is the only way to ensure equal consideration of the points of view of each person affected by the moral decision to be made.

---

<sup>44</sup>Lassalle, Zen-Way to Enlightenment, 25.

In turn, this reversibility brings about the universal point of view which is the love all human beings should take towards one another as free and equal individuals. Consider the following explanation.

The advanced level of meditation, which is often referred to as mysticism, does overlap and share several common aspects with ecstasy as described in the intermediate level. However, it must be remembered that this advanced level is extremely difficult to describe and cannot be clearly understood until one has actually experienced it. Consequently, a spiritual director will be of the most value to the advanced level practitioner by verifying such experiences. In fact many spiritual directors and contemplatives strongly discourage the categorization and documentation of meditation experiences because such analysis will promote expectations and stimulate thinking which will ultimately slow down an individual's progress. (Remember, the goal is to achieve objectless meditation and this can only come about when discursive thinking is suspended.) However, in spite of the reluctance of some comtemplatives and in spite of some overlap with the intermediate level, it is reasonable to see that total avoidance of an investigation is wrong and that it is better to pursue an accurate investigation so that others can benefit by knowing what is true and what is fictitious. Others who have less faith, less patience, or who may

not have access to a spiritual director will then be able to pursue meditation correctly and be able to better understand previous meditation experiences.

Generally, the characteristics of the advanced level are recognized as much deeper than those characteristics which overlap with the intermediate level. Also, the following information, unless otherwise noted, has been primarily summarized from Lassalle's Zen-Way to Enlightenment and Johnston's Silent Music.

To begin with, in the advanced level, physical sensation is virtually unknown. For instance, sitting in a strict meditation posture for a period of time can make one acutely aware of human sensations. Fatigue, muscle cramps in the legs, hunger, and other aches and pains are suddenly gone. This is accompanied by the sensation of a sudden pull into emptiness. However, this pulling sensation is not a physical sensation. Rather, it is purely psychic because one feels spiritually raised to a higher level. Also, discursive thinking stops completely and that long sought after objectless phase of meditation comes into effect. Similarly, one recognizes all things with a clarity never before experienced and one resolves to begin an entirely new life directed exclusively towards the Eternal.

St. Teresa of Avila well describes this new clarity of understanding. Using words which have strong theological

and moral implications to Kohlberg's work she states that ideas which were formerly known by faith or reason are now experienced in an entirely new light. Specifically, St. Teresa of Avila says,

the Most Holy Trinity reveals itself, in all three Persons. First of all the spirit becomes enkindled and is illumined, as it were, by a cloud of the greatest brightness. It sees these three Persons, individually, and yet, by a wonderful kind of knowledge which is given to it, the soul realizes that the most certainly and truly all these three Persons are one substance and one Power and one Knowledge and one God alone; so that what we hold by faith the soul may be said here to grasp by sight, although nothing is seen by the eyes, either of the body or of the soul, for it is no imaginary vision.<sup>45</sup>

This statement of St. Teresa of Avila is most appropriate because it points to the fact that those who discipline themselves so as to experience the benefits of advanced level meditation are moved by a source which is higher than human laws and even higher than human reason. Thus, even though one never thinks about doing right actions during this advanced level or during objectless meditation, one still acquires the ability to do good actions. How is this possible? Basically a meditation practitioner becomes a better person due to self-sacrifice, discipline, practice and meditation which culminates in divine assistance. Consider the following explanation.

Apparently the transition from discursive meditation to objectless meditation is a turning, changing, withdraw-

---

<sup>45</sup> St. Teresa of Avila, Interior Castle, 209, 210.

ing and conversion process which brings about a purification of one's spirit. After much arduous participation in discussion groups; after one's total energy is exhausted from finding solutions to dilemmas and koans; after one perseveres and practices the correct meditation, breathing and postures for a long time; the individual is ready to discover what is hidden deep within the self. Unfortunately, this is not something that can be easily called up at will. Rather, it is an inborn gift offered to the human race by its author.<sup>46</sup> It is a gift that turns the self in the direction of an entirely new reality and motivates the self into creating a new life that is completely liberated from passions.<sup>47</sup> Furthermore, this gift enables the self to become indifferent to all previous attachments. That is, one becomes detached and impartial. With the attainment of impartiality one appreciates and is better able to understand others. Because there are no advantages or disadvantages, there are no wins or losses. There is only justice. Hence, detachment has led to the appreciation and fair recognition of others' viewpoints. That is, detachment has led to role-taking because a relationship between persons as persons has been realized. With the

---

<sup>46</sup>William Johnston, The Mirror Mind (San Francisco: Harper and Row, 1981), 32.

<sup>47</sup>J. Kakichi Kadowaki, Zen and the Bible, trans. Joan Rieck (London: Routledge and Kegan Paul, 1980), 22-25.

dignified ability to take the role of another comes the synonymous ability to love one another.

According to Thomas Merton, the renowned mystic, author, and Trappist, love has several applications. As a creative entity, love has the force to move the sun and the stars because it was out of love that the universe, with all its beauty, was created. On the other hand, love is determined by the relationship itself which is established between humans as humans. (This relationship is what Kohlberg refers to as role-taking.) In turn, the ability to reverse roles is the same ability to love another as much as one loves the self.

Yet paradoxically, we cannot find God "within ourselves" unless we go "out of ourselves" by sacrifice. Only a sacrificial love which enables us to let go of ourselves completely and empty ourselves of our own will can enable us to find Christ in the place formerly occupied by our own selfhood.<sup>48</sup>

Furthermore, Merton appropriately states that, "There is no way under the sun to make a man worthy of love except by loving him."<sup>49</sup> Because as soon as man realizes that he is loved (if he is not overcome by this sudden realization), he will instantly feel worthy of love. "He will respond by drawing a mysterious spiritual value out of his own depths, a new identity called into being by the love that is addressed to him."<sup>50</sup>

---

<sup>48</sup>Thomas Merton, The Power and Meaning of Love (London: Sheldon Press, 1979), 8.

<sup>49</sup>Ibid., 29.

<sup>50</sup>Ibid.

In very concrete terms, this is like a mother who is disciplining her rowdy son by ignoring his undesirable behavior. In this particular situation the mother will eliminate the negative behavior by not acknowledging the annoying behavior. Essentially the mother's silence is a form of detachment. She withholds attention and love, which the child is unconsciously craving. When the rowdy child settles down or comes to the realization that the way to receive recognition is by imitating the mother's silent and detached behavior, she will reward him with love and attention in an appropriate manner.

In comparing this mother-son situation to the actions of a meditation practitioner, one can recognize the mutual interchange on either side. The meditation practitioner, much like the child, must learn to become indifferent, to withdraw, to detach and to become silent. When this practice is authentic or truly internalized; and when this practice is utilized in conjunction with dilemmas, koans and daily life situations; divine assistance is possible.<sup>51</sup>

The famous poet, mystic, Doctor of the Roman Catholic Church and contemporary of St. Teresa of Avila, St. John of the Cross, used words very similar to these

---

<sup>51</sup>Ignatius Loyola, The Spiritual Exercises of Saint Ignatius 4th ed. (Westminster, Maryland: Newman Bookshop, 1943), 12, 74-76; Kadowaki, Zen and the Bible, 22, 23, 55-57, 86-88; Johnston, The Still Point, 93-109.

during the latter half of the 1500s when he provided spiritual guidance to the friars and nuns of the Spanish Carmelite Order started by St. Teresa of Avila. He repeatedly advocated, "the need for silence, mortification, patience in suffering and the complete emptying of the mind of everything that is not love for God."<sup>52</sup>

Emptying the mind of everything except the love for God, as St. John of the Cross claims, seems contradictory to objectless meditation. In reality, however, we cannot find love within ourselves or we cannot find God within ourselves until we sacrifice, detach, and eliminate existing human hang-ups. This is where retreating into silence, sacrificing, meditating and practicing good habits becomes a purification and interaction process with the divine. This is where one's "pure intentions" are made known.

#### Intent and Stirring the Heart

Lassalle makes the claim that "pure intention" or love of God is presupposed when one goes through the sacrifices and challenges of detachment and purification.<sup>53</sup> Since those practitioners in the advanced or mystical level of meditation are participating for reasons which are intrinsically gratifying, most authorities would agree

---

<sup>52</sup>Gerald Brenan, St. John of the Cross, trans. Lynda Nicholson (London: Cambridge University Press, 1973), 53.

<sup>53</sup>Lassalle, Zen-Way to Enlightenment, 95-96.



with Lassalle's statement. However, would this necessarily be the case when a student participates in a competitive school sport program that involves meditation? Most students will obviously not be in the same category as mystics and Stage 6 reasoners. Students will still be relatively immature so, to rephrase the question, Does one who is still immature really participate in sports in an attempt to worship God? Consider the following explanation.

#### Developing Good Intentions

First, most individuals begin to participate in sports because of the positive consequences (or the positive biological, psychological, sociological and philosophical effects) that come from participation in competitive sports. These effects may be self-imposed, acquired from others, tangible or intangible. Secondly, most individuals continue to participate in sports throughout a life span because of the intangible consequences or, in other words, because of an enduring, intrinsic motivation to achieve maximum, fulfilling potential. Worship then depends upon this enduring, internal motivation.

At this point it should be recognized that meditation will cause one to decide what ought to be done by stimulating the intrinsic goodness that resides within all of us.<sup>54</sup> The activity then, be it sports, hammering

---

<sup>54</sup> Johnston, The Wounded Stag, 120.

a nail or walking the dog, is relatively unimportant. The important point is that one freely develops good intentions by "stirring the heart."

### Stirring the Heart

One of the few Westerners who has spent nearly thirty years living and working in an Eastern nation and who is well practiced in such things as meditation and prayer is Jesuit Father Thomas Hand. A phrase which Hand uses to describe the relationship between meditation and prayer is "stirring the heart." By this, Hand is referring to stimulating one's spiritual heart, or stimulating the essence of one's being, or approaching the unseen Absolute that is both within us and beyond all relativity.<sup>55</sup> This concept, claims Hand, is far from new, often difficult to describe with words and yet, in various ways, it has been used and described throughout history. For example, one notable reference to the concept "stirring the heart" can be found in The Cloud of Unknowing and The Book of Privy Counseling.<sup>56</sup> One individual who just happens to

---

<sup>55</sup>This information was acquired during a conversation this author had with Thomas J. Hand, S.J. on July 3, 1987 at the Mercy Center. Thomas J. Hand directs workshops in Eastern spirituality at the Mercy Center, 2300 Adeline Drive, Burlingame, California.

<sup>56</sup>William Johnston, ed., The Cloud of Unknowing and the Book of Privy Counseling (New York: Image Books, 1973), 47-48. A significant point about this particular work is that it was written in the late 14th century by an anonymous English monk who was a sensitive and highly

have recently edited The Cloud of Unknowing and The Book of Privy Counseling is William Johnston.

Throughout this project Johnston has been frequently cited. Over the years Johnston has authored a number of texts dealing with Eastern methods of meditation and Christian prayer. Like Hand, Johnston too is a Jesuit who has spent many years living, working and doing research in Japan. Presently, Johnston teaches mystical theology and is Director of the Institute of Oriental Religions at Sophia University in Tokyo, Japan.

Collectively speaking, the works of Hand, the unknown author, and Johnston are quite similar in this underlying theme of stirring the heart. If engaged in freely and sincerely, then stirring the heart will be most valuable in the decision making process. It will stimulate the intrinsic goodness that resides within all of us that causes us to decide what "ought" to be done. In the words of Johnston,

Again, one enters the state of consciousness where God is present; and into this void one brings the matter for discernment. It is not a question of searching for an answer but of being present and allowing the decision to be made (perhaps over a period of weeks or months) at the depths of one's being, at the level of one's true self.<sup>57</sup>

---

skilled spiritual director well versed in Christian mysticism.

<sup>57</sup> Johnston, The Wounded Stag, 120.

### Conclusion

In this chapter a theory of how competitive school sports contribute to moral development has been established. The versatile educator (one who is well trained in sports, classroom teaching and moral development) monitors and stimulates the students to advance their moral reasoning abilities by providing the right experiences and the right questions. The right experiences and the right questions are those which provide the learner with difficult moral conflicts to solve. The developing factor, as advocated by Socrates, Christ, Dogen, and more recently by Kohlberg (whose work can also be traced back to Piaget and Dewey) is one's active thinking, and thinking is stimulated by cognitive conflict. The environment or the good practice session, then, is a setting which promotes experiences that will create conflict and lead the student towards the self-discovery of higher stage reasoning. In addition, the versatile educator will also be manipulating the environment so as to enable young students (who are functioning at the lower stages) to experience success and positive consequences (as described by Martins). While conflict is necessary for moral development, success, positive experiences and positive consequences (especially at an early age) are essential for continued and proficient participation in competitive sports. The sensitive task of monitoring the moral development of the athletes in

a stage by stage fashion involves tapping into their innermost feelings. Kohlberg's use of evaluation, intervention, discussion groups, dilemmas, disequibration and stimulation will enable the versatile educator to accomplish this sensitive task.

Besides these revised works of Martins and Kohlberg, there is still one other learning tool that can be used to supplement the moral development process. That is meditation. Consider the following reasons why meditation is an ideal supplemental learning tool for moral development.

There are inseparable characteristics which exist from the beginning to end of both developmental processes. That is, both meditation and moral development consist in a stage progression of development and both culminate in a universal core of rational decision making which is based on love. Furthermore, spiritual development is also part of the moral and meditation developmental processes. Hence, within the context of this project, it is impossible to analyze sports and moral development without discovering relationships to meditation and spiritual development.

In regard to the beginning level of meditation and during Kohlberg's preconventional level there is a primary emphasis on the physical processes rather than the cognitive processes. Postures, breathing, and the learning of good habits are very important during the

beginning level of meditation and during Kohlberg's pre-conventional level. During the intermediate level of meditation and during Kohlberg's conventional level there is an enhancement of the personality in that sensitivity towards others is causally induced. During the advanced level of meditation and during Kohlberg's postconventional level there is a purification and awareness of the intrinsic goodness which resides within all of us.

Mysticism, the highest phase that a meditation practitioner can achieve, and Stage 6 reasoning, the highest phase that a reasoner can achieve, are two different stages of being that stimulate good decision making.

CHAPTER VI  
A REPLY TO CRITICS

Excessive Responsibilities

So far it has been recommended that a "versatile" educator should be the one to incorporate this moral education program into the competitive school sports program. If you will recall, the versatile educator has been described as being versatile because of the fact that he or she is an expert with Kohlberg's work; highly skilled at coaching and teaching sport activities; a talented instructor in one or two subject areas other than sports and other than physical education; and is capable of skillfully introducing and supervising the beginning and intermediate levels of meditation. Because of all these responsibilities some critics may claim that the versatile educator is overburdened with tasks and that a specialist who deals only with moral education will do a better job. However, before replying to this criticism it is necessary to retrace the course of events that led to the selection of the versatile educator in the first place.

An Attractive Idea

Assuming that everyone agrees that there is a

need for moral development education among school age youth, there is one unique characteristic about Kohlberg's moral development program (when comparing it to other specialty subjects) that makes the idea of adding moral development into the school curriculum seem very attractive. For instance, some specialty subjects such as guidance counseling; psychological counseling; speech therapy; and diagnostic and remedial reading are considered special because of two basic reasons. First, they can only be carried out by one who has received advanced training from a recognized institution. Second, the students who are involved with these subjects will generally receive instruction in very small groups or on a one-to-one basis. Because of these reasons it should be apparent that moral development is a content area that would fit into this category of "specialty subjects." However, a difference or rather an advantage of Kohlberg's program is that the moral development specialist works with a much larger group of students, ideally, twelve students (but more can be added without jeopardizing the results of the program).

Provided that the school board members would approve of such a specialty class and provided that a schedule could be worked out, a new class in moral development could be added to the curriculum. However, one of the few remaining problems to be solved would be the type



of educator to be employed. Should it be a specialist or one who is more versatile?

### The Specialist or the Versatile Educator?

There will be advantages and disadvantages which exist between the employment of a specialist or a versatile educator. For instance, with the versatile educator there is a considerable financial savings because he or she can skillfully teach other subjects and thereby enhance the efficiency of the school faculty. Unfortunately, for the vast majority of schools, the employment of a specialist would be a burden in terms of cost and curriculum organization. To be more precise, educational specialists command at least an equivalent salary, or in many instances they command a higher salary than classroom teachers. The curriculum would have to be altered in order to provide for this additional class. The second disadvantage is more important because it directly relates to one of the major themes of this project. This involves the relationship which exists between meditation, moral development and spiritual development. In other words, this relationship involves the emphasis of respiration training and posture over the cognitive processes when teaching moral development in conjunction with meditation and sports. Since a moral development specialist is very likely to be inexperienced in the area of coaching and teaching sport activities; and since a specialist is probably

unfamiliar with meditation training, he or she would not understand or appreciate this emphasis on learning via the body. In consideration of this information, it should be clear why moral development is best incorporated into the existing content areas of physical education and competitive sports rather than treated as an isolated subject taught only by the specialist. The approval from the school board members will be more likely; the scheduling problems of adding a new subject into the curriculum will be eliminated; and yet the curriculum will be enhanced at minimum expense.

