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Running Head: GLOBAL FAIRNESS

*Global Fairness Beliefs:
Steps Beyond the Disability*

Andrea L. Perrino

School of Psychology

A thesis submitted to the Faculty of Graduate and Postdoctorate Studies at the University of
Ottawa as partial fulfilment of the requirements for the degree of Doctor of Philosophy.

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ABSTRACT

In the past, people with disabilities were not encouraged to participate in physical activity beyond that of rehabilitation. As such, this group has been covertly and overtly excluded from participating in the development of a healthy lifestyle. This paper explored the factors leading to the exclusion of people with disabilities from the physically active community. The scope of justice literature was reviewed, and this area of research was taken further with the exploration of global fairness beliefs. This orientation toward others launches from previous research (e.g., Deutsch, 1985; Opatow, 2000) and involves a set of beliefs (the belief that considerations of fairness apply to others, the belief in the allocation of a share of community resources to others, and belief in sacrificing to foster others well-being), which are argued to be relatively stable and fundamental to our behaviours. The first study tested a measure of global fairness beliefs ($N=206$). The measure appeared to be sound with a strong one-factor model produced. The first study also showed that the measure had relatively good test-retest reliability as well as external and discriminant validity. Considering previous research (e.g., Opatow, 1994), the goal of the second study was to evaluate the moderating role of situations of conflict, dissimilarity and lack of utility in the relationship between global fairness beliefs and exclusionary attitudes and behavioural intentions toward people with disabilities within the fitness and physical activity community. A total of 282 participants were presented with scenarios depicting situations of high or low conflict, similarity and utility. Results showed little support for the hypotheses and some unexpected outcomes. Limitations of the current study, and future studies are proposed. Applications to the acceptance of people with disabilities both within the active community and beyond are discussed. Finally, the important influence that global fairness beliefs exert in the trends of the social world is discussed.

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Global Fairness Beliefs: Steps Beyond the Disability

CHAPTER ONE

Introduction

A growing body of research has demonstrated that physical activity is an important component in promoting health and the prevention of disease (e.g., Canadian Fitness and Lifestyle Research Institute, 2003; Canadian Institute for Health Information, 2003; Canadian Society for Exercise Physiology, 1997; Statistics Canada, 2003). The benefits of regular physical activity have thus been emphasized in the far-reaching global media. More and more emerging discoveries from the health and medicine fields are available via regular broadcasts across televised news, radio shows, and as topics of newspaper and magazine columns as well as the Internet (Rimmer, Braddock & Pitetti, 1996). But despite the increasing visibility of these endorsements, it is argued that the full promotion of including regular physical activity and leisure activities in a healthy lifestyle seems to have overlooked a certain portion of the population, namely people with disabilities in Canada (Canadian Society for Exercise Physiology, 1999; Crocker, 1993).

People with Disabilities

People who live with a disability represent a significant minority group in that they consist of 15% of the Canadian population, or approximately 4.2 million people (Active Living Alliance for Canadians with a Disability, 2000). Having a disability means that everyday activities are limited by physical, mental, psychological or health conditions (Behnaz, 2002). The type of disability that is most often reported is lack of mobility (Statistics Canada, 2002), as 2.5 million people aged 15 and over in Canada have difficulty walking, climbing stairs, or generally

being mobile. Additionally, disability can be categorized into degrees such as mild, moderate, severe and very severe. This grouping of severity would be dependent on the type of disability (e.g., vision, speech, hearing, agility), the number of disabilities one individual would possess (e.g., someone who has had a car accident who is a paraplegic, and thus uses a wheelchair may also have been psychologically affected and may have memory deficits), and the degree to which the disability limits daily functioning and activities (Behnaz, 2002; Statistics Canada, 2001). For example, a person who has arthritis may be able to shop for his/her own food and cook meals in a regular kitchen. This is different from an individual who does not have use of his/her arms and, as a consequence, requires specific equipment such as prosthetics, or he/she may adapt to using the feet as mechanisms of grip and mobility. Therefore, he/she may not be able to reach groceries on the shelves. In essence, people with disabilities must adapt their entire living and working space so that it is functional. Although 1.1 million adults in Canada have a mild degree of activity limitation, over 100,000 people have severe activity limitations, and 480,000 people have very severe limitations (Behnaz, 2002). All in all, this large portion of the population regularly face obstacles and barriers that able-bodied people unwittingly take for granted – from equal access to employment (Falardeau-Ramsay, 1999a; 1999b), to simply being able to watch a movie, or enter a restaurant for dinner, or a commercial building to pay bills or use a change room to try-on clothes (Freund, 2001).