#### An Extraordinary Educator

Now it can be better understood that the better candidate for the job is the versatile educator. Also, the opening criticism which claimed that the versatile educator has been given an excessive amount of responsibilities will be better understood if one realizes that it is not the work load of the educator which makes him or her versatile, rather it is the internal motivation which makes the educator pursue such a demanding life-style. That is, the versatile educator needs a challenging occupation because he or she is motivated by purely intrinsic or religious reasons. In other words, the versatile educator desires to be busy because it is a way of functioning in a more complete capacity; it is a way of transcending the self; it is a way of developing an awareness

of God through sensitivity; it is a way of sharing in the very being of God; it is being a sincere role model which enables others to achieve higher stages of reasoning. One authority who can best support this last statement is the renowned Merton. As a Trappist or member of the Roman Catholic Cistercian Order, Merton has written about this intrinsic motivation to experience God in one's daily actions. In an artistic style Merton accurately summarizes the awareness of God in a meaningful and busy life-style. Merton says, "Souls are like athletes, that need opponents worthy of them, if they are to be tried and extended and pushed to the full use of their powers, and rewarded according to their capacity."<sup>1</sup> At the end of this chapter more will be said about this particular issue.

#### Insufficient Time

In addition to objecting to the versatile educator's excessive responsibilities, critics will also point to the fact that there will be a problem of insufficient time. That is, there will not be enough time for the versatile educator to do everything within the same amount of time allotted for comparable courses in the school curriculum. For instance, there will be the usual advance planning and lesson preparations; lecturing; manipulation

---

<sup>1</sup>Thomas Merton, Seven Storey Mountain (Garden City, New York: Garden City Books, 1951), 83.

of the practice environment (so as to provide the right experiences); leading the discussion groups and asking the right questions (so as to promote conflicts that lead to self-discovery); evaluation of students' moral stages; and the organization and supervision of the meditation sessions. In addition to all of these time consuming responsibilities, the versatile educator is still likely to spend time preparing and teaching at least one or two other subjects.

In answer to this problem of insufficient time, there are several reasons why the teaching of moral development cannot be closely compared to the same time and instructional methods used in other content areas. For example, please recall that moral development is acquired gradually over a long period of time which starts with early childhood and lasts, for the majority of people, well into adulthood. Second, please recall that the traditional instructional method used in most other classes, which is basically the passing on of knowledge from an experienced authority figure to less experienced students, will not work in this situation. This is because moral development is not the result of an educator's direct teaching. Rather it is a matter of creating the proper environment which promotes experiences that create conflict and leads the student towards the self-discovery of higher stage reasoning. Examples of this can be seen in Kohlberg's

dilemmas; the Socratic Method; Christ's parables and well phrased statements; and the koan, as used by religious leaders in Asia. Considering these reasons, the criticism of insufficient time is actually a matter that involves a student's past experiences and present level of motivation. Consequently, the time necessary for moral development cannot be closely compared to a typical classroom schedule lasting a specific number of minutes, hours or weeks.

#### Supplemental Assistance

There is one last point which should be addressed to these two criticisms involving excessive responsibilities and insufficient time. That is, there will be at least several other authority figures from the community who will be contributing to the efforts of the versatile educator.

Since competitive sports are a vital part of society that are not exclusively dominated by schools and since education itself is not limited to a classroom environment, there will be many occasions when sport participation and learning occur outside of the classroom and outside of the school sport environment. During these other occasions, because of the need for imitation, identification, persuasion and play, each student will be influenced by other role models. Consequently, parents, classroom teachers, peers and significant others (such as adult

athletes and religious leaders) will become moral educators in the sense that their words and actions will influence the thoughts and actions of the youth. Hence, it is reasonable for the versatile educator to maintain a close working relationship with these other moral educators within the community so that time and efforts are coordinated and used wisely in order to maximize moral development of the school age youth.

### Young Children and Meditation

The majority of young children who are between the ages of five to eight years of age will be operating at Kohlberg's preconventional level or Stage 1 and Stage 2. These children are in the primary grades, kindergarten to the third grade. Critics will ask, Are these children capable of meditation? Provided that certain precautions are taken, this should not be a problem. Here are several basic recommendations that ought to be followed. First, be consistent. Organize a schedule and set aside the time for daily meditation. This way the children will equate meditation with other daily subjects, and they will realize its importance in the school curriculum. Next, vigorous physical activity should always precede static meditation and, at least several times per week, brief discussion groups should also be introduced before a meditation session. The last recommendation involves a gradual increase in the length of meditation time.

That is, the first meditation sessions should be relatively brief, but as the children gain experience the length of time should be gradually increased.

### An Ideal Age for Learning

Contrary to what many critics might think, young children at this level will, in several ways, be ideal for learning meditation. For instance, in addition to establishing good habits in young children that can be utilized throughout one's life-span, researchers (who have been cited in the previous chapters of this project) have indicated that young children must perceive feelings of success when they participate in physical activities so as to promote self-esteem and autonomy. Without such positive or successful feelings young children will view the self as inferior in terms of athletic abilities and eventually they will cease to participate in sport activities. Accordingly, the next reasonable question that should be asked is, Should meditation really be categorized as an athletic activity? Basically, there are several reasons why meditation training involves athletic or physical skill. In fact, this is particularly true for the beginning and intermediate levels of meditation training. First, any beginner who has tried sitting in a lotus position will agree that cognitive processes are relatively dormant and that the majority of effort is physical because it takes a considerable amount of physical

practice before one can acquire the ability to sit comfortably and breathe properly. Second, learning through the body is a fundamental theme of this project which proceeds cognitive understanding and which is ideally suited for the behavior which is characteristic of young children functioning at the pre-conventional level. For example, Kohlberg has established that during the pre-conventional level young children are primarily egocentric, dependent upon authority figures and dependent upon rules. Moreover, Asian authorities have established that the specific body practices of respiration training and posture will precede cognitive understanding, consequently, the child will accept the words of the authority figure (the versatile educator) impartially and promptly without the least bit of doubt or suspicion.<sup>2</sup> Therefore, it is reasonable for meditation to be introduced as a skill to be practiced first and understood later. In other words, the physical practice of meditation will precede the long term cognitive appreciation of the activity.

#### Maturation and Time

One last reason which supports the concept of teaching young children to meditate involves the experiences perceived during the interval of time which starts with the introduction of new knowledge and ends with the "mas-

---

<sup>2</sup>Kadowaki, Zen and the Bible, 10-13, 85.



tery" or more complete understanding of that knowledge. That is, the introduction of new information is rarely understood well the first time. Consequently, over an interval of time the learner participates in good activities and matures biologically, psychologically, socially and philosophically, and eventually he or she learns to more fully understand that original explanation.

This is especially true when teaching physical activities to beginners. For example, after participating in an introductory basketball class, the majority of beginning students will claim that they understand the skill of dribbling a basketball. This first claim of understanding is interesting because it is primarily cognitive. A quick and informal evaluation of the students will prove that physical mastery of the skill is indeed lacking. Thus, understanding in relationship to physical activities involves both cognitive as well as physical skills. Furthermore, during the interval of time between the first basketball dribbling lesson up to when the student becomes adept at dribbling a basketball, a more complete level of understanding will develop. Of course, depending upon the individual and the skill being taught, this interval of time required for a more complete understanding can be a matter of seconds, minutes, hours, days, weeks or years.

In brief the conclusion here, as it relates to teaching young children to meditate, is that they must

first trust, obey and have faith in the versatile educator or spiritual director. Second, after they have matured and practiced meditation (or any other physical skill) to the point of "mastery," the final realization and the final appreciation of the authority figure's explanation will come to be more fully appreciated.

### Silent and Static Meditation vs. Verbal Activities

Concerning meditation, however, the interval of time from which one begins the first lesson in discursive meditation to the time when one achieves objectless meditation is largely filled with periods of silence while maintaining a static posture. On the other hand, the interval of time from the first basketball dribbling lesson to the more complete understanding of basketball is largely filled with experiences that are full of verbalizations and vigorous physical practices.

The differences in these two examples are quite obvious. Yet by the end of this chapter these differences will become non-differences. The meditation practitioner as well as the athlete will be recognized as highly skilled individuals who have the ability to eliminate distractions and become indifferent to the environment. Even more importantly, these highly skilled individuals will be recognized as having the ability to acknowledge a new intrinsic awareness or an uncultivated internal knowledge

regardless of the time or place.<sup>3</sup> The following pages in this chapter will help to clarify these words.

### Good Reasoning Skills Regardless of the Time and Place

At the beginning of Chapter IV it was stated that a major problem that exists today among athletes of all ages is how to transfer good sport reasoning skills to daily activities. The right actions which are performed on the athletic field may not necessarily help the athlete to apply the best reasoning skills to daily activities. These skills include not only the simple reasoning skills associated with obeying the rules of the sport but also the more complex reasoning skills that lead to superogatory actions such as establishing an appropriate (reversible) relationship with opponents, team mates and other participants through the sincere use of courtesy, trust, respect and sharing.

There are televised news reports and other stories in newspapers, sport magazines and journals about elite athletes who have become involved in various crimes and scandals. In fact, great athletes are not the only ones who become ensnared in immoral actions. Every human is faced with such dilemmas; even those who function at the higher levels of spiritual development have at times been

---

<sup>3</sup>St. Ignatius Loyola, The Autobiography of St. Ignatius Loyola, ed. John C. Olin, trans. Joseph F. O'Callaghan (New York: Harper and Row Publishers, 1974), 67; Johnston, The Still Point, 67-85.

known to behave in ways unworthy of emulation.

### Presuppositional Thinking

Some critics would argue that meditation alone will bring about purification, detachment and naturally motivate people to perform good reasoning and good actions. These same critics would further claim that if by chance a meditation practitioner were to cling to the dark side of life it would be due to the practitioner's failure to engage in the complete process of meditation. That is, the meditation practitioner would be capable of participating in the physical aspects of meditation, but the ability to enter into objectless meditation would not be fully developed. Distractions, temptations and such thoughts that involve an over emphasis on winning or gaining from the final outcome would eventually overwhelm the practitioner.

The influence of meditation on the transferal process is not all that simple. The natural order of existence, one's freedom of choice and one's personality play an important role in the transferal process. No human is exempt from the temptations which naturally exist within our world and yet every human has a free will and can choose to pursue either the good or the unjust.

In the Bible there is a story in which Adam and Eve commit the first sin (original sin) by eating the

fruit of the forbidden tree in the Garden of Eden.<sup>4</sup> A traditional and literal interpretation of this story indicates that poor decision making and the pursuit of injustice are a consequence of this first sin.<sup>5</sup> The Trappist, Thomas Keating, advances this literal view of original sin when he suggests that sin is the wrong word to use and that the tendency towards injustice and the inability to ward off temptation is a human condition, a pattern of ignorance and self-serving habits that we have accumulated since early childhood and woven into our personality.<sup>6</sup>

How can we break this pattern of ignorance, overcome temptations, ignore distractions and improve decision making? In his spiritual exercises, Saint Ignatius of Loyola answers this question. He specifically recommends frequent and sincere meditation so that the practitioner will not be influenced by any inordinate attachment.<sup>7</sup> This response is also an answer to the previous criticism regarding an individual's "clinging to the dark side of life and failing to engage in the complete process of

---

<sup>4</sup>Genesis 3:1-24 (New American Bible).

<sup>5</sup>Johnston, The Wounded Stag, 117; Thomas Keating, "Original Sin," Susan Walker, ed., Speaking of Silence (Mahwah, New Jersey: Paulist Press, 1987), 197.

<sup>6</sup>Keating, "Original Sin," 197.

<sup>7</sup>St. Ignatius Loyola, The Spiritual Exercises of Saint Ignatius, with an introduction by Robert W. Gleason, trans. Anthony Mottola (Garden City, New York: Image Books, 1964), 47-48.

meditation." That is, Saint Ignatius of Loyola not only endorses frequent meditation (three times a day) but he also advises that good intentions be presupposed.

In order that the one who gives these Exercises and he who makes them may be of more assistance and profit to each other, they should begin with the presupposition that every good Christian ought to be more willing to give a good interpretation to the statement of another than to condemn it as false.<sup>8</sup>

Evidently, when self-serving patterns of thinking go unchecked and precede meditation, the mind is filled with emotional oversights that prevent the practitioner from achieving mind-body unity. Consequently, before one participates in meditation training he or she should prepare the mind by literally and frequently "thinking good thoughts."

With the passing of time the benefits of positive thinking has not been lost. Contemporary meditation practitioners also acknowledge Saint Ignatius' use of "benevolent thinking."<sup>9</sup>

### Transfer and Presuppositional Thinking

In the last chapter it was established that meditation and moral development share major characteristics which are inseparable foundations that can be seen from beginning to end of both developmental processes. Further-

---

<sup>8</sup> Ibid., 47.

<sup>9</sup> Johnston, Silent Music, 16; Mantak Chia, Awaken Healing Energy Through the Tao (New York: Aurora Press, 1983), 17-28.

more, spiritual development was revealed to be a component of meditation participation; and the use of role models and the use of Kohlberg's work, in terms of evaluation, intervention, discussion groups, dilemmas, disequilibrium and stimulation were shown to point the individual in the right direction. In addition, the use of Ignatian presupposition thought has been shown to aid those individuals who, in spite of meditation training, continue to cling to the dark side of life. In light of this information it is reasonable to believe that Saint Ignatius' presuppositional thinking, static meditation and the reasoning skills that lead to the performance of right actions on the athletic field could be combined, and thus the activities performed in daily life could be positively influenced. However, up to this point the association between static meditation and overt movement must be advanced.

### Two Kinds of Meditation Postures

If critics find fault with the transferal process it means that they do not understand the relationship which exists between the static meditation posture and moving meditation posture. The following information should help to alleviate this possible problem.

Static Meditation. For the sake of clarity the phrase "static meditation" is to be considered a reference to one's posture when doing motionless or static meditation.

In other words, this is the motionless posture one maintains while focusing on controlling the breath and emptying the mind of discursive thoughts. Standing or seated postures are used for static meditation by keeping the lower spine straight and by breathing in a slow, rhythmical pattern. Silence too is observed during this time.

Moving Meditation. For the sake of clarity, the phrase "moving meditation" is to be a reference to one's posture when doing moving meditation. In other words, this is the simultaneous performance of meditation and overt action. Advanced level meditation practitioners are the only ones capable of doing moving meditation efficiently in that they can easily detach themselves from discursive thought and yet still perform physical movements. In essence, an advanced level meditation practitioner has achieved the ability to perform moving meditation at will.

In order to make progress in meditation and in order to enhance the process of transfer, one must practice moving meditation. This is not to say that static meditation should be neglected. Rather it is simply pointing out that there is a need for specificity. That is, the specific skill of moving meditation must be practiced if it is to be perfected. Hence, beginners and intermediate level practitioners can practice moving meditation, but they will have to strictly observe the biomechanical guide-



lines for static postures (the lower spine must be straight, breathing must be controlled and a quiet environment would be most helpful). However, these guidelines do not apply to, and they need not be observed by, the advanced level practitioner. For the advanced level practitioner has persevered and endured the years of toil that it has taken to control and purify the emotional action that is present with mind-body unity.

Consider the following explanation which has been taken from Yuasa's text, Ki Shugyo Shintai. Although not yet published in English, this particular text would be translated as, Ki, Self-Cultivation and the Body.

It is said that those ascetics who have gone through meditative discipline and that those experts who have polished their skills in martial arts have felt and gained that feeling of ki. Essentially and empirically speaking, ki, in the ever changing consciousness situation is known intuitively as the action of the unknown. Again, based on the Eastern tradition, the discipline in meditation and martial arts means the control of emotion. In other words, as we proceed to purify the emotional action that is occurring unconsciously, we eventually attain a situation in which we feel and know the flow of ki. This matter is reported by Jung; and he suggests that in the depth of the unconsciousness lies dormant by nature a type of intuitively-perceptive capability. The so called self-cultivation is the disciplinary training in which this type of intuitively-perceptive capability is actualized.<sup>10</sup>

In other words, whether the person is a serious athlete doing physical training or a serious practitioner of meditation, both need internal energy to emotionally

---

<sup>10</sup>Yasuo Yuasa, Ki Shugyo Shintai [Ki, Self-Cultivation and the Body] (Tokyo: Hirakawa Shuppan, 1986), 190-191.

purify the self, to tap into the meridian system and to attain the higher level of spiritual development in which mind and body are unified.

At this point Yuasa's work is particularly significant because it points to an intermediate region that subtly links meditation and sports to theology and yet it also raises several other questions. This theology issue will be discussed at the end of this chapter. In regard to the other questions: First, if an advanced level meditation practitioner is not athletic, what happens to the energy within his or her meridian system? Second, if an elite athlete has developed the physical talent to tap into his or her meridian system but lacks the meditation and decision making training, can he or she still transfer good sport reasoning skills to other aspects of life?

A comical story will be used to answer these questions. This same story is told to the new acupuncture students who often have unrealistic ideas about the possibilities of Oriental medicine.

For many years a musician has been suffering from a chronic illness. He has been going to various specialists trained in Western medicine but they have not been able to cure him. Recently the pain has become worse and it is now affecting the musician's performances. In desperation the musician goes to a young professional trained in Oriental medicine. In considerable detail, the young and enthusiastic doctor reassures the new patient about the benefits of stimulating the unseen energy in the body's meridian system. After careful consideration the musician agrees to have an initial diagnosis performed. Upon

completion of a thorough examination the musician is told that a few acupuncture treatments, followed up with a change in diet and a certain regime of exercise and herbs, will permanently cure the chronic illness in several weeks. The musician is amazed when he hears these words. Still skeptical about such profound results from such a simple procedure the musician suspiciously asks, "But will it affect my performance?" "Of course," answers the young physician, "You'll sound like an accomplished concert pianist when I'm done restoring your health." "Gee, that is amazing," replies the patient. And I could never play the piano before!"<sup>11</sup>

What this story indicates is the necessity for specific and previous training experiences. That is, piano playing (like moving meditation) must be practiced if it is to be perfected; otherwise the ki energy will remain "unknown" to the practitioner. The ability to use the energy in the meridian system is dependent upon some previously established level of physical adeptness or meditation adeptness. In fact, an advanced level meditation practitioner who has not pursued sport activities may be totally unaware of the energy potential within his or her body's meridian system. However, with a relatively small amount of physical training the advanced level meditation practitioner can perfect a variety of physical skills rather quickly.<sup>12</sup> On the other hand, an elite athlete may have developed the physical skill to use the energy within his or her meridian system and

---

<sup>11</sup>New students can hear this tale at the Academy of Chinese Culture and Health Sciences, located at 420 14th Street, Oakland, California.

<sup>12</sup>Lassalle, Zen-Way to Enlightenment, 58-60.

be able to perform outstanding athletic feats but because the elite athlete lacks benevolent thinking practice; is inexperienced in meditation; has inadequate experience in decision making or dilemma solving, he or she will be deficient in the areas of cognitive, moral and spiritual development. Therefore, this elite athlete will lack the ability to transfer good reasoning skills to everyday life.

Western Historical View. In the Western hemisphere moving meditation continues to be nearly nonexistent. In some instances walking and other daily activities are incorporated with meditation. For the most part, however, it can be said that Western cultures do not have an abundance of documentation about this twofold activity. On the other hand, it has been those cultures in the Eastern hemisphere that have combined continuous and more vigorous physical motion with meditation. Specifically, those types of moving meditation which are most applicable to this project can be traced back to China and Japan.

Eastern Historical View. Moving meditation can be traced to some of the early religious practices of China. As the centuries passed China grew strong and was able to have a significant impact on neighboring countries. Consequently, other Asian cultures learned a great deal from China. For example, by the latter half of the seventh century jogyo samadhi (or jogyo zanmai) was carried

over from China to Japan and it was practiced as a type of Shinto and Tantric Buddhist worship.<sup>13</sup> Apparently this practice consisted of continuous walking in a circle around an image of Buddha while simultaneously chanting a prayer. According to the knowledgeable Yuasa,

By employing this method, the cultivator was able to keep his body in continuous motion, while arresting his mind. Thus, his bodily activity was used as a means of concentrating on the sacred.<sup>14</sup>

Eventually this type of meditation was taken into the mountains and the activities of the participant became considerably more varied. Specifically, in an attempt to aid concentration and purification the participant would eat sparingly, stand under waterfalls, climb mountain peaks and descend into valleys. Because the mind was focused on prayer, a participant could maintain the calmness of mind while the body was in continuous motion.<sup>15</sup>

Other types of moving meditation mentioned by Yuasa are: gotai tochi rei which literally consists of throwing oneself to the ground with the five parts of the body for three thousand times a day for several months; the motion of bowing to Buddha using both hands and knees to touch the head to the ground; and kaihogyo which involves walking through the mountains every day for one thousand

---

<sup>13</sup>Yuasa, "A Cultural Background for Traditional Gymnastic Philosophy," 5-6.

<sup>14</sup>Ibid., 9.      <sup>15</sup>Ibid.

days while focusing on an inner image of Buddha.<sup>16</sup>

One last type of moving meditation that will be discussed is most significant because it relates very well to sport activities and physical development as well as to cognitive, spiritual and moral development.

Tai Chi Chuan, Moving Meditation. The most applicable form of moving meditation that relates to this project can also be traced back to China. This type of moving meditation is called tai chi chuan. The form or appearance of tai chi chuan is similar to a slow motion ballet but upon closer examination the observer notices that the movements are generally an imitation of movements seen in nature. That is, from the action of the deer, bird, tiger, monkey, bear and snake, tai chi chuan was codified. In addition to the imitation of animal movements a participant also "deals with an animal"<sup>17</sup> by mimicking the act of "petting the tiger" or "grasping the bird's tail." Also, these movements might even include the imitation of or dealing with other objects seen in the natural environment such as trees "bending in the wind"; standing firmly, "like the roots of a tree"; and "catching water from a stream"; and "waving hands like clouds."

---

<sup>16</sup>Yuasa, Contemporary Science and An Eastern Mind-Body Theory, 56-57.

<sup>17</sup>David Y. Chen, "Natural Symbolism in Chinese Martial Arts," ed. Seymour Kleinman, Mind and Body: East Meets West (Champaign, Illinois: Human Kinetics, 1986), 57.

At first the idea of imitating and dealing with objects and life forms seen in nature may seem absurd, but civilization has advanced considerably due to inventive ideas patterned from nature. Mechanical parts on agricultural and construction machinery have been designed from animals, and these machines enable humans to lift heavy loads, accurately dig or drill into the earth, quickly plow highways covered with snow, slice through stone and shape steel. Entire aircraft, ships, submarines, homes, garden tools and even many surgical implements are also based on animal prototypes.

Another reason the tai chi chuan practitioner "deals" with nature and imitates nature's movements is that it improves one's spiritual development. Basically, this is accomplished by living in close harmony with nature and by recognizing and respecting the patterns and cycles of existence. Acting contrary to natural law is a threat to the environment and to the human race. So instead of attempting to act against nature (such as by attempting to abuse the environment or injure the opponent) individuals learn to perform right actions and overcome unjust desires by releasing oneself from the ego and by surrendering to the deeper force that created nature and that resides within all of us.

In terms of biomechanical principles, the tai chi chuan practitioner's movements are generated from

the center of the body. This center is located at a point about two inches below the naval and approximately one inch inside the tissue wall. At this site both motion and internal energy are initiated and then transferred to the limbs and other body parts. That is, the limbs do not lead or initiate the movement. Rather, the limbs merely follow as a consequence of the center's movement. The majority of body weight is centered on one leg or the other. Also, throughout the duration of a tai chi chuan session body weight is frequently shifted back and forth from one leg to the other. Some styles can take longer to perform but, on the average, a session lasts between 30 to 75 minutes. Body weight, throughout this duration of time, is never equally distributed on both legs. The pace of the movements is always regulated by one's inhalations and exhalations. The form or overall pattern of movement involves many individual movements. The individual movements are generally circular. Circular movements enable a practitioner to maintain a continuous flow of internal energy (ki or chi energy) throughout the entire body. Furthermore, circular movements are also highly effective for self-defense. For example, a circular movement generated from the one point can easily neutralize an attacker. That is, the practitioner allows the aggressor to tense up and strike first. By striking first the aggressor is committed to a single direction.



A simple step to the side and maybe a gentle nudge by the tai chi chuan adept will easily redirect the attacker's momentum elsewhere.

In the text Fundamentals of Tai Chi Chuan, Wen-shan Huang describes tai chi chuan as a Chinese system of exercise or an art of life, which helps to extend the human life span by eliminating tension and increasing physical, spiritual and mental well-being. Analytically speaking, says Wen-shan Huang, tai chi chuan has three basic components: the form or structure, the internal art of inhalation and exhalation, and the self-defense applications.<sup>18</sup>

The form of tai chi chuan is the actual movements which can be performed solo or with a group. Unless otherwise stated the form is always performed empty handed. Weapons, however (such as the sword and fan) can also be utilized but, weapons are a separate form of tai chi chuan.

Another distinct form is known as push hands. Push hands is the closest thing to sparring, and it is practiced by two individuals who ward off, rollback, press and push each other in a pattern of fixed and free style movements. The ability to feel another's force, direction and length of incoming energy is greatly enhanced during push hands practice. Because push hands is designed to

---

<sup>18</sup>Wen-shan Huang, Fundamentals of Tai Chi Chuan (Hong Kong: South Sky Book Company, 1974), 24.

develop sensitivity through physical contact to a partner, one becomes very familiar with one's partner's intentions, emotions and personality. In essence, this familiarity is a reversible relationship because one literally and profoundly "knows the other" through the physical touch and the constant give and take of ward off, rollback, press and push.

The form may be an empty hand form, a weapons form, push hands, or performed with a group or solo; its ultimate goal is to improve the self (both mind and body) through sensitivity training. Although some benefits will be noticed in a short period of time, many years of practice are required to acquire the highest level of spiritual development. Although competition, winning and losing do not exist in the practice of tai chi chuan, perseverance, self-discipline and faith will help the practitioner throughout this lengthy and demanding endeavor.

#### Review

One of the primary goals of meditation is to develop the ability to perform good reasoning skills regardless of the time and place. In other words, the reasoning skills that lead to the performance of right actions on the athletic field can transfer to activities performed in daily life. So far benevolent thinking and faithful participation in tai chi chuan are two reasonable methods of promoting the transferal process.

With a considerable amount of guidance and practice it is reasonable to believe that presuppositional thinking or the Ignatian view of "thinking good thoughts" will eventually influence meditation and decision making. Furthermore, when one is alone doing static meditation in a comfortable and quiet environment, it is relatively easy to be benevolent in thought, become detached, and enter into that realm of objectless meditation. Critics can find little to argue about these statements.

On the other hand, critics will point to the distractions of moving meditation; that is, the distractions that limit attentional focus and the temptations of acting so as to win or profit from the final outcome. Critics would say that these distractions and temptations would overwhelm the practitioner and prevent him or her from achieving good reasoning skills. Keating has identified this inability to improve as a human condition of self-serving habits. Furthermore, Keating believes that this condition is woven into the personality since conception and that it prevents one from achieving full reflective self-consciousness.<sup>19</sup>

Keating's words and this last criticism are well founded. Tai chi chuan, however, is an excellent moving meditation exercise that would minimize the distractions and temptations and maximize attentional focus towards

---

<sup>19</sup>Keating, "Original Sin," 197.

that full reflective self-consciousness because it involves spiritual, cognitive, moral and physical development. That is, the principles of tai chi chuan have strong theological associations to Taoism, Buddhism, Shintoism and Confucianism. Faith is a basic component of these Eastern religions. Faith and self-discipline are also basic components in the philosophy and practice of tai chi chuan. Consequently, one must persevere and have faith in the fact that learning via the body (a fundamental theme of this project) will enable one to conquer the self and cultivate good reasoning skills regardless of the time or place.

Since Taoism has had the most profound influence on tai chi chuan, it is necessary to mention several facts about this mystical religion and philosophy.

### Taoism and the Principles of Tai Chi Chuan

Long before the birth of Christ, ancient Taoist sages were known to cultivate spiritual development through static and moving respiration training. Although there are four main theories concerning the evolution of tai chi chuan, the moving meditation perfected by the ancient Taoist sages is highly likely to be the early style of exercises that culminated in what we now call tai chi chuan. This claim is reasonable because the most basic principle of Taoism and the most basic principle of tai chi chuan is stillness of mind.

Principles. The Taoist principles which are most applicable to this project are: recognition of the Tao; acting in accordance with the yin and yang; acting in accordance with nature's cyclic changes; and knowing when to participate in wu wei (non-action) and stillness.

The Tao. The Tao is one term used as a reference to a Supreme State of Being as well as the Supreme Being. Everything is related to the Tao and yet the Tao is limitless and unknowable. Ultimately one must persevere and rely on faith because the Tao is a mystery and because words can only detract from its fullness.

In the Chinese language the written character for Tao is translated as "The Way." Since Japan's language was derived from China, this very same character, which can be seen in the Appendix F,<sup>20</sup> has an identical meaning in Japanese. Hence, for both cultures, the way of life or the path one takes throughout life is a direct experience, a way of worshipping God the Absolute via good actions. Likewise, because humans can achieve an altered or higher state of consciousness through the act of meditation, the Supreme State of Being can be achieved or at least approached.

Yin and Yang. The Tao (God the Absolute) has created the universe. The interaction of yin and yang can be seen throughout the universe. Yin can represent

---

<sup>20</sup>See Appendix F.

anything which is passive, soft, female, negative or night. The yang can represent anything which is active, firm, male, positive or day. For instance sunshine is followed by darkness, spring and summer are followed by autumn and winter, high tide is followed by low tide, the infinite contains the finite, and so on.

In Appendix G, a special Taoist symbol which represents the yin yang concept can be seen.<sup>21</sup> This symbol is a circle which is divided equally in half by an S shaped line. Half of the area inside the circle is white and the other is black. Inside the black area is a tiny white circle and within the white area is a tiny black circle. The concept of yin and yang, which this symbol represents, is the constant interaction of opposite and yet complimentary forces in the universe. One cannot exist without the other and one always contains a tiny seed of the other.

Tai chi chuan is an excellent example of the interplay of the yin yang concept. This is especially obvious when analyzing the breathing and biomechanics of tai chi chuan. Breathing of the tai chi chuan adept is highly controlled. Both inhalations and exhalations are extremely soft and yet exactly synchronized with one's actions so as to promote balance and to avoid unwanted tension. Balance is important for continuous, circular movements. All movements are initiated from one's center which allows

---

<sup>21</sup>See Appendix G.

for the give and take; empty and full; and firm and soft.

Nature's Cycles. Because humans are part of the universe and constantly in contact with the environment, humans are influenced by the cyclic changes of the natural environment. Humans can do little to change nature, but there is much that can be done to cooperate with the natural processes.

Nature's processes depend upon a system of intricate interactions that have a resemblance to the interactions of wood, fire, earth, metal and water. Taoists refer to these interactions as the five elements or the five activities. These five activities can be used to describe and forecast various events. For example, advance knowledge regarding the seasons of the year and the weather can help one to prepare the appropriate clothing, shelter and diet. The five activities can also be applied to one's personality throughout the hours of the day. For example, certain personalities are most productive in the early morning. Others perform best during the middle of the day. When to assist or dominate others; when to subjugate to others; and when to retire from others can also be linked to one's personality and the time of day. Also, the five activities can be used to diagnose and describe physical and emotional illnesses.

In essence, the power of the Tao (God the Absolute) is experienced in these natural cyclic changes. In order

to protect and nourish life, humans must act in accordance with nature. Opposition to nature will only result in harm to frail human life.

Wu Wei and Stillness. Wu wei is the Chinese expression which literally means non-action. Avoiding action that is not necessary is probably a better way of defining wu wei. Because Taoists advocate living in close harmony with nature, they find it wise to conserve energy by eliminating unnecessary actions. This protects both the environment as well as human life. A contemporary analogy of wu wei is the driver of a car who skillfully uses the car's brake, clutch and accelerator to travel safely.<sup>22</sup> Excessive use of the brake, clutch, or accelerator is obviously unwise because of the wear and tear on the car, the endangerment to life, and it is also an abuse to the natural environment in terms of the possible noise, collision and property damage.

If one word had to be used to summarize all of the Taoist principles it would be stillness. In order to return to the original state of being, one must turn the mind inward and become still. The body can continue to move but the mind must remain unstirred. Moderation in life style, dignity in posture, control in respiration and desires are the primary methods of entering into still-

---

<sup>22</sup>John Blofeld, Taoism (Boulder, Colorado: Shambhala Publications, 1978), 10.



ness. In other words, one turns away from passion in order to achieve the goal of stillness and one makes oneself still in order to be able to turn away.<sup>23</sup>

Four Theories. There are four theories concerning the evolution of tai chi chuan. Common to these four theories is the fact that they all consist in stilling the mind via respiration and meditation training. Nonetheless, how did these four theories come to exist?

In terms of geography, population and language, China is a vast and diverse country. The Chinese language, in particular, is not uniform in that there are several major Chinese tongues and hundreds of lesser dialects which are used within each different region. Consequently, it is not unusual to have different translations and different interpretations of the same historical event. These differences in language, geography and population, combined with an enormous span of time, makes some details of early Chinese history unclear.