In spite of the limitations, there is evidence to suggest that people who live with a disability are aspiring to become more active in physical activity, leisure and sport participation (Active Living Alliance for Canadians with a Disability, 2000; Statistics Canada, 1991). In fact, in 1991, it was reported that 43% of moderately active and inactive Canadians with a disability

wanted to become more physically active (Active Living Alliance for Canadians with a Disability, 1999; Lagarde, 1995).

The desire to increase physical activity is promising since it has been recognized that the beneficial nature of increased activity for these individuals is not unlike able-bodied individuals. Elevating physical activity leads to a decline in the risk for acute and chronic illnesses such as adult-onset diabetes, heart disease, osteoporosis, stroke, hypertension and obesity (Canadian Society for Exercise Physiology, 1997; 1999; Health Canada, 1998). There are also psychological benefits such as resisting mental fatigue, managing stress, relieving depression, and enhancing self-perceptions, self-esteem, and well being (Blinde & McClung, 1997). In short, physical activity makes coping with everyday challenges of life easier, and can provide the motivation to deal with the inherent physical and psychological consequences of a disability.

Although physical activity can be beneficial and people with disabilities are aspiring to become more active, citizens with disabilities have been shown to be less active than their able-bodied peers (Statistics Canada, 1986). Among this group, 48% of disabled adults never participate in physical activities (Statistics Canada, 1991). If they do participate, only 3% of the population who live with a disability regularly participate in sports during leisure time (de Potter, 1994). This is compared to one third of Canadians who consider themselves active, according to the latest Health and Activity Limitations Survey (Statistics Canada, 1991).

Thus, people with disabilities report less participation and remain inactive although they would desire to do so. This is possibly due to the fact that unlike able-bodied people, people with disabilities face barriers in the process of accessing activities and facilities which offer recreational services (Sherrill, 1993; Sherrill & Williams, 1996). Whether or not exclusion has

been intentional or an oversight in the lack of participation by people with disabilities in this aspect of a fulfilling lifestyle, can be argued on both accounts (cf., Deutsch, 1995 on the distinction). Although this is interesting, this discussion is too expansive for the purposes of study and is thus not fully developed. What is clear is that people with disabilities must face barriers regularly, and thus they experience exclusion in covert and overt ways.

Covertly, the perception that physical activity is not appropriate or valuable to people with a disability is distorted and lacks truth (Sherrill, 1994). Typically, sports and leisure activities were introduced as primarily an aid in remedial treatment and rehabilitation programs (de Potter, 1994). In fact, this group of people has not been encouraged to participate in fitness, due to the perceptions that physical activity is not performed in pursuit of a goal, of skill attainment or improvement, sport, competition or even fun. This is also likely the case since they are often stigmatized as being lazy, submissive and introverted (Fichen & Amsel, 1986; Wright, 1988). People with disabilities are often seen as unable to perform the simplest of tasks let alone live independently or participate in a rigorous physical activity program (Esses & Beaufoy, 1994; Furnham & Pendred, 1983). Furthermore, the attainment of fitness is often associated with structured or athletically challenging activities such as organized sports, running or aerobics. An assumed prerequisite to these activities is a significant amount of physical capability and fitness. This interpretation cultivates the opinion that these types of activities are simply not appropriate for people with disabilities (Active Living Alliance for Canadians with a Disability, 1998).

Covert perceptions, public attitudes and stereotypes can have an impact on people with disabilities that results in exclusion from recreational activity (Sherrill, 1994). Antle, Frazee, Contaxis, Forma, Nikou, Self, Tonack and Yoshida (2001), examined people with disabilities

(e.g., users of wheelchairs and communication aids) who were transitioning to independent living. These authors found that over half of the participants did not have initial support from family, were actively discouraged from becoming more independent, and their own hopes and expectations for improvements in lifestyle were not supported. As such, the participants reported difficulties in access to attendant services, adaptive equipment, continuing education or work as a result of the lack of support.