Also, other reasons which have caused the truth to be obscured regarding the evolution of tai chi chuan are: family traditions and educational and religious practices. That is, in order to ensure family survival, prosperity, and status, all important decisions were made by the grandparents or family elders. The elders were respected for their wisdom and guidance. Several genera-

---

<sup>23</sup>Ibid., 11-12.

tions would live on one estate, or under one roof, which enabled the elders to easily act as the administrators. Therefore, at a very early age, a child's future was decided. Such matters as a marriage partner, education and occupation would all be determined well in advance by the elders.

Education was an especially serious matter. In order to be considered educated one had to become knowledgeable in a variety of fields. Monks and other self-styled martial art experts provided readily available educational services because spiritual training and martial arts were a necessary aspect of one's education and because wealthy families paid handsome fees for skilled instructors. The family estate, separate monasteries and the immediate environment served as the classrooms and training grounds. Generally, education consisted in learning through self-discovery, curiosity, cognitive conflict and in the actual repetition of a task. Explanations were kept down to a minimum. Physical training, specifically tai chi chuan, was also taught in this same manner.

The interesting point here is that cognitive conflict continues to be recognized as the most successful way to stimulate a student to achieve higher stages of cognitive and moral reasoning. Cognitive conflict, or disequilibrium, is also the most important instructional component of Kohlberg's work. A second interesting point

about cognitive conflict is its association to spiritual development and mystical silence.

For instance, in order to empty the mind and expedite the process of enlightenment and in order to prevent any preconceived ideas about enlightenment, there is a saying among Taoist practitioners that goes something like this: "One who is spiritually enlightened does not speak of the Tao and yet one who lacks enlightenment readily speaks of the Tao." Consequently, cognitive conflict and silence may have been misused by the "spiritually unqualified" to obscure their lack of knowledge. The actual spiritual and martial art qualifications of these so called "experts" was difficult to verify unless one was questioned and challenged in public by a qualified adept. Consequently, secrecy and intrigue abounded because many of the real spiritual adepts would never stoop to the rude behavior associated with a challenge.

Of the four main theories, the most popular theory states that Chang San-feng, a Taoist priest, perfected tai chi chuan around the year 960.<sup>24</sup> According to this theory, Chang San-feng was disturbed from his daily meditation by unusual noises in the courtyard. He looked out from his courtyard window and witnessed a struggle between

---

<sup>24</sup>Donn F. Draeger and Robert W. Smith, Comprehensive Asian Fighting Arts (Tokyo: Kodansha International, 1981), 35-36; Da Liu, Tai Chi Chuan and I Ching (New York: Harper and Row, 1972), 3, 4; Robert W. Smith, Chinese Boxing (Tokyo: Kodansha International, 1983), 113-121.

a crane and a snake. The crane used its sword-like beak, wings and legs. The snake, twisting and bending used its tail and head. Neither bird nor snake could make a solid blow. After a lengthy period of time both animals became tired. They retreated and after a brief rest they returned for another bout. From his window, Chang San-feng was able to watch the repeat of this performance again and again. In watching the animals struggle Chang San-feng realized the significance of yielding in the face of strength.

A second theory claims that it originated and developed through four different martial art schools around 750.<sup>25</sup> A third claim attributes to the Chen family in the province of Honan the creation of tai chi chuan around 1450.<sup>26</sup> The fourth thesis (which several authorities believe to be the most reasonable) states that the founder of tai chi chuan is unknown but that it was introduced to the villagers of Honan by Wang Tsung-yueh around 1750.<sup>27</sup> Apparently Wang was passing through the province of Honan when he noticed the villagers practicing the town's distinct type of boxing. After easily defeating several challengers

---

<sup>25</sup>Draeger and Smith, Comprehensive Asian Fighting Arts, 35-36; Smith, Chinese Boxing, 113-114.

<sup>26</sup>Draeger and Smith, Comprehensive Asian Fighting Arts, 35-36; Smith, Chinese Boxing, 117-118.

<sup>27</sup>Draeger and Smith, Comprehensive Asian Fighting Arts, 35-36; Smith, Chinese Boxing, 119-121.

Wang was invited by the elders to remain and teach them his soft style of boxing.

Again, these theories of tai chi chuan origination are not all that important. Rather, the most important aspect which is reflected in tai chi chuan is that it is an internal system of mind and body development which is based on respiration training and meditation. A brief historical review of Taoism and tai chi chuan will help the reader to understand the importance of respiration training and how it can influence every phase of life.

Historical Review. During China's Golden Age (from 2852 to 2255 B.C.) five emperor-sages presided over the neophyte Chinese Empire. Because of these five emperor-sages much of the Taoist fundamental beliefs were established in the areas of agriculture, herbology, medicine, acupuncture and meditation-respiration techniques.<sup>28</sup>

One of these five emperor-sages, Huang Ti, was known as the Yellow Emperor. Supposedly the Yellow Emperor was the first Chinese physician and medical researcher. That is, he had such a strong interest in health and medicine that he performed thousands of scientific investigations throughout his long reign. The Yellow Emperor recorded the results in what is now known as the Classic

---

<sup>28</sup> Henry C. Lu, trans., The Yellow Emperor's Classic of Internal Medicine and the Difficult Classic. Volume I, II, III, IV (Vancouver, B.C., Canada: Oriental Heritage, 1978); Ming-Dao Deng, The Wandering Taoist (San Francisco: Harper and Row, 1983), xix; John Blofeld, Taoism, xi, 21.

of Internal Medicine.

An interesting comment about this particular medical text is that it has been translated into many languages and it continues to be used throughout the world by practitioners of Chinese medicine. However, the authorship is questionable. That is, most Chinese historians are of the opinion that Huang Ti, the Yellow Emperor, was given credit for the cooperative efforts of a group of talented scholars. Although these scholars probably accumulated their information from sources as far back as the Golden Age, the actual document seems to have been written around the third century, B.C.<sup>29</sup> Regardless of the authorship, the important point is that the early principles of Taoism were established during China's Golden Age.

Immediately after the Golden Age there was a long period in which many individuals sought tangible rewards. Material wealth became important, and the spiritual rewards of Taoism were neglected by the masses. By the beginning of the spring and autumn period 722-481 B.C. a chaotic time of war had evolved. These wars were primarily fought by peasants and the military class of each region. In spite of chronic disorder caused by the wars, merchants, nobility and some members of the military class became

---

<sup>29</sup>Henry C. Lu, trans., The Yellow Emperor's Classic of Internal Medicine and the Difficult Classic. Volume I, 5, 6.

quite wealthy.<sup>30</sup> For the most part, those who accumulated wealth and power continued to reject the naturalistic ideas of peace and harmony. Hence the wars continued to rage on and off throughout much of China's early years, and Taoism remained relatively dormant. Not until 571 B.C. does another prominent sage emerge. He was a mystic and a wandering philosopher known as Lao Tzu. He was a contemporary of Confucious, probably twenty years older.<sup>31</sup> Hence, there is speculation that Confucious might have studied under the guidance of Lao Tzu.<sup>32</sup>

In a contemporary text written by Anthony de Mello, the work of Lao Tzu can be found.<sup>33</sup> However, the primary indication of Lao Tzu's reputation and talent can be found in his ancient Tao Te Ching writings. Literally translated Tao Te Ching means The Way and the Power. This particular text has been translated more frequently than any other work, except the Bible. The following is the first passage written in the Tao Te Ching.

The Tao that can be told is not the eternal Tao.  
 The name that can be named is not the eternal name.  
 The nameless is the beginning of heaven and earth.  
 The named is the mother of ten thousand things.  
 Ever desireless, one can see the mystery.

---

<sup>30</sup>Sun Tzu, The Art of War, trans. Samuel B. Griffith (London: Oxford University Press, 1963), 21-23.

<sup>31</sup>Lin Yutang, trans. and ed., The Wisdom of Laotse (New York: The Modern Library, 1976), 8.

<sup>32</sup>Blofeld, Taoism, 22.

<sup>33</sup>de Mello, Sadhana, 13.

Ever desiring, one can see the manifestations.  
 These two spring from the same source but differ in  
 name; this appears as darkness.  
 Darkness within darkness.  
 The gate to all mystery.<sup>34</sup>

Following in the footsteps of Lao Tzu is another well known Taoist scholar, Chuang Tzu. Approximately between the years 350 to 275 B.C. Chuang Tzu established himself as an intellectual and greatly helped to shape the spiritual development of Taoist thought. In fact, the writings of Chuang Tzu were found to be in such close accord with Christian belief that Merton spent a considerable amount of effort researching the ancient Chinese mystic. In this text on Chuang Tzu, Merton states the following:

I simply like Chuang Tzu because he is what he is and I feel no need to justify this liking to myself or to anyone else. He is far too great to need any apologies from me. If St. Augustine could read Plotinus, if St. Thomas could read Aristotle and Averroes (both of them certainly a long way further from Christianity than Chuang Tzu ever was!), and if Teilhard de Chardin could make copious use of Marx and Engels in his synthesis, I think I may be pardoned for consorting with a Chinese recluse who shares the climate and peace of my own kind of solitude, and who is my own kind of person.<sup>35</sup>

Several interesting writings that apply to this project can be found in Merton's The Way of Chuang Tzu. The title of this first one is "The Need to Win."

---

<sup>34</sup>Lao Tzu, Tao Te Ching [The Way and the Power], trans. Gia-Fu Feng and Jane English (New York: Vintage Books Edition, 1972), I.

<sup>35</sup>Thomas Merton, The Way of Chuang Tzu (New York: New Directions, 1969), 10-11.



When an archer is shooting for nothing  
 He has all his skill.  
 If he shoots for a brass buckle  
 He is already nervous.  
 If he shoots for a prize of gold  
 He goes blind.  
 Or sees two targets--  
 He is out of his mind!

His skill has not changed. But the prize  
 Divides him. He cares.  
 He thinks more of winning  
 Than of shooting--  
 And the need to win  
 Drains him of power.<sup>36</sup>

This first writing indicates that the mere idea of gaining a reward (the brass buckle) can negatively influence one's psychological and physical performance. Moreover, the idea of winning the "prize of gold" suggests that an overemphasis on winning will likely culminate in results which are even more disastrous. In order to maintain attentional focus and in order to act impartially, detachment is necessary. All good actions are accomplished when one has achieved a state of true selflessness.

In the next writing Chuang Tzu uses a humorous approach when he continues to describe the significance of detachment. The title of this one is, "The Importance of Being Toothless."

Nieh Cheh, who has no teeth,  
 Came to Pi and asked for a lesson on Tao.

(Maybe he could bite on that!)

So Pi began:  
 "First, gain control of the body

---

<sup>36</sup> Ibid., 107.

And all its organs. Then  
 Control the mind. Attain  
 One-pointedness. Then  
 The harmony of heaven  
 Will come down and dwell in you.  
 You will be radiant with Life.  
 You will rest in Tao.  
 You will have the simple look  
 Of a newborn calf,  
 O, lucky you,  
 You will not even know the cause  
 of your state..."

But long before Pi had reached this point in his sermon, the toothless one had fallen asleep. His mind just could not bite on the meat of doctrine. But Pi was satisfied. He wandered away singing:

"His body is dry  
 Like an old leg bone,  
 His mind is dead  
 As dead ashes:  
 His knowledge is solid,  
 His wisdom true!  
 In deep dark night  
 He wanders free,  
 Without aim  
 And without design:  
 Who can compare  
 With this toothless man?"<sup>37</sup>

In "The Importance of Being Toothless," the most significant aspect that Pi attempts to communicate to the toothless Nieh Cheh is the concept of detachment and impartiality. However, the toothless Nieh Cheh is already quite capable of detaching from this world. To use different terms, Chuang Tzu indicates that one must presuppose a spiritual attitude of faith in the fact that training the body (via meditation) is a way of eventually understanding one's totality. If one has faith and if one

---

<sup>37</sup>Ibid., 121-122.

continues to persevere in the physical practice of meditation, there will eventually come a time of understanding which will involve detachment and divine recognition from Tao, God the Absolute.

The concept of Taoism that Lao Tzu and Chuang Tzu had inherited and were passing down to others remains the essence of Taoism even up to today. Basically, it is a theological belief that the character of Tao (the State of Being and the Supreme Being) is unknowable; that spiritual development should prevail over materialism; that nature, with its eternally changing cycles, is to be revered because it was created by the Absolute; and that the primary way of approaching the Absolute is to still the mind through respiration and meditation practice.

#### Good Reasoning Regardless of the Time or Place

At first it may seem odd that religion, spiritual development and fighting arts would be cultivated together. That is, the practice of tai chi chuan is easily recognized as a method of physical development and self-defense, but its association to theology remains unorthodox to Western-Judeo-Christian thinking. Most Westerners are simply not used to the idea that the human body (as opposed to the human mind) is used as the primary means of initiating spiritual development. The following information will help to remedy this problem.

In the Chinese language tai chi means Grand Ulti-

mate. Chuan literally means fist or it can also be a reference to the human body. Hence, two interpretations are possible. Chuan (the fist) can be the vehicle utilized to perfect the grand ultimate martial art known as tai chi chuan; or chuan (the body) can be the vehicle utilized as a moving meditation to experience the Grand Ultimate (God the Absolute). Both of these interpretations are reasonable because in early China, as in other nations as well, self-defense, physical fitness and spiritual development were necessary to maintain a wholesome quality of life and to prevent the spread of evil. Defending oneself and one's family from bandits and wild animals and surviving the natural elements was a normal way of life. Furthermore, during early Chinese history (as is still true in many instances today) a distinction between a martial artist and a man of letters did not exist, one had to be both. That is, before one could be considered "educated," one had to become proficient in several fields of study. Therefore, it was mandatory to be skilled in the physical, cognitive and spiritual ways of archery, sword, tai chi chuan, as well as music, calligraphy, poetry, philosophy, history and so on.<sup>38</sup>

Particularly during the Tang dynasty (618 A.D. to 907 A.D.) a serious practitioner of Taoism became known

---

<sup>38</sup>Matthew Chanoff, "Transcending the Sword," Yoga Journal (November-December 1987):66, 67, 92.

as an ascetic or one who practiced strict self-denial in order to cultivate spiritual and personal discipline. These Taoist ascetics adhered to a strict code of conduct that they carried over into every phase of life which in turn influenced the very Chinese culture itself. Calligraphy, scripture writings, paintings, martial arts, poetry, music, astrology, philosophy and medicine began to mirror the Taoist quest for perfection via moving meditation.

In time the "Taoist Way" was carried over to Japan (as well as to other nearby nations) where once again it had a strong influence on the population. This continues to be reflected in Japanese calligraphy, flower arrangements, Noh (a dramatic art which has strong religious connotations) poetry, paintings, wood block printings, dance, tea ceremony and martial arts such as archery, sword, judo, ju-jitsu, karate and aikido.

### Conclusion

When participating in meditation, moving or static, the mind is stilled and nothing definite is thought. Good actions can be achieved in this cognitive state of stillness because good actions can only be achieved in a state of true selflessness. One must have faith in this fact: regardless of the time or place the mind and body can be unified. Also, one must not dwell on the cognitive explanation of this mind-body unity process.

Rather, one would be better off to emphasize the doing, the experience itself, the direct experience of the Spirit in life itself.

### Meditation and Moral Development

If critics, particularly Western critics, are to fully appreciate the idea of incorporating meditation into competitive school sports and Kohlberg's moral development program, they must approach it with the idea that there is not something to be gained but something to be lost.

### Loss and Indifference

Economists, coaches, athletes, educators and many other individuals have grown accustomed to thinking only in terms of winning or losing. To them the accumulation of tangible possessions and rewards are signs of success. Losing such possessions is generally thought of in negative or unsuccessful terms. Hence, most individuals will hesitate when they are told to "invest in loss" or to "become indifferent." This sort of thinking is very much a part of the Western culture. However, loss and indifference may not seem quite so unusual to moral educators and spiritual directors because their educational methods (specifically, cognitive conflict) are designed to induce loss and bring about an attitude of indifference. Exactly, however, what is it that must be lost? The contents of

the ego-consciousness must be lost which, in turn, brings about an attitude of indifference. St. Ignatius of Loyola explains this process of loss and indifference in the following words.

Therefore we must make ourselves indifferent to all created things, in so far as it is left to the choice of our free will and is not forbidden. Acting accordingly, for our part, we should not prefer health to sickness, riches to poverty, honor to dishonor, a long life to a short one, and so in all things we should desire and choose only those things which will best help us attain the end for which we are created.<sup>39</sup>

Keating says the very same thing when he tells us that we must lose the human condition of self-serving habits which have been woven into our personality from conception and which prevent us from achieving full reflective self-consciousness.<sup>40</sup>

Gaining by investing in loss and gaining by acquiring an attitude of indifference are also endorsed by the renowned Dr. Daisetz Suzuki. Those academics who hear the name Suzuki are generally aware that he was a prolific writer. At the age of 95 Suzuki had written over 90 books in Japanese and over 30 in English. Since his death in 1966 his English publications have been recognized as the most comprehensive literature on Eastern meditation and theology. In the summer of 1959 Suzuki attended the East-West conference of philosophers in Hawaii

---

<sup>39</sup> St. Ignatius Loyola, The Spiritual Exercises of Saint Ignatius, 47, 48.