Even if those with disabilities can garner support and gain access to programs that are developed for this group of people, the types of programs and leisure services provided and those that are desired by people with disabilities have been found to be incongruent (e.g., Schleien & Werdner, 1985). Research has found that people with disabilities and those who are able-bodied report similar perceptions and choices regarding physical and leisure activities (Zoerink, 1989). Unfortunately, many teachers of children with disabilities have little knowledge of the different types of disabilities or the possible adaptations that can be made (Hemmingson & Borell, 2002). Furthermore, recreation programmers may develop programs that are based on stereotypes, in which the participants are under challenged in physical and mental skill (Kennedy, Austin, & Smith, 1987).

Covert perceptions may result in exclusion in participation in these varying activities by people with disabilities. There is evidence in the research to suggest that there exists a lack of friends or persons of similar age or cohort who accept people with disabilities in activity (e.g., Hemmingson & Borell, 2002; Nabors, Willoughby, Leff & McMEnamin, 2001). Specifically, Hemmingson and Borell (2002) found that school children with disabilities continue to face exclusion in the choice and teaching of activities in classes such as handicrafts, sports or outdoor

activity. Nabors and colleagues (2001) similarly found that upon examining children's playgrounds, there existed a deficiency in availability or training by teachers, and accommodations for children with special needs, such as space, choice of toys and types of activities from which to choose. More importantly, the lack of participation can directly and detrimentally affect the children as research suggests that participating fully in class activities is the most important indicator of being a member of a class, whether the student has a disability or not (Hemmingson & Borell, 2002). Sherrill, Reinbolt, and Ervin (1984) have found that people with congenital visual impairment have reported that as children, there were few people with whom they would play. As adolescents, Jessel and Veltri (1986) observed that those with a disability report seclusion and limited opportunities for socialization and activity. As adults, Schwartz and Armony-Sivan (2001) found that enabling those with mental retardation or mental illness to live and work in *all* aspects of the community is not welcomed by people equally. It is interesting to note that in this study students of law significantly favoured more exclusion or segregation than those in social work or natural science.

Overtly, the simple ability to gain physical access to a facility (e.g. fitness centre or sport arena) may not be in place (Sherrill, 1994). This hindrance could be in the form of simple architectural choice, such as the width or weight of a door, the lack of Braille signage or handles that do not have to be turned (Hemmingson & Borell, 2002; Panitch, 2000). In fact, Freund (2001) argues that the arrangement of space or lack of structural modification creates the disability, as the person using a wheelchair who has a ramp in order to enter a facility would not be hindered. Exclusion can take place in the form of building structures as well. In a report published by Human Resources Development Canada (HRDC) it was stated that "the presence of

barriers, rather than the characteristics of the disability itself, is the major factor preventing people with disabilities from equitable community services and participation in Canadian civil society” (Human Resources Development Canada, 2000, p.10). Hahn (1987) has also argued that although architects and planners do not dispute the need for “barrier-free designs”, there are insufficient numbers of building inspectors or officials available to monitor the extent to which the requirements are enforced, especially in the case of new construction. Even if structures are available, the placement of structures that are meant to help people with disabilities can be exclusionary simply by their location, “by sequestering entrances, lifts and facilities” (p. 703, Freund, 2001). The fact that the use of the equipment may promote staring, unsolicited help or even intrusive questions by able-bodied people, has been reported by people with disabilities to be stigmatizing (Weinberg, 1983).

In discussing the creation of accessible facilities and programs required for the development of programs that include people with disabilities, the degree of attention to this issue and the decisions made by the governing parties of the country must be considered. In this era of increased fiscal cutbacks, coupled with amplified concerns about health care (Canadian Institute for Health Information, 2003; Statistics Canada, 2003), support must be vibrant in order to be included in budgetary concerns. This is especially relevant since research has suggested that positive attitudes and endorsement by managers in organizations is one of the leading ways to garner support for programs that induce change (Falardeau-Ramsay, 1999a). Consequently, if people with disabilities receive attention from those in governing power, funding results and programs that encourage participation can flourish. Groups such as the War Amps, the Active Living Alliance for Canadians with a Disability, Canadian Parks and Recreation (only to name a

few) all depend on Governmental funding.

The attention people with disabilities have received throughout the years in regards to enhancing the benefits of increased activity levels, both within Canada and internationally, has been wide-ranging from nonexistent to supportive. For example, as far back as 1978, the United Nations enacted the International Charter of Physical Education and Sport which specified that sport is a fundamental right of all (Crichton & Jongblood, 1998). Furthermore, not unlike other minority or disadvantaged groups in this country, the Government of Canada has taken steps throughout the years to promote inclusion of people with disabilities in all aspects of the community. It was only ten years after the International Year of Disabled Persons (1981), in 1991 that the Federal Government introduced a five-year National Strategy for the Integration of Persons with Disabilities. This five-year initiative endeavoured to facilitate equal access to *all* programs and services available to Canadian people with disabilities. It targeted public awareness, leadership and network development within all sectors of life such as communication, housing, transportation and community integration. Additionally, several financial incentives were initiated (Active Living Alliance for Canadians with a Disability, 1998). Firstly, Health Canada's Fitness Unit received approximately 3.5 million dollars over a five year period in order to support the development of resource tools and to create more active living opportunities for Canadians with disabilities (Active Living Alliance for Canadians with a Disability, 1998). Secondly, the Federal Government took steps to set an example to other authorities, by making funds available to encourage the participation of people with disabilities in the Canada Games (Crichton & Jongblood, 1998). Additional initiatives have also been ventured. Most notably, in August of 1997, the federal and provincial territorial Ministers responsible for health set a

collective goal to decrease the number of inactive Canadians by 10% by the year 2003.

Subsequently, an annual National Awareness Week was established by the Secretariat for the Status of Persons with Disabilities. Its goal was to draw attention to the barriers this group must overcome in order to lead ordinary and productive lives. During this week, access to recreation was one of the themes explored (Chrichton & Jongblood, 1998). Due to the prevailing governmental cutbacks, federal funding for this project was discontinued.

Nevertheless, a resurgence in this focus emerged. In the spring of 1999, the Health Minister Allen Rock reported that a 10% increase in regular physical activity would result in over a 5 billion dollar savings in health care costs (Active Living Alliance for Canadians with a Disability, 2000). Accordingly, the Canadian Fitness Guide was released as a template for all people to become more active. Additionally, the government has moved to focus on older adults and people with disabilities as the forefront of health and lifestyle intervention. Moreover, the Federal Government has pledged a large sum of money to decreasing inactivity of people with disabilities through the Active Living Alliance for Canadians with a Disability. As such, this organization is currently formulating a marketing plan that targets the suppliers of physical activity opportunities to recognize the need to accommodate this population. Most recently, in January of 2003, Prime Minister Chrétien was receptive to a campaign by Sport Canada that included an important representative. Jeff Adams, a Paralympic and Commonwealth champion, was part of a team who made presentations and requested that 1% of the federal health budget or 150 million dollars be invested in amateur sport, and developing a more active, more fit population (Jones, 2003).

Thus, there is proposed change on the horizon. Although legislation is moving in a

positive direction, these efforts alone will not alter the situation for people with disabilities (Havranek, 1991). It is a reality that the existing covert and overt barriers are broad. This is coupled with the reality that people with disabilities are left on their own to define their daily living activities, after rehabilitation or community re-entry (Kraus & Anson, 1996), and the fact that inevitably, the population will encompass more people with some type of disability. Statistics Canada (1993) has estimated that 25% of the population will be over 65 by the year 2036. Thus, it is apparent that there exists a need for a more accessible and welcoming environment by a wider variety of people in the country. Although change is not an easy process, a closer examination of the factors that lead to the attitudes and behaviours toward the participation of people with disabilities in a physical activity environment is a first step. As such, the factors which influence attitudes concerning the involvement of people with disabilities in physical activity ought to be brought to the forefront of psychological study.

Summary and Intentions

In summary, it is acknowledged that people with disabilities are a substantial portion of the Canadian population. In the past, physical activity was not promoted to people with disabilities beyond the purpose of rehabilitation, in the development of a normal healthy lifestyle. Although this is true, with the help of Governmental intervention times are changing. It seems to be recognized that all Canadians would benefit from the integrated participation of people with disabilities into active settings. Therefore, there is a need to systematically investigate the psychological conditions which lead to the endorsement or discouragement of the participation of people with disabilities in mainstream activities. More expressly, the focus of this thesis is the exploration of beliefs in fairness and how specific perceptions regarding people with disabilities

can impact attitudes and behavioural intentions regarding exclusion of this group of people in the physically active community.