<sup>40</sup> Keating, "Original Sin," 197.

and he presented, "Knowledge and Innocence,"<sup>41</sup> a paper dealing with ascetic discipline, meditation and morality. To summarize this particular work, Suzuki has stated that selflessness and Innocence are synonymous terms; that life in the Garden of Eden symbolizes Innocence; and that the way to recognize this Innocence (which already resides within us) is to become empty, to eradicate the ego, or to lose "cognitive based" wisdom. When one is in possession of something, that something will prevent all other some- things from coming in; that something will prevent the awareness of intrinsic Innocence.

The Experience of Life and the Loving Presence.

How can we begin to become aware of this intrinsic Innocence which resides within us? Tai chi chuan or moving meditation is the ideal way recommended in this project because it is a multifaceted activity that is applicable to physical, cognitive, moral and spiritual development. However, tai chi chuan must be isolated and seen apart from its historical setting. Tai chi chuan's association to martial arts and ancient Chinese religions frequently conjures up notions which compete with traditional Western beliefs. Moving meditation cannot be properly understood in this context. Rather, the most essential characteristic of moving meditation is the better starting point, but what

---

<sup>41</sup>Thomas Merton, Zen and the Birds of Appetite (New York: New Directions, 1968), 103-115.



is this most essential characteristic?

John C. Wu, an eminent diplomat, scholar and Chinese convert to Catholicism worked closely with Merton on several projects. In the introduction to one such project Merton has stated that the enlightenment which is achieved from meditation (be it moving or static meditation) is a direct experience of life itself.<sup>42</sup> This direct experience of life is the primary characteristic of moving meditation. Similarly, according to Thomas Ryan, a talented athlete, writer and Catholic priest, the major characteristic of spirituality and sports is also the direct experience of life itself. Ryan specifically states:

The message came through: life and life alone is what we live for, and there is no substitute for the fullness of life itself. Its passion and intensity is its own reward, and I should not allow myself to stop short and be satisfied with medals, degrees, clippings, an executive position, six-figure salary or any other of life's assurances and idols. This is the first fundamental affirmation: the passion and intensity of life is essentially its own and the primary reward.<sup>43</sup>

Basically Ryan is saying that tangible possessions are meaningless; that the quality and sincerity of effort that goes in to accomplishing the great and small events of our everyday lives is how we can encounter God's loving presence. In order to feel this experience of God's loving

---

<sup>42</sup>Thomas Merton, introduction to The Golden Age of Zen by John C. Wu (Taipei, Taiwan: United Publishing Center, 1975), 4.

<sup>43</sup>Thomas Ryan, Wellness, Spirituality and Sports (Mahwah, New Jersey: Paulist Press, 1986), 25.

presence in sports Ryan insists that the mind must be relaxed, free from attachments, purposeless, and egoless. Only when the mind is in such a state can one become fully aware and respond intuitively, gracefully and with insight and balance.

Trigger Mechanism Techniques. One other highly significant point that Ryan discusses is the similarities in meditation and sports. That is, Ryan believes that peak sport experiences and objectless meditation are basically the same in that they serve as "trigger mechanism techniques" which enable the highly trained practitioner to experience a communion with the Holy everywhere present to us.<sup>44</sup> Spiritual reward then, is the main focus because a true state of selflessness can be achieved by either the elite athlete or the meditation ascetic. When the ego is empty or selfless, one's awareness is everywhere because it is nowhere attached to any particular place. It remains in the present: free, mystical, and open to everything.

#### Common Ground

So far the experiences of the meditation adept; the elite athlete; the tai chi chuan adept; the Stage 6 reasoner; and the mystical theologian have been discussed. Is it possible that we know enough about these different

---

<sup>44</sup>Ibid., 44, 131-136, 169-173, 178.

states of consciousness so as to compare them in accurate detail? Some critics will say no. They will claim that we know too little about these different states of consciousness. Nonetheless, foregoing specific details, there is still enough information to establish a general outline.

### Outline

For instance, first and foremost: the meditation adept; the elite athlete; the tai chi chuan adept; the Stage 6 reasoner; and the mystical theologian all share a sequential hierarchy of experiences that culminate in the ultimate experience and awareness of love. Second, they all involve the use of cognitive conflict. Third, they all involve a paradoxical role reversal. Fourth, they all involve an intensely strict and lengthy regimen of training. Fifth, self-discipline, faith and perseverance sustain one through this difficult training. Sixth, this training is primarily an emphasis on the body, cognitive skills are secondary. Seventh, they all culminate in the cultivation of autonomy or the discovery of an inner freedom. This inner freedom or inner loving presence--call it God, love or grace--comes to light only after exhausting all possibilities and undergoing an intensely strict and lengthy regime of training the body first. Appreciation or cognitive recognition will come later.

### The Exception -- Why Meditation is a Must

When Kohlberg's moral development program does not include meditation it is the only exception to this comparative outline. Without meditation training the stage 6 reasoner will always remain locked into cognitive based reasoning. He or she will never experience the higher realm of mysticism. The Stage 6 reasoner is primarily concerned with ensuring fairness by analyzing the principles behind legal doctrine. Since the principles of all formalized doctrine are expressed in terms of language, the living experience of unity with the Absolute is overlooked. Consequently, Kohlberg's program is a deficient account of moral education and it needs to transcend the limits of language, it needs to be incorporated with meditation as has been endorsed by this project.

The expression "Prayer is talking; meditation is listening" is appropriate at this point because it indicates that we can include the Absolute into daily life by listening, feeling, sensing and experiencing.

A pure metaphysical experience is inexpressible! If one can verbalize it and understand it, it is not pure, it is not the real thing. This is also why spiritual directors are necessary. Spiritual directors can verify the experience.

### False Experiences

A good spiritual director will relentlessly attack

the meditation practitioner with questions to ensure that he or she has become detached from the self.

That is why St. John of the Cross is so hostile to visions, ecstasies and all forms of "special experience." That is why the Zen masters say: "If you meet the Buddha, kill him."<sup>45</sup>

The ego must be totally eradicated before an experience can be considered valid.

Merton explains false experiences by claiming that the participant's psychological ego-self and metaphysical self are quite different. A metaphysical self which is unified with the mind of Christ is the real thing. However, an incomplete process is when "someone is there" to explain the experience. That someone is the neurotic and narcissistic psychological ego-self.<sup>46</sup>

### Experience and Awareness

Throughout this project such terms as: unity of mind and body; enlightenment; altered state of consciousness; peak experience; full reflective self-consciousness; higher level of consciousness; stirring the heart; ecstasy and stilling the mind have been used to refer to the contemplative practice otherwise known as objectless meditation. In the Christian tradition, during the process of objectless meditation, the human mind becomes consciousness itself; or the human mind becomes aware of its Source;

---

<sup>45</sup> Merton, Zen and the Birds of Appetite, 76-77.

<sup>46</sup> Ibid., 74-75.

or the human mind becomes aware of and can share in the being of God. But what is the human mind? "The mind is nothing but a contracted form of the supreme consciousness which has created the universe."<sup>47</sup> So basically all experiences within the context of Christian objectless meditation are a participation in the mind of Christ. This experience is a kenosis, an emptying of the ego-consciousness to become a void in which "the full radiation of the infinite reality of His Being and Love are manifested."<sup>48</sup>

Eastern religions such as Taoism and Buddhism also involve a process by which the individual ego is completely emptied and becomes identified with the Absolute Ground-Consciousness of the Void or the enlightened Buddha mind. However, the chief difference between Christianity and Eastern religions, on this particular point, is that Eastern theology promotes more independence and autonomy to discover that inner freedom. Christianity, however, is more theological and personal.<sup>49</sup> Consider the following explanation.

---

<sup>47</sup>Swami Muktananda, Meditate (Albany, New York: State University of New York Press, 1980), 35.

<sup>48</sup>Merton, Zen and the Birds of Appetite, 75.

<sup>49</sup>Ibid., 76; Merton, introduction to The Golden Age of Zen, 14.

The Personal God and God the Absolute

Eastern religions, particularly Taoism and Buddhism, view God in an abstract, absolute way. God is the Void, the Absolute, the Unknowable and the "psychological Other." Western religion, specifically Christianity which started in the vicinity of the Mediterranean and which spread westward, view God as a Trinity united into One. This Trinity consists of the Father; the Son, Jesus Christ; and the Holy Spirit and it can be traced back to the Christian concept of revelation, the revealing of God Himself through Christ.

The Lord God says, "I am the Alpha and the Omega, the One who is and who was and who is to come, the Almighty!"<sup>50</sup> Due to this revealing process the Christian concept of God became more personal in that God the Son is Jesus Christ an "ontological Other," who came from the Void to a specific point in history and then returned to the Void. On the other side of the coin, God the Father and the Holy Spirit remain most closely aligned with the Unknowable and Absolute Void because neither the Father or the Holy Spirit can be regarded in ontological terms. There is no reification of the Absolute.<sup>51</sup> Consequently, Christ is the one personal

---

<sup>50</sup> Revelation 2:8 (New American Bible).

<sup>51</sup> Thomas Hand, "A Study on the Possible Impact of Mahayana Consciousness on the Christian Doctrine of the Personal God," Presented to the Conference Buddhism

aspect of the Trinity.

However, there is one other aspect of the Trinity which may be considered personal and may be worthy of future investigation. That is, there is a relationship which exists between the Holy Spirit, one's respiration, and the energy or the potential within the human body's meridian system.<sup>52</sup> If the Holy Spirit can be associated with the loving and healing presence which is cultivated through Chinese medicine (acupuncture) and moving meditation, then this individual potential that resides within all of us may not remain quite so shadowy and unknowable. Perhaps the time for this investigation has arrived.

#### Summary

These last few pages have been an attempt to attend to those advanced and incommunicable aspects of spiritual development which can be found in sports, theology and meditation. Many readers are probably thinking something very similar to the following words of Merton.

All religions thus "meet at the top" and their various theologies and philosophies become irrelevant when we see that they were merely means for arriving at the same end, and all means are alike efficacious.<sup>53</sup>

---

and Christianity--Toward the Human Future, University of California, Berkeley, California, August 10-15, 1987, 3.

<sup>52</sup>Johnston, Christian Zen, 79-80; Yuasa, Contemporary Science and an Eastern Mind-Body Theory, 68-78.

<sup>53</sup>Merton, introduction to The Golden Age of Zen, 11, 12.



Merton is the first to admit that this type of thinking must be considered carefully because pure experiences are inexpressible and the personal experiences of the mystics in all religions can only be evaluated indirectly through texts and testimonials.

In spite of sounding redundant, the following information is an indirect evaluation of the incommunicable aspects of spiritual development.

God the Unknowable Absolute; and the Trinity are similar in the fact that they can both be experienced in the state of emptiness. This means that one's awareness is everywhere because the mind has nowhere to focus. The highly aware mind remains in the present; sharing in the same loving presence of the Void; free, mystical and open to everything.

### Conclusion

In this chapter a reply to possible criticisms has been formalized. The excessive responsibilities of the versatile educator; the use of meditation by young children; the use of moving meditation; the use of meditation to enhance the transfer of good reasoning skills regardless of the time and place; and the incorporation of meditation into competitive school sports and Kohlberg's moral development program have been discussed. A comparison has also been established which outlines the common characteristics shared between the meditation adept; the elite

athlete; the tai chi chuan adept; the Stage 6 reasoner and the mystical theologian. These common characteristics are as follows.

They all share a sequential hierarchy of experiences that culminate in the ultimate experience and awareness of love. Second, they all involve the use of cognitive conflict. Third, they all involve a paradoxical role reversal. Fourth, they all involve an intensely strict and lengthy regimen of training. Fifth, in order to sustain one through this difficult training: faith, self-discipline and perseverance are necessary. Sixth, this training is primarily an emphasis on physical skills rather than cognitive skills. Seventh, they all culminate in the cultivation of autonomy or the discovery of an inner freedom. This inner freedom or inner loving presence -- call it God, love or grace -- becomes known to the practitioner only after all possibilities have been exhausted via an intensely strict and lengthy regimen of training.

## CHAPTER VII

### REVIEW

In this report the relationship which exists between Kohlberg's stage theory of moral development and competitive school sports has been analyzed. In order to highlight the most significant aspects about this relationship and in order to conclude this report, the following information is provided.

#### Kohlberg's Theory

Kohlberg believes that from childhood through adulthood an individual advances through three levels or six stages of reasoning when determining the goodness or badness of an action. The stages are as follows.

A Stage 1 reasoner obeys rules in order to avoid punishment. A Stage 2 reasoner obeys rules only when there is an advantage involved. Because the approval from significant others is very important to the Stage 3 reasoner, he or she will act in accordance with the Golden Rule, "Do unto others as you would have others do unto you." This Stage 3 reasoning skill is only possible when the individual has acquired the ability to role-take. Stage 4 is to act in accordance with prevailing laws because

such actions are upheld by society and beneficial to society. A Stage 5 reasoner acts in accordance with prevailing laws because of a social obligation but at the same time recognizes that conflicts still exist. stage 6 is reversibility in role-taking and it involves equal consideration of the points of view of each person affected by the moral decision to be made.

Kohlberg's three levels of moral development are called the preconventional, conventional and postconventional or principled levels. Each level consists of two stages. Therefore, the preconventional level consists of Stages 1 and 2, the conventional level consists of Stages 3 and 4, and the postconventional level consists of Stages 5 and 6.

#### Kohlberg's Approach to Moral Development

Because Kohlberg's approach to moral development is a cognitive developmental hierarchy based on Piaget's cognitive development research, moral development appears to serve as an intermediary foundation for the levels of spiritual development. To use an oversimplification, Piaget's hierarchy of cognitive development make Kohlberg's hierarchy of moral development possible.<sup>1</sup> Furthermore, if spiritual development is dependent upon the less basic

---

<sup>1</sup>Robert L. Selman, "The Relation of Role-Taking to the Development of Moral Judgment in Children," 79-91; Arbutnot and Faust, Teaching Moral Reasoning: Theory and Practice, 132-134.

moral development, and if moral development is dependent upon the most basic cognitive development, then it is reasonable to believe that spiritual development is dependent upon cognitive development. Using logical terms this claim can be expressed in the following way.

If S.D., then M.D.  
 If M.D., then C.D.  
 Therefore, S.D. = C.D.

Although this is a valid proof, it must be further clarified because it is entirely possible for one to possess cognitive development but at the same time to be considerably lacking in both moral development and spiritual development.<sup>2</sup> Hence, this next proof will help to understand the first one.

If C.D., then (M.D. or not M.D.)  
 If M.D., then C.D.  
 Therefore, S.D. = M.D.

To add to this knowledge there is yet another puzzling aspect about these statements which should be explained. The enhanced cognitive skills, specifically, the improved attentional focus and enhanced creativity that comes from meditation training<sup>3</sup> indicates that spiritual development does facilitate cognitive development. On the other hand, the peak experiences of the mystical theologian; the experiences of the advanced level meditation

---

<sup>2</sup>Ibid.; Loyola, The Autobiography of St. Ignatius Loyola, 67; Johnston, ed., The Cloud of Unknowing, 180-183.

<sup>3</sup>Lassalle, Zen-Way to Enlightenment, 10-20.

practitioner; and the supernormal and spontaneous physical experiences of the elite athlete, point to a transcendence of cognitive understanding. These advanced experiences are immediate and direct. Hence, spiritual development does not depend "entirely" upon cognitive development as we now know cognitive development.

### Sport Contributions to Moral Development

Why and how an individual participates in competitive school sports; and the biological, psychological, sociological, and philosophical contributions competitive school sports make to moral development are as follows.

#### The Biological Perspective

The Why. Catharsis has been discovered to be the biological reason "why" we participate in competitive sports. Catharsis is a pleasant feeling which is brought about by an acute expenditure of energy. Evidently the acute expenditure of energy during sport participation increases the concentrations of morphine-like hormones found naturally in the body's pain control system. A natural analgesic effect is the resulting sensation.

Catharsis enhances moral development through a process of emotional purification and spiritual renewal in that tension, aggression and fear are eliminated; peace, harmony and self-control are restored; and a sense of well-being and unification is established. For ascetics

of meditation, sports and mystical theology, emotional purification is a by-product of their training.