Previous research conducted in the area of perceived fairness, more specifically, scope of justice, is the first step in reaching this goal. In the following, past studies are reviewed, and their key characteristics, contributions and areas which suggest further development are highlighted. As a result, an aspect of the pre-existing studies of scope of justice is expanded further as a new measurement tool. Additionally, a realignment of the relationship between this new measurement and factors believed to be important in the development of attitudes and behaviours toward people with disabilities is proposed.

Scope of Justice

In previous psychological research, individuals tended to be viewed as rational beings that employ several rules of justice as a means to express their values and accomplish goals (e.g., Deutsch, 1975). Among the arguments of equity (distributive and procedural justice), surfaced the notion that, although individuals rarely consciously reflect upon it, all people have beliefs about whom or what should be treated justly. More specifically, people consider fairness under certain circumstances, toward certain individuals, groups or things (Deutsch, 1975, 1985; 2000a; 2001). Within this line of research, the label “scope of justice” emerged as means to describe this fairness phenomenon. Although this research began some years ago, it is only within the early 1990's that interest was reclaimed as a relatively unexplored frontier for further research discovery. Since this revisitation, there appears to be a number of areas in which further exploration is possible. Thus, before we discuss fairness in relation to people with disabilities and physical activity, new light will be brought to the discussion. The usage and measurement of scope of justice throughout the existing research will initially be discussed.

Deutsch's Contributions

Deutsch defines (1974; 1985; 2000b) scope of justice as the psychological boundary of one's moral community. He reports that scope of justice is a differentiation between sets of social categories. Some people are considered inside and others outside of a boundary between these social categories. For those who are included, deserving and fair treatment concerns are salient. For those who are excluded, the opposite is the case, in which deserving and fairness are irrelevant or do not apply (Deutsch, 1985). Those who are “excluded” may be perceived as

nonentities or expendable (e.g., Opotow, 1993). This definition illustrates scope of justice as a reflection of the boundary between groups of people; us or them. Deutsch uses the example, that a person does not feel unjust if an annoying mosquito is killed or a fish is caught to eat for dinner, nor do we feel that “heathens, perverts or heretics” (Deutsch, 1974 p. 142) deserve respects to justice principles, due to the fact that they are typically outside of one’s moral community. Conversely, those whom we feel close to, such as family and friends are usually inside one’s moral community. In terms of the size of the community, the narrower one’s community (the fewer the types and groups of people and things), the smaller the expanse of situations in which justice concerns will regulate the appropriate conduct. However, if all humanity is perceived as being inside one’s community, then the expanse of applicability of one’s concept of justice will also be wide or extensive.

Opotow’s Contributions

Launching from Deutsch’s definition and usage of scope of justice as a boundary between groups of people, Susan Opotow made important contributions in this area. She also discusses people or groups falling inside or outside one’s scope of justice, or a moral community; so that those social categories inside the scope of justice deserve fair treatment and those outside the scope of justice do not concern us when harm afflicts them (Opotow, 1990a; 1993; 1994; 1995; 1996a; 1996b; 1997; 2000; 2001a; 2001b). Opotow expanded the area of scope of justice by studying factors that are associated with it. She describes scope of justice as including a group of people or things, but also as determined or consisting of a set of justice concerns and moral rules that govern one’s conduct. (Opotow 1990a; 1993; 1994; 1995; 1996a; 1996b; 2001a; 2001b; Opotow & Weiss, 2000). She also describes that scope of justice embodies a set of beliefs or

attitudes regarding considerations of fairness: the considerations of fairness to others, the willingness to allocate a share of community resources and the willingness to make sacrifices to foster the well-being of others (Opatow, 1993; 1995; 1997; 2001a; Opatow & Weiss, 2000)

In the context of Opatow's (e.g., 1993, 1994) description and application of scope of justice, she suggests that there are antecedents to scope of justice: conflict severity, similarity and utility. In this regard, her research (e.g., Opatow, 1995) suggests that contextual and relational information regarding the target can affect the allocation decision that people make. For example, in terms of conflict, perception of increased severity is related to judgments of less fairness for the target (Opatow, 1993). In terms of similarity and utility, if the target is viewed as similar and beneficial, then considerations of fairness apply to the target (Opatow, 1994; 1995).

Researching Scope of Justice

Scope of justice has been discussed as a boundary, as consisting of beliefs, and as a phenomenon that can be affected by antecedents of conflict, similarity and utility. As such, researchers refer to the pioneering work of Deutsch (e.g., 1995 as cited by Leets, 2001) and/or Opatow (e.g., 1988 as cited by Brockner, 1990 and Singer, 1996, 1998; 1995 as cited by Leets, 2001) in introducing scope of justice in their research. Following from this, scope of justice as a phenomenon has been described, operationalized and measured in various ways. In the following, examples of the variations in the research are provided.

Specifically referring to the operationalization of scope of justice, in Opatow's (1993, 1994) studies of student perceptions regarding environmental protection, scope of justice was considered "beliefs about the animal's rights and entitlements" (Opatow, 1993, p.76). She asked several questions regarding perceptions about a target – a Bombardier Beetle. Scope of

justice was considered three justice items/questions that emerged from a principal components analysis. These items were said to measure “degree to which considerations of fairness should apply to the beetle, willingness to allocate a resource to the beetle, and willingness to sacrifice benefits to assure the beetle’s well-being” (Opatow, 1993, pp. 76; 1994 p. 55). Furthermore, Opatow’s qualitative study (1990c) of adolescent conflicts with their peers operationalized scope of justice in a manner similar to her 1993 (Opatow, 1993) study. It was measured as questions to the participants regarding a person with whom s/he had the conflict. It was asked if the opponent “was someone who was entitled to fair treatment, someone they were willing to help, and someone to whom they would loan money” (Opatow, 1995 p. 354).

According to Singer (1998), when scope of justice is measured, “it is typically operationalized in terms of personal friendship and a similarity in attitudes” (p. 665). There are several examples of the measures of scope of justice used by this researcher. In his 1996 study, scope of justice was assessed via a 28-item questionnaire. Among these items, one part was considered perceptual-scope-of-justice (22 items) which measured perceptions and attitudes toward Maori people. The second part of the measure was considered contact-scope-of-justice (6 yes-or-no-items) which evaluated the degree of friendship or personal contact with Maori people. Subsequently, in his 1998 and 1999 studies, scope of justice was measured by the level of friendship felt and the level of concern the participants reported toward individuals presented in a written scenario.

In a study by Brockner (1990) that examined the reaction of workers to a co-worker’s layoff by an organization, scope of justice was operationalized as a close personal or professional relationship between the participants and those who were laid off. The measure used included

two Likert-scale questions. In a second study, Brockner (1990) operationalized scope of justice as attitude similarity and manipulated it as such in a laboratory setting. Participants were led to believe that a confederate's "political, social, and economic attitudes" were similar to or quite different from their own.

As a final example, Leets (2001), measured attitudes toward Romanian orphans, used an operationalization of scope of justice quite reflective of Opatow's studies (e.g., 1993, 1994). She formulated a 5-item questionnaire which asked the degree to which the participants were willing to allocate certain resources, willing to make sacrifices for the orphans, willing to support concrete protective measures for the orphans and the degree of difficulty in making the allocation decision.

It is argued that there is a reason for the many apparent variations in the operationalization and measurement of scope of justice. In previous research, the measures have been specific to the different targets that were studied and thus, vary according to the target. If you have concern for a specific provided target (e.g., a coworker, the Romanian children, a Beetle,) or report friendship (Singer, 1998; 1999), is it likely that there are existing belief systems that underlie the concern for the specific target studied? Previous research suggests that we have "internalized codes of fairness" (Foster & Rusbult, 1999, p. 847). These internalized rules govern the belief in the fair and just manner in which we treat others, expect to be treated, and permit everyone to experience basic human dignity (Folger, 1988; Foster & Rusbult, 1999; Lane, 1988; Lerner, 1991; Lind & Tyler, 1988). If individuals were to change their entire system of beliefs in fairness frequently, with the encounter of each new target, there would be a lack of stability in relationships between people or groups. Altogether new judgements of empathy, trust, and

confidence with no reliance on previous information or experience, would have to be made each time situations were encountered. Thus, the underlying theme of general fairness concerns, initiated by previous research, has yet to be brought to the forefront and necessitates further depth of study.

The proposed expansion of the area of fairness considers and builds on the valuable research and examinations already conducted (e.g., Deutsch, 1974; 1975, 1991; 2000a; Opatow, 1990a; 1990b, 1993; 2000, Opatow & Weiss, 2000). As such, the area of scope of justice that will be further developed is that of beliefs. The precise beliefs are developed with direct roots from the work conducted by Opatow (1994). This set of fairness beliefs from which we draw our judgements and intentions encompass that of a fundamental belief system regarding fairness. This is proposed to be called “global fairness beliefs”.