The important point to remember about catharsis is that it can be induced naturally or artificially. Drugs, particularly the ingestion of hallucinogens, can artificially bring about catharsis. The emphasis on body training associated with sports and meditation is the natural means of inducing catharsis. Natural catharsis prepares the brain and nervous system's protective filtering mechanism by allowing awareness to be developed slowly and gradually. With daily practice and with the guidance of a spiritual director the ascetic can integrate the cathartic experience (the enhanced awareness) into daily life. On the other hand, the drug abuser suddenly and permanently destroys the brain and nervous system's natural protective mechanism and thereby eliminates any productive means of controlling, analyzing or integrating the cathartic experience into daily life.

The How. The participant's genetic traits; the specific physical skills which are part of the sport; the type of practice session being conducted; and the type of sport contest that occurs are the primary ways "how" one biologically participates in sports. Very little can be done about one's genetic makeup but much can be done to enhance the environment and to prepare the participant. Specifically, a primary emphasis on respiration

and body training will enable the practitioner to perfect good habits, spontaneity, creativity and attentional focus. Other developmental aspects (such as the social and psychological aspects of sport participation) are not ignored. In fact these other developmental aspects are incorporated into the practice session and discussion group activities.

In regard to sport contests, they are basically an evaluation tool that should not be utilized with young children. Sport contests are a means of evaluating the skills of mature participants. On the other hand, practice sessions are more appropriate for moral development because the versatile educator can control and manipulate the environment. The controlled pace allows for the progressive introduction of more complex strategies and skills over a period of time. Also, the controlled pace minimizes stress, uncertainty and peer pressure because errors are not made into dehumanizing events. Errors are pointed out under the most favorable conditions and then practiced and repracticed until a good habit is formalized.

### Psychological Perspective

The How. Sport thinking is the method of "how" we psychologically participate in competitive sports. Sport thinking is the same as the cognitive developmental Processes described by Piaget except the content area of thought involves sports and the motor skills involve Participation in sports. Perception, which is the awareness



of the elements of the environment through physical sensation, is a vital aspect of sport thinking. Several kinds of perception that are most applicable to this project are: attentional focus, verbal strategies and mental imagery.

Much of what an athlete perceives in a sport environment can be improved through practice and the establishment of good habits. Also, matching one's personality to the appropriate sport and to the appropriate perception style is a must. A third way of sharpening these very same perception skills is through meditation training. Meditation will cause the mind to empty and thereby enable the body to act spontaneously to new situations.

The Why. Intrinsic motivation and extrinsic motivation are the reasons "why" we psychologically participate in competitive sports. Extrinsic motivation and tangible rewards are usually the first aspects to attract young people to participate in sports. Tangible and extrinsic factors eventually lead serious practitioners to the primary, intrinsic reason for sport participation. For example, optimum fitness is an external tangible consequence of sport participation. Optimum fitness eventually leads one to internal motivation if and only if the practitioner has faith, self-discipline and perseverance. That is, faith, self-discipline and perseverance enable the practitioner to achieve a higher state of consciousness because

less time is spent on concentrating on the physical skill thereby increasing the possibility of entering into mind-body unity.<sup>4</sup> Sports participation is merely the technique which turns the human mind towards ultimate unification with the Absolute.

McClelland and Atkinson's need to achieve success, Bandura's theory of self-efficacy or self-confidence, and Ryan Vallard and Deci's need to be competent and self-determining when dealing with the challenges of a sport's environment are all notable theories about "why" one participates in sports. Unfortunately, they are deficient in that success, confidence and competence are not purely intrinsic. Too many external factors such as the opponent's skill level, the condition of the playing field, the weather, the spectators, etc., will influence one's feelings of success, confidence and competence. Hence, success, competence and confidence are quasi-intrinsic motivational factors and thereby considered secondary consequences of sport participation. Most individuals begin to participate in sports for external reasons. Furthermore, these same individuals continue to participate in sports because of the internalization of success, confidence, and competence. The primary reason for continued sport participation, however, is more of a self-actualization process in which the self becomes

---

<sup>4</sup>Ryan, Wellness, Spirituality and Sports, 131.

unified with the Absolute. This unification is accomplished by perfecting one's abilities and by making full use of one's skills, capacities and talents.

Maslow provides the most appropriate theory when he indicates that external motivation from society and the environment is the initial stimulus which causes one to perform an activity. Most of one's life is spent fulfilling lower or basic extrinsic needs. For example, hunger, thirst, rest, protection, affection and self-respect must be fulfilled before one can advance to the final need. Maslow's final and highest stage of motivation is self-actualization. With self-actualization Maslow not only indicates a shift beyond the tangible, extrinsic needs but he also implies a transformation even beyond internal motivation. Specifically, Maslow's dynamic definition of self-actualization suggests that there is a metaphysical association between the conscious self and the Absolute. Apparently, most of us are unaware of this association as we go about our daily affairs; however, we can become aware of this association by making full use of all of our skills, capabilities and talents. Maslow's self-actualization is

an episode, or a spurt in which the powers of the person come together in a particularly efficient and intensely enjoyable way, and in which he is more integrated and less split, more open for experience, more idiosyncratic, more perfectly expressive or spontaneous, or fully functioning, more creative, more humorous, more ego-transcending, more independent of his lower needs, etc. He becomes in these episodes more truly

himself, more perfectly actualizing his potentialities, close to the core of his Being.<sup>5</sup>

In this report the technique which turns the mind in the direction of self-actualization (or in the direction of unification with the Absolute Mind) is sport participation, that is, sport participation such as the well organized sharing which occurs during a good school sport practice session.

### Sociological Perspective

The How. Within the sociological perspective of "how" one participates in such activities as competitive school sports there are two basic components -- the methods and agents of social influence. The methods of social influence consist of imitation, identification, persuasion and play. The primary agents consist of a youngster's family, peers and school teachers. Because a child will easily learn the behavior of family peers and school personnel by imitation, identification, persuasion and play, children and adolescents should be provided with the best possible sports education role models and educators.

The Why. A social explanation for why one participates in sports is due to the participant's desire for social evaluation -- an appraisal of one's ability based on information received from others. Since young children have little past experience to draw upon they depend upon

---

<sup>5</sup> Maslow, Toward a Psychology of Being, 97.

others for information about their adequacy, abilities and reality. The desire for social evaluation begins around four or five years of age when comparative and competitive behavior are first evidenced. Social evaluation is most intense in grades four, five and six.<sup>6</sup>

Internal and external factors are the basic components of the socialization process which influence young children to participate in such activities as competitive sports. The process of socialization is when individuals learn skills, traits, values, attitudes, norms, sanctions, knowledge and dispositions associated with the performance of present or anticipated social roles. Parents are often the most powerful external influences that dominate young children's sports. Parents frequently provide the first structured sport experiences for their children without the benefit of school personnel or school facilities. Although parents often have good intentions for young children, they have been known to display unrealistic goals in terms of the child-athlete's involvement, commitment and levels of aspiration. Due to their unrealistic goals, excessive failure may be internalized by the child during this time. Because of the desire for social evaluation the individual may progress towards the ultimate goal of autonomy -- the ability to be self-

---

<sup>6</sup>Scanlon, "Social Evaluation," 141, 142.

governing especially regarding matters of moral decision making.

Cognitive ability appears to be the foundation for much learning. Cognitive ability is closely related to readiness in terms of emotional, social and physical maturity. The gap between one's cognitive development, and other abilities such as role-taking and moral development, may be explained by one's lack of readiness. Similarly, readiness also has an important role in the perfection of athletic skills because a child's readiness is necessary for the development of social evaluation.

Approximately between the ages of four through eleven a child goes through a critical learning period in which he or she socially evaluates the self with others.<sup>7</sup> Comparative and competitive behavior is quite strong during this time and competitive sports are a likely means for evaluation. During this critical learning period the young child should experience success because it is the degree of success or failure that shapes his or her future development. Repeated success can lead to confidence, self-respect and autonomy. Failure, on the other hand, can cause fear, low self-competence, avoidance of social evaluation, and a negative attitude towards future participation in sport activities.

---

<sup>7</sup>Veroff, "Social Comparison and Development of Achievement," 74, 75, 97; Scanlon, "Social Evaluation," 141.

## Philosophical Perspective

The Why. Four reasons why individuals participate in competitive school sports and similar physical education-type activities have been discussed. Fraleigh claims that sport will provide knowledge about the self that would otherwise go unanswered. This knowledge is beneficial because it is new, because it adds to one's repertoire of experience, and because it increases certainty about one's abilities. In addition, Fraleigh believes that the good sport contest is the event that will provide the most complete and most accurate knowledge about the self.

In addition to Fraleigh, three others will be mentioned. Using a strong theological foundation Sheehan primarily emphasizes fun and enhancement of being. Other interrelated aspects that Sheehan discusses are play, peak experiences, and reason for being. Weiss' theory, the pursuit of excellence in and through the body is direct, highly detailed, and a classic in sport philosophy research. Martins uses statistics to point to an overwhelming interest that adults have in providing children with quality, competitive sport experiences. Winning, however, should not overshadow the developmental and enrichment aspects of sports. The development and enrichment of athletes should always come first and winning should always be considered of secondary importance.

The How. The experience of participating in com-

petitive school sports is the most basic knowledge one can achieve. Also, the educational experiences of writing, publishing, discussing, debating, reading, teaching and attending meetings, conferences and classes on sport topics are other activities related to philosophical participation.

### An Educational Tool

In the process of analyzing how and why an individual participates in competitive school sports, biological, psychological, sociological and philosophical developmental conditions that promote cognitive and moral development have been discovered. When these conditions or circumstances exist, competitive school sports become an educational tool for promoting right actions and good habits.

### The Facts that Make Competitive School Sports Contributors to Moral Development

A participant must first be a free agent in that he or she freely decides to enter into sports and that he or she continues to make independent judgments (based on internal motivation) that lead to right actions and good habits. Right actions are most likely to be transferable to everyday situations because the coach, as a role model, provides the students with a controlled sport environment that includes a variety of intervention techniques and rational discussions based on moral dilemmas.

The biological, psychological, sociological, and philosophical conditions that promote cognitive and moral



development (within the realm of competitive school sports) are collectively referred to as the good practice session. A typical good practice session will consist of positive consequences that will contribute to the athlete's moral development. That is, the positive consequences of sport participation which result from a good sport practice session involves: matching the athlete's skill to the appropriate sport activity; monitoring the athlete in how he or she responds to the demands of the sport activity; and making the athlete aware of his or her psycho-physical feelings.

Good psycho-physical feelings are extremely important because they purify the emotions; renew the spirit; diminish the perception of threat and increase the desire to participate in the sport activity. Furthermore, because an athlete's desire to participate in sports is increased, he or she will develop good habits by repeatedly performing the activity properly.

Good habits (which should be introduced during one's early childhood) are extremely significant because humans (as Aristotle and Aquinas point out) need a firm foundation of good habits in order to act creatively and spontaneously. To use other words paraphrased from Aquinas, the ability to advance beyond the mere repetition of a rote action is a pure experience which proceeds from the soul's power to reach and become unified with the higher

source.<sup>8</sup>

This striving to become unified with the higher source is what Maslow refers to as self-actualization. Yuasa calls it "self awareness from within." Regardless of the term used to describe this process, meditation training is the way to cultivate it.

In the most simplest terms, meditation purifies the emotions and eliminates self interest. Because there is nothing to gain and nothing to lose, one transcends to a higher state of realization in which fair decisions and right actions become a way of life.

A Theory of How Competitive School Sports Contribute to Moral Development Stage by Stage

The versatile educator, one who is well trained in sports, classroom teaching and moral development, monitors and stimulates the students to advance their moral reasoning abilities by providing the right experiences and the right questions. The right experiences and the right questions are those which provide the learner with moral conflicts to solve. The developing factor, as advocated by Socrates, Christ, Dogen, and more recently by Kohlberg (whose work can also be traced back to Piaget and Dewey) is one's active thinking, and thinking is stimu-

---

<sup>8</sup>Aquinas, "De Virtutibus in Communi," [About Virtue in General] q. 1, art. 6.c., as seen in Quaestiones Disputate. Volumen II, [Disputable Questions. Volume II], 503; quoted in Philibert, "Lawrence Kohlberg's Use of Virtue," 462.

lated by cognitive conflict. The environment or the good practice session, then, is a setting which promotes experiences that will create conflict and lead the student towards the self-discovery of higher stage reasoning. In addition, the versatile educator will also be manipulating the environment so as to enable young students (who are functioning at the lower stages) to experience success and positive consequences (as described by Martins). While conflict is necessary for moral development, success, positive experiences and positive consequences (especially at an early age) are essential for continued and proficient participation in competitive sports. The sensitive task of monitoring the moral development of the athletes in a stage by stage fashion involves tapping into their innermost feelings. Kohlberg's use of evaluation, intervention, discussion groups, dilemmas, disequilibrium and stimulation will enable the versatile educator to accomplish this sensitive task.

Besides these revised works of Martins and Kohlberg, there is still one other learning tool that can be used to supplement the moral development process. That is meditation. Consider the following reasons why meditation is an ideal supplemental learning tool for moral development.

There are inseparable characteristics which exist from the beginning to end of both developmental processes. That is, both meditation and moral development consist

in a stage progression of development and both culminate in a universal core of rational decision making which is based on love. Furthermore, spiritual development is also part of the moral and meditation developmental processes. Hence, within the context of this project, it is impossible to analyze sports and moral development without discovering relationships to meditation and spiritual development.

In regard to the beginning level of meditation and during Kohlberg's preconventional level there is a primary emphasis on the physical processes rather than the cognitive processes. Postures, breathing, and the learning of good habits are very important during the beginning level of meditation and during Kohlberg's pre-conventional level. During the intermediate level of meditation and during Kohlberg's conventional level there is an enhancement of the personality in that sensitivity towards others is causally induced. During the advanced level of meditation and during Kohlberg's postconventional level there is a purification and awareness of the intrinsic goodness which resides within all of us.

Mysticism, the highest phase that a meditation practitioner can achieve, and Stage 6 reasoning, the highest phase that a reasoner can achieve, are two different stages of being that stimulate good decision making.

Criticisms

The excessive responsibilities of the versatile educator; the use of meditation by young children; the use of moving meditation; the use of meditation to enhance the transfer of good reasoning skills regardless of the time and place; and the incorporation of meditation into competitive school sports and Kohlberg's moral development program have been discussed. A comparison has also been established which outlines the common characteristics shared between the meditation adept; the elite athlete; the tai chi chuan adept; the Stage 6 reasoner and the mystical theologian.

Meditation Adept, Elite Athlete, Tai Chi Chuan Adept, Stage 6 Reasoner, and the Mystical Theologian

The common characteristics of these practitioners are as follows. They all share a sequential hierarchy of experiences that culminate in the ultimate experience and awareness of love. Second, they all involve the use of cognitive conflict. Third, they all involve a paradoxical role reversal. Fourth, they all involve an intensely strict and lengthy regimen of training. Fifth, in order to sustain one through this difficult training: faith, self-discipline and perseverance are necessary. Sixth, this training is primarily an emphasis on physical skills rather than cognitive skills. Seventh, they all culminate in the cultivation of autonomy or the discovery

of an inner freedom. This inner freedom or inner loving presence (call it God, love, or grace) becomes known to the practitioner only after all possibilities have been exhausted via an intensely strict and lengthy regimen of training.

## BIBLIOGRAPHY

- Arbuthnot, Jack Braden and David Faust. Teaching Moral Reasoning: Theory and Practice. New York: Harper and Row, 1981.
- Aristotle. Nicomachean Ethics. Translated with an introduction by Martin Oswald. Indianapolis, Indiana: Bobbs-Merrill, 1962; Liberal Arts Press, 1980.
- Arnold, Peter J. "Moral Aspects of an Education in Movement." In Effects of Physical Activity on Children. 14-21. Champaign, Illinois: Human Kinetics, 1986.
- Atkinson, John W. An Introduction to Achievement Motivation. Princeton, New Jersey: Van Nostrand Reinhold, 1964.
- Baggot, Teresa. "Christians Meet Buddhists in Historic Dialogue." Oakland (California) The Catholic Voice, 8 June 1987, 1 and 12.
- Bandura, Albert. "Self-efficacy Mechanism in Human Agency." American Psychologist 37 (1982):122-147.
- \_\_\_\_\_. "Self-efficacy: Toward a Unifying Theory of Behavioral Change." Psychological Review 84 (1977): 191-215.
- Beard, Ruth M. Piaget's Developmental Psychology. New York: Basic Books, 1972.
- Becker, Carl B. "Philosophical Perspectives on the Martial Arts in America." Journal of the Philosophy of Sport (1982):19-29.
- Bigge, Morris L. Learning Theories for Teaching. New York: Harper and Row, 1982.
- Blofeld, John. Taoism. Boulder, Colorado: Shambhala Publications, 1978.
- Brenan, Gerald. St. John of the Cross. Translated by Lynda Nicholson. London: Cambridge University Press, 1973.

- Bredemeier, Brenda J. and David L. Shields. "Athletic Aggression: An Issue of Contextual Morality." Sociology of Sport Journal 3 (1986):15-28.
- \_\_\_\_\_. "Divergence in Moral Reasoning About Sport and Everyday Life." Sociology of Sport Journal 1 (1984): 348-357.
- Brinley, Maryann. "Walking With Kids." Walking (June/July 1987):39.
- Caillois, Roger. Man, Play and Games. Translated by Meyer Barash. New York: Free Press of Glencoe, 1961.
- Carr, Daniel and Beverly A. Bullen, Gary S. Skrinar, Michael A. Arnold, Michael Rosenblatt, Inese Z. Beitins, Joseph B. Martin and Janet W. McArthur. "Physical Conditioning Facilitates the Exercise-Induced Secretion of Beta-Endorphin and Beta-Lipotropin in Women." The New England Journal of Medicine 305 (September 1981): 560-562.
- Chanoff, Mathew. "Transcending the Sword." Yoga Journal (November-December 1987):66.
- Chen, David Y. "Natural Symbolism in Chinese Martial Arts." In Mind and Body: East Meets West. Edited by Seymour Kleinman. 55-59. Champaign, Illinois: Human Kinetics, 1986.
- Chia, Mantak. Awaken Healing Through the Tao. New York: Aurora Press, 1983.
- Clifford, Margaret M. Practicing Educational Psychology. Boston: Houghton Mifflin, 1981.
- Da, Liu. Tai Chi Chuan and I Ching. New York: Harper and Row, 1972; Perennial Library, 1987.
- de Mello, Anthony. Sadhana. Garden City: New York: Image, 1984.
- \_\_\_\_\_. "The Sanctuary." Wellsprings. Garden City, New York: Image, 1986.
- Deng, Ming-Dao. The Wandering Taoist. San Francisco: Harper and Row, 1983.
- Draeger, Donn F. and Robert W. Smith. Comprehensive Asian Fighting Arts. Tokyo: Kodansha International LTD, 1981.



- Fisher, A. Craig. "Sport Intelligence." In Cognitive Sport Psychology. Edited by William F. Straub and Jean M. Williams. 42-50. Lansing, New York: Sport Science Associates, 1984.
- Flavell, John H. The Developmental Psychology of Jean Piaget. Princeton, New Jersey: D. Van Nostrand, 1963.
- Fraleigh, Warren P. Right Actions in Sport: Ethics for Contestants. Champaign, Illinois: Human Kinetics, 1984.
- Gutek, Gerald Lee. Philosophical Alternatives in Education. Columbus, Ohio: Charles E. Merrill, 1974.
- Guyton, Author C. Textbook of Medical Physiology. Philadelphia: W.B. Saunders, 1981.
- Hand, Thomas. "A Study on the Possible Impact of Mahayana Consciousness on Christian Doctrine of the Personal God." In Buddhism and Christianity Toward the Human Future Held at the University of California, Berkeley 10-14 August 1987. 1-11. Photocopied.
- Hirai, Tomio. Zen and the Mind. Tokyo: Japan Publications, 1978.
- Horricks, Robert. "Sportsmanship Moral Reasoning." The Physical Educator 37 (1980):208-212.
- Huang, Wen-Shan. Fundamentals of Tai Chi Chuan. Hong Kong: South Sky Book Company, 1974.
- Huizinga, Johan. Homo Ludens: A Study of the Play Element in Culture. Boston: Beacon Press, 1955.
- Hyland, Drew A. The Question of Play. Washington, D.C.: University Press of America, 1984.
- Johnston, William. Christian Zen. San Francisco: Harper and Row, 1979.
- \_\_\_\_\_. Silent Music. San Francisco: Harper and Row, 1976.
- \_\_\_\_\_. The Still Point. New York: Fordham University Press, 1970; Rose Hill Books edition, 1986.
- \_\_\_\_\_. The Wounded Stag. San Francisco: Harper and Row, 1984.
- \_\_\_\_\_, ed. The Cloud of Unknowing and the Book of Privy Counseling. Garden City, New York: Image, 1973.

Kadowaki, Kakichi J. Zen and the Bible. Translated by Joan Rieck. London: Routledge and Kegan Paul, 1980.

Keating, Thomas. "Original Sin." In Speaking of Silence. Edited by Susan Walker. 197. Mahwah, New Jersey: Paulist Press, 1987.

Kohlberg, Lawrence. "Appendix A: The Six Stages of Justice Judgment." Essays on Moral Development. Volume II. The Psychology of Moral Development. 621-639. San Francisco: Harper and Row, 1984.

\_\_\_\_\_. "Appendix B: Nine Hypothetical Dilemmas." Essays on Moral Development. Volume II. The Psychology of Moral Development. 640-651. San Francisco: Harper and Row, 1984.

\_\_\_\_\_. "The Concepts of Developmental Psychology as the Central Guide to Education: Examples from Cognitive, Moral, and Psychological Education." In Proceedings of the Conference on Psychology and the Process of Schooling in the Next Decade: Alternative Conceptions (Leadership Training Institute/Special Education, U.S. Office of Education), 2, as quoted in Paul Philibert, "Lawrence Kohlberg's Use of Virtue in His Theory of Moral Development." Contemporary Currents 15 (December 1975):455-479.

\_\_\_\_\_. "Education for Justice: A Modern Statement of the Socratic View." As quoted in Lawrence Kohlberg, Essays on Moral Development. Volume I. The Philosophy of Moral Development. 29-48. San Francisco: Harper and Row, 1981.

\_\_\_\_\_. "From Is To Ought: How to Commit the Naturalistic Fallacy and Get Away with it in the Study of Moral Development." As quoted in Lawrence Kohlberg, Essays on Moral Development. Volume I. The Philosophy of Moral Development. 101-189. San Francisco: Harper and Row, 1981.

\_\_\_\_\_. "Stage and Sequence: The Cognitive Developmental Approach to Socialization." In Handbook of Socialization Theory and Research. Edited by David A. Goslin. 347-480. Chicago: Rand McNally, 1969.

Lassalle, Hugo and M. Enomiya. Zen Meditation for Christians. Translated by John C. Maraldo. LaSalle, Illinois: Open Court, 1974.

\_\_\_\_\_. Zen-Way to Enlightenment. New York: Taplinger Publishing, 1968.

- Lu, Henry C., trans. The Yellow Emperor's Classic of Internal Medicine and the Difficult Classic. Volume I, II, III, IV. Vancouver, B.C., Canada: Oriental Heritage, 1978.
- Martins, Rainer. Coaches Guide to Sport Psychology. Champaign, Illinois: Human Kinetics, 1987.
- \_\_\_\_\_. Joy and Sadness in Children's Sports. Champaign, Illinois: Human Kinetics, 1978.
- \_\_\_\_\_. Sport Competition Anxiety Test. Champaign, Illinois: Human Kinetics, 1982.
- Maslow, Abraham H. "Deficiency Motivation and Growth Motivation." In Nebraska Symposium on Motivation. Edited by M.R. Jones. 1-30. Lincoln, Nebraska: University of Nebraska Press, 1955.
- \_\_\_\_\_. Toward a Psychology of Being. 2nd ed. New York: D. Van Nostrand, 1968.
- McClelland, David C. "Toward a Theory of Motive Acquisition." American Psychologist 20 (1965):321-333.
- McPherson, Barry D. "The Child in Competitive Sport: Influence of the Social Milieu." In Children in Sport. Edited by Richard A. Magill, Michael Ash and Frank L. Smoll. 247-278. Champaign, Illinois: Human Kinetics, 1982.
- Meakin, Derek C. "Physical Education: An Agency of Moral Education?" Journal of Philosophy of Education 15 (1981):253-260.
- Meier, Klaus V. "An Affair of Flutes: An Appreciation of Play." Journal of the Philosophy of Sport 7 (1980): 24-45.
- Merton, Thomas. Introduction to The Golden Age of Zen, by John C. Wu. Taipei, Taiwan: United Publishing Center, 1975.
- \_\_\_\_\_. Mystics and Zen Masters. New York: Farr, Strauss and Giroux, 1967.
- \_\_\_\_\_. The Power and Meaning of Love. London: Sheldon Press, 1979.
- \_\_\_\_\_. Seven Storey Mountain. Garden City, New York: Garden City Books, 1951.

. The Way of Chuang Tzu. New York: New Directions, 1965.

. Zen and the Birds of Appetite. New York: New Directions, 1968.

Nideffer, Robert M. Athlete's Guide to Mental Training. Champaign, Illinois: Human Kinetics, 1985.

. The Ethics and Practice of Applied Sport Psychology. Ithaca, New York: Movement Publications, 1981.

The New American Bible. Encino, California: Benziger, 1970.

Papasogli, Giorgio. St. Teresa of Avila. Translated by G. Anzilotti. New York: Society of St. Paul, 1959.

Petty, Walter T., Dorothy C. Petty and Marjorie F. Becking. Experience in Language Tools and Techniques for Language Arts Methods. 2d ed. Boston, Allyn and Bacon, 1976.

Philibert, Paul J. "Lawrence Kohlberg's Use of Virtue in His Theory of Moral Development." Contemporary Currents 15 (December 1975):455-479.

Piaget, Jean. The Moral Judgment of the Child. Translated by Marjorie Gabain. New York: Free Press, 1965.

Plato. The Republic of Plato. Translated by and an interpretive essay by Allan Bloom. New York: Basic Books, 1968.

Reps, Paul, compiler. Zen Flesh, Zen Bones. Translated by Paul Reps and Nyogen Senzaki. London, Rider and Company, 1939; Garden City, New York: Anchor Books Doubleday and Company, 1981.

Rushall, Brent S. "The Content of Competition Thinkings." In Cognitive Sport Psychology. Edited by William F. Straub and Jean M. Williams. 51-62. Lansing, New York: Sport Science Associates, 1984.

Ryan, Richard M., Robert J. Vallerand and Edward L. Deci. "Intrinsic Motivation in Sport: A Cognitive Evaluation Theory Interpretation." In Cognitive Sport Psychology. Edited by William F. Straub and Jean M. Williams. 231-242. Lansing, New York: Sport Science Associates, 1984.

Ryan, Thomas. Wellness, Spirituality and Sports. Mahwah, New Jersey: Paulist Press, 1986.

- Saint Teresa of Avila. Interior Castle. Translated and edited by E. Allison Peers. Garden City, New York: Image, 1961.
- Saint John of the Cross. St. John of the Cross. Edited by Kieran Kavanaugh. Mahwah, New Jersey: Paulist Press, 1987.
- Saint Ignatius of Loyola. The Autobiography of St. Ignatius Loyola. Translated by Joseph F. O'Callaghan. Edited by John C. Olin. New York: Harper and Row, 1974.
- \_\_\_\_\_. The Spiritual Exercises of Saint Ignatius. Translated by Anthony Mottola. With an Introduction by Robert W. Gleason. Garden City, New York: Image, 1964.
- \_\_\_\_\_. The Spiritual Exercises of Saint Ignatius. 4th ed. Westminster, Maryland: Newman Bookshop, 1943.
- Scanlon, Tera K. "Antecedents of Competitiveness." In Children in Sport. Edited by Richard A. Magill, Michael J. Ash and Frank L. Smoll. 48-69. Champaign, Illinois: Human Kinetics, 1982.
- \_\_\_\_\_. "Social Evaluation: A Key Developmental Element in the Competition Process." In Children in Sport. Edited by Richard A. Magill, Michael J. Ash and Frank L. Smoll. 138-152. Champaign, Illinois: Human Kinetics, 1982.
- Selman, Robert L. "The Relation of Role-Taking to the Development of Moral Judgment in Children." Child Development 42 (1971):79-91.
- Sheehan, George. Running and Being the Total Experience. New York: Warner Books, 1978.
- Smith, Robert W. Chinese Boxing. Tokyo: Kodansha International LTD, 1983.
- Straughan, Roger. Can We Teach Children to Be Good? London: George Allen and Unwin, 1982.
- Straub, William F. and Jean M. Williams, ed. Cognitive Sport Psychology. Lansing, New York: Sport Science Associates, 1984.
- \_\_\_\_\_. "Cognitive Sport Psychology: Historical, Contemporary, and Future Perspectives." In Cognitive Sport Psychology. Edited by William F. Straub and Jean M. Williams. 3-10. Lansing, New York: Sport Science Associates, 1984.

- Suinn, Richard M. "Imagery in Sports." In Cognitive Sport Psychology. Edited by William F. Straub and Jean M. Williams. 253-271. Lansing, New York: Sports Science Associates, 1984.
- Surbey, G.D., G.M. Andrew, F.W. Cervenko, and P.P. Hamilton. "Effects of Naloxone on Exercise Performance." Journal of Applied Physiology 57 (September 1984):674-679.
- Sun, Tzu. The Art of War. Translated by Sammuel B. Griffith. London: Oxford University Press, 1971.
- Swami Muktananda. Meditate. Albany, New York: State University of New York Press, 1980.
- Tzu, Lao. Tao Te Ching [The Way and the Power]. Translated by Gia-Fu Feng and Jane English. New York: Vintage Books Edition, 1972.
- Yasuo, Yuasa. The Body: Toward an Eastern Mind-Body Theory. Translated by Shigenori Nagatomo and Thomas P. Kasulis. Edited and an Introduction by Thomas P. Kasulis. Albany, New York: State University of New York Press, 1987.
- \_\_\_\_\_. Contemporary Science and an Eastern Mind-Body Theory. Translated by Shigenori and David E. Shaner. Soon to be published. Photocopied.
- \_\_\_\_\_. "A Cultural Background for Traditional Japanese Gymnastic Philosophy and a Theoretical Examination of this Philosophy." In The Proceedings of the Philosophic Society for the Study of Sport Held at the University of Tsukuba, Japan 13-15 August 1986. Translated by Shigenori Nagatomo and Clifford R. Ames. 1-62. Photocopied.
- \_\_\_\_\_. Ki, Shugyo, Shintai [Ki, Self-Cultivation and the Body]. Tokyo: Hiraakawa Shuppan, 1986.
- Yutang, Lin., trans. and ed. The Wisdom of Laotse. New York: The Modern Library, 1976.
- Wainwright, William. Mysticism. Madison, Wisconsin: University of Wisconsin Press, 1981.
- Wandzilak, Thomas. "Values Development Through Physical Education and Athletics." Quest 37 (1985):176-185.
- Weber, Max. The Protestant Ethic and the Spirit of Capitalism. Translated by Talcott Parsons. New York: Charles Scribner's Sons, 1958.

Webster's Ninth New Collegiate Dictionary. 1984 ed. S.v.  
"attention," "perception," and "play."

Weiss, Paul. Sport: A Philosophic Inquiry. Carbondale,  
Illinois: Southern Illinois University Press, 1969.

Veroff, Joseph. "Social Comparison and the Development  
of Achievement Motivation." In Achievement Related  
Motives in Children. Edited by Charles P. Smith.  
46-101. New York: Russell Sage Foundation, 1969.

Zaichkowsky, Leonard D. "Attentional Styles." In Cognitive  
Sport Psychology. Edited by William F. Straub and Jean  
M. Williams. 140-150. Lansing, New York: Sport Science  
Associates, 1984.

APPENDIX A



AGE GROUPS AND RELATIONSHIP TO MORAL  
STAGES AND PROBABILITY OF EACH STAGE\*

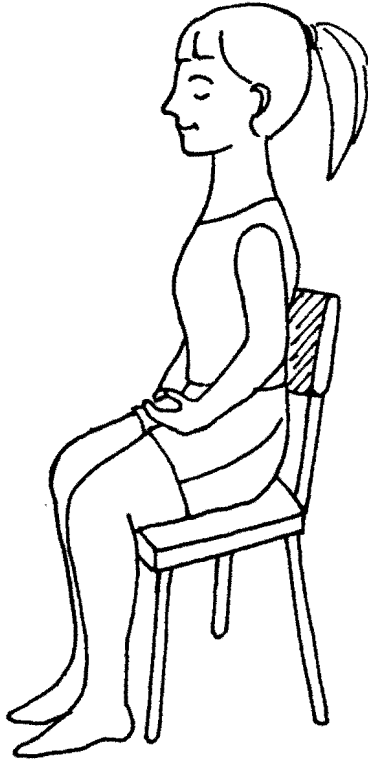
Age Range	Probable Range of Stages	Approximate % of Individuals at Each Stage	
5-8	0-2	0	20-30%
		1	50-65%
		2	15-25%
9-11	1-3	1	30-45%
		2	35-50%
		3	20-25%
12-14	1-4	1	5-15%
		2	30-40%
		3	40-55%
		4	10-20%
15-17	1-5	1	below 9%
		2	15-30%
		3	40-55%
		4	15-25%
		5	5-10%
18+	1-6	1	below 5%
		2	10-20%
		3	35-55%
		4	20-35%
		5	5-10%
		6	below 1%

\* These figures represent a compilation of normative data on individuals from American society. Children from disadvantaged backgrounds may be slower in developing.

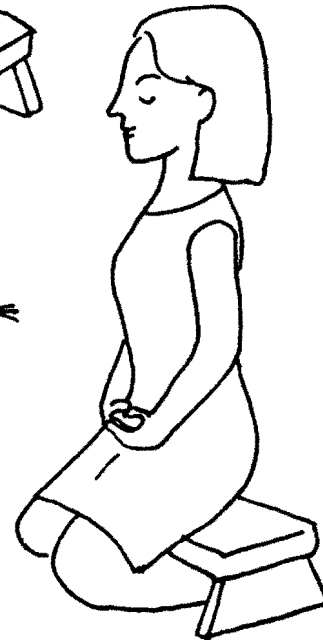
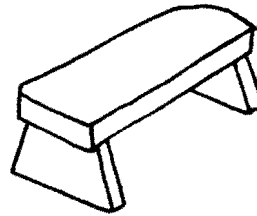
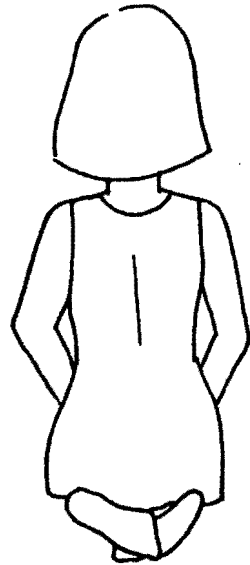
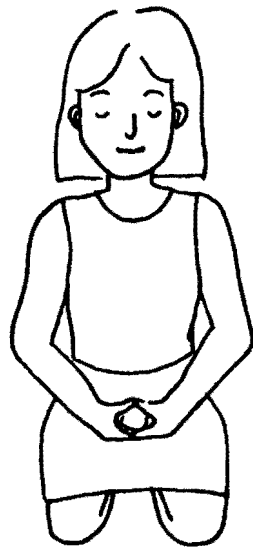
SOURCE: Jack B. Arbuthnot and David Faust, Teaching Moral Reasoning: Theory and Practice (New York: Harper and Row, 1981), 114.

**APPENDIX B**

## MEDITATION POSTURES



All meditation postures were compiled from the following source: William Johnston, Christian Zen (San Francisco: Harper and Row, 1979), 105-109.



Kneeling Meditation Postures



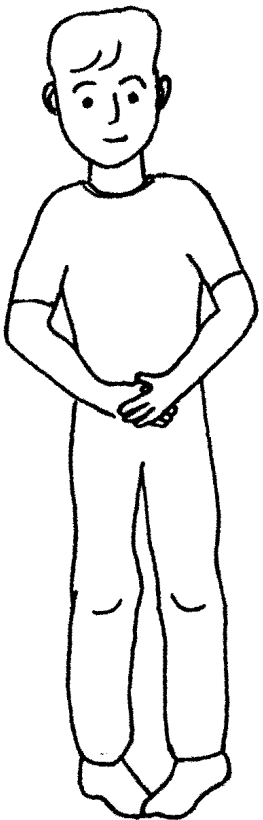
Half Lotus and Kneeling Meditation Postures



The Full Lotus Meditation Posture

APPENDIX C

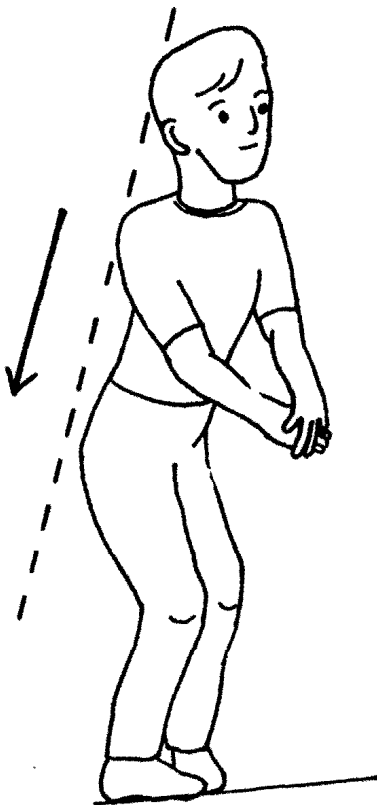
Art work by Ms. Keiko Watanabe



1



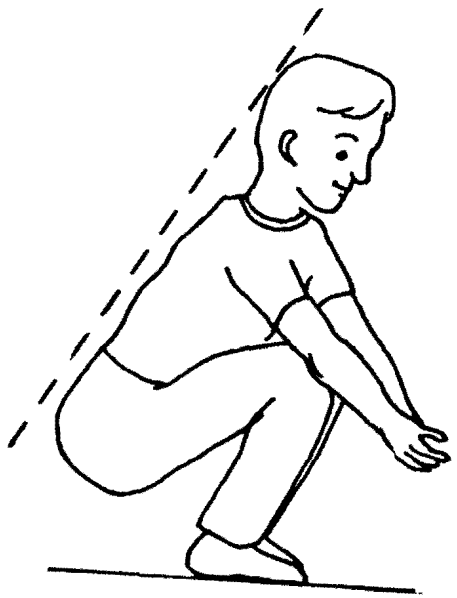
2



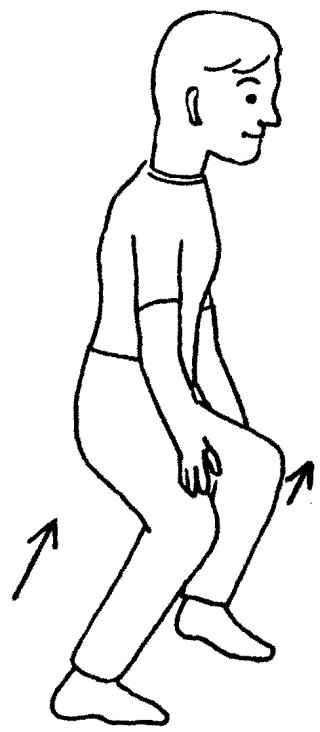
3

HOLDING THE BALL

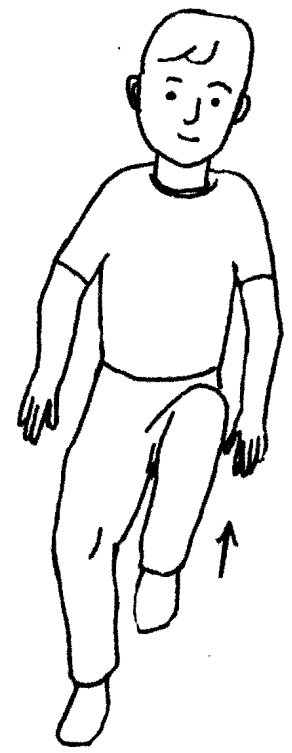




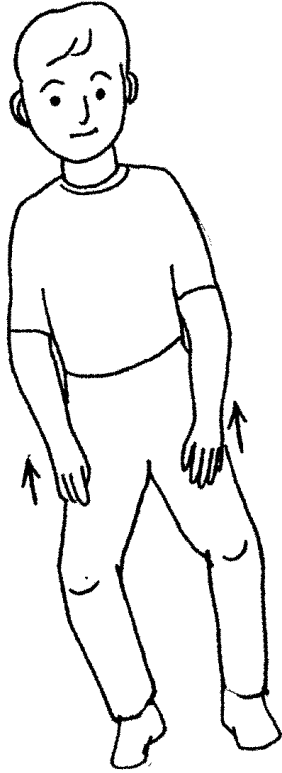
4



5

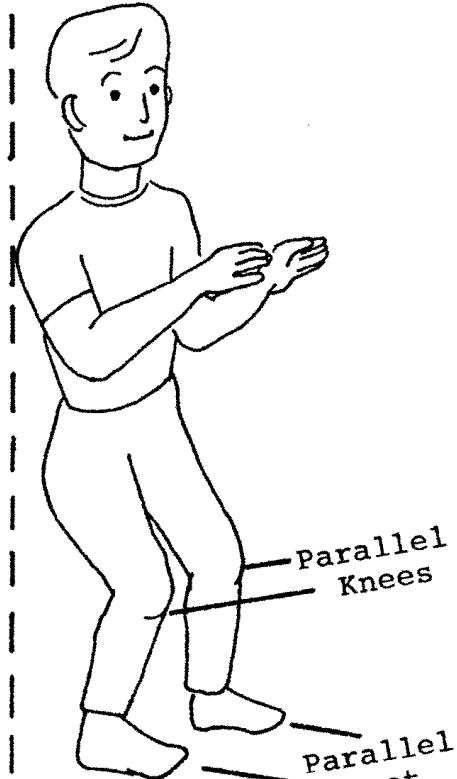


6



7

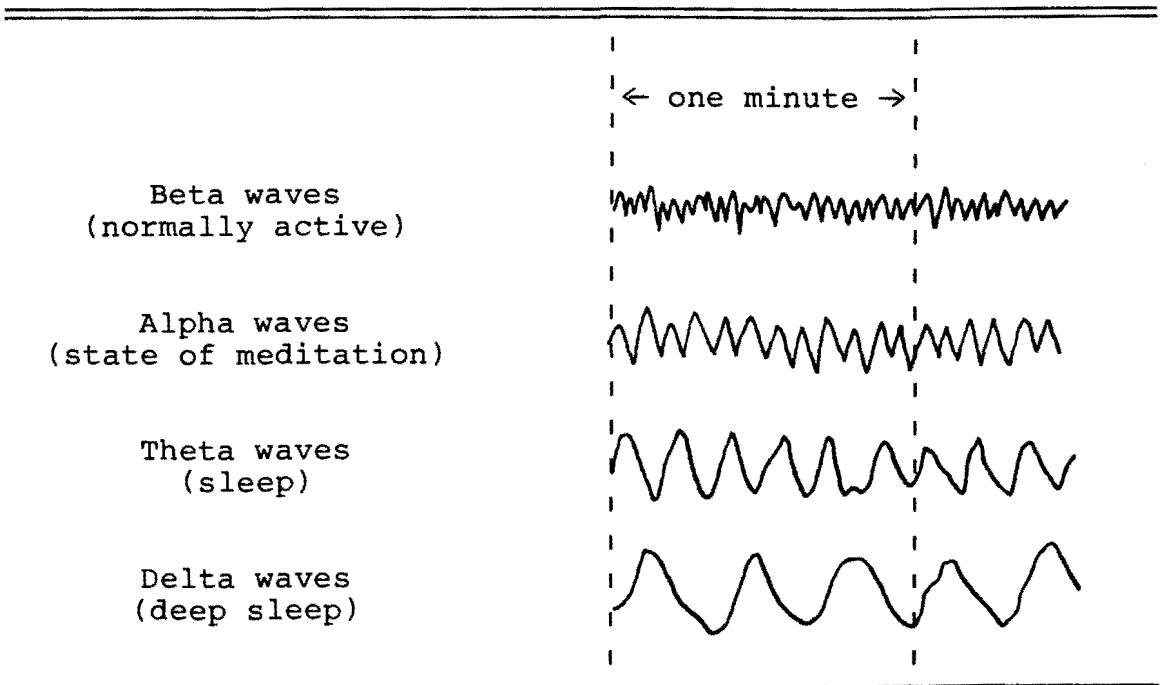
Final  
Position  
→  
Holding  
the Ball



8

APPENDIX D

CHANGES IN MENTAL STATE AFFECT  
THE KIND OF BRAIN WAVES EMITTED



SOURCE: Tomio Hirai, Zen and the Mind (Tokyo: Japan Publications, 1978), 35.

Normally Unconscious		Normally Conscious						
Deep Sleep	Sleep	Meditation		Daily Activities				
Delta	Theta	Alpha		Beta				
1	4	8	9	10	11	12	13	26
Hertz (cycles per second)								
Major frequency bands in the electroencephalographic (EEG) second								

Compiled from the following sources: William Johnston, Silent Music (San Francisco: Harper and Row, 1976), 32-44; Tomio Hirai, Zen and the Mind (Tokyo: Japan Publications, 1978), 95-116.

APPENDIX G

LOOKING FOR THE OX



1



2

The Ox (Enlightenment) Is Lost



3



4

Searching for the Ox





5

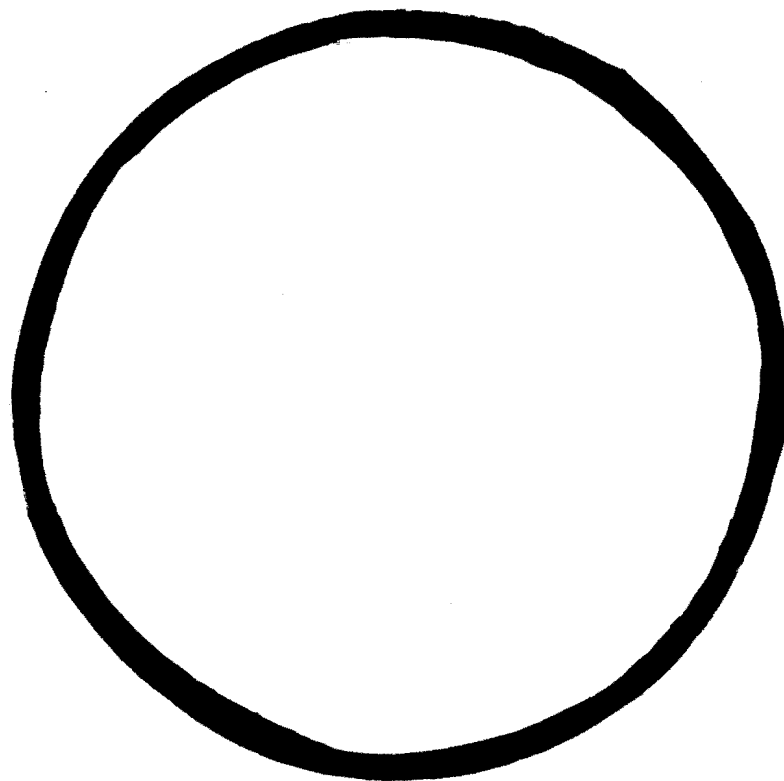


6

Traces of the Ox



7



8

374

Discovering the Ox--Enlightenment!

APPENDIX F

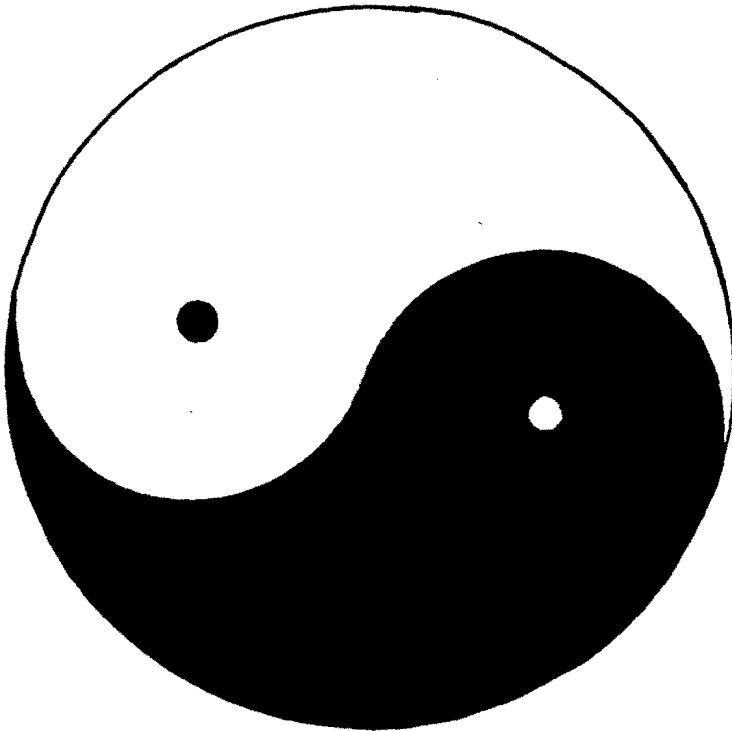
CHINESE AND JAPANESE KANJI CHARACTER

"The Way"



APPENDIX E

TAOIST YIN YANG SYMBOL



Art Work by Keiko Watanabe

APPROVAL SHEET

The dissertation submitted by James F. Brandi has been read and approved by the following committee:

Walter P. Krolikowski, S.J., Ph.D.  
Professor, Educational Foundations, Loyola

Joan K. Smith, Ph.D.  
Associate Dean, Graduate School and  
Professor, Educational Foundations, Loyola

Carol G. Harding, Ph.D.  
Associate Professor, Educational Foundations, Loyola

The final copies have been examined by the director of the dissertation and the signature which appears below verifies the fact that any necessary changes have been incorporated and that the dissertation is now given final approval by the Committee with reference to content and form.

The dissertation is therefore accepted in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

5 December 1988  
Date

Walter P. Krolikowski  
Director's Signature