Proposed Expansion of Research: Global Fairness Beliefs

The first type of global fairness belief is that **considerations of fairness apply to others** (see Opatow, 1994 for origination). For example, individuals would have a tendency to believe that they should care about others, and fairness is a principle that should be upheld. However, some individuals may believe that principles other than fairness should be valued such as what was done throughout history (e.g., we used to believe that some people are lesser human beings because of inherent differences). Secondly, global fairness beliefs incorporate the **belief in the allocation of a share of community resources to others**. This fairness belief incorporates concerns for the well-being of others via embracing in the distribution of common goods for the welfare of everyone. The characteristics of the resources that make them meaningful is that they typically would be important in some way to all. Thirdly, **the belief in sacrificing to foster**

others well-being is the additional element of global fairness beliefs. Endorsing sacrificing one's time, efforts, finances, or goods is a means to show that fairness for others is appreciated. As such, others are considered to be deserving and worthy of equal access to what we possess, and we believe in sharing as a principle. Some would believe that people should provide for those that cannot provide for themselves. Others may believe in the principle that the only way people should obtain any benefits is without the help of others, in any form. Self-sacrificing is seen as futile, ineffectual or an undesirable practice.

It is proposed that people would possess varying degrees of endorsement of these beliefs. This means that global fairness beliefs have wide variability between people. Some people may have strong convictions about fairness, whereas others may have less substantial global beliefs in fairness for others. Some researchers have shown that individual differences in fairness judgements exist, although not specifically related to global fairness beliefs (Tyler & Lind, 1990). It is argued that these beliefs are fundamental and we rely on them in our social interactions. If we did not have people, organizations and professions built on believing in fairness for others, there would be a complete lack of cooperation and inhumanity between people: no blood donations, no money endowed to charity, no fire rescue teams and no endeavours to create peace in the world. Thus, we expect people to believe in fairness and extend their hands as we do the same. This is especially relevant in today's society since Governmental commitment and intervention for necessary services is dwindling. We must rely on the enthusiasm of a volunteer work force and its ability to deliver what is required for a functioning social structure. In essence, we depend on the tendency to believe in fairness as a principle and expect people to act on these beliefs in order to support ourselves and others in our

own communities.

In terms of the impact on society, global fairness beliefs can affect the current societal beliefs or trends as well. If it is valued to believe that others should be treated as equals, then those who do not are often perceived as contradicting social norms or as far as being evil or demented. Subsequently, common and current laws and legislation are built around beliefs in fairness for others such as the Human Rights Act. Global fairness beliefs have an important function, to us as individuals inevitably living with more and more people in our communities, and as a well-functioning society.

Applying global fairness beliefs to research and study, the impact and consequences of these beliefs should be considered within the broad range of psychological research. For example, in developmental psychology, the issue of children's willingness to share toys or behave in a certain manner when being introduced to a new classroom or environment may have roots in their learned belief in sacrificing for others (Alcock, Carment & Sadava, 2001). In a clinical application, in many spousal or family relations conflicts may arise due to differences in beliefs regarding fairness and resource allocation decisions (Bentler & Newcomb, 1978). Therefore, it is proposed that global fairness beliefs will undoubtedly be a relevant factor in other areas of research in psychology that venture to explain or determine our behaviours in countless situations in which people interact with others.

In terms of applicability to that of our judgements of specific targets or our behaviour toward others, global fairness beliefs are considered to be an underlying belief system that precedes beliefs of fairness toward a specific target or situation. Some researchers have argued that there is a tendency to possess high internalized standards of justice, empathy and

responsibility, although little research exists to determine if this is indeed the case (Batson, 1998; Foster & Rusbult, 1999; Rushton, 1984). These global and abstract principles are a frame of reference on which we depend to ensure that we avoid ambiguity and uncertainty across all of our fairness decisions.

It is thus argued that these beliefs act much like a global psychological orientation on which we base our attitudes and behaviours toward others, such as groups, individuals or beings. This orientation consists of a devotion to the endorsement of equality; which fosters and maintains solidarity between others. The value of others is considered to be identical or similar to our own (e.g., you deserve what I deserve). It is postulated that when we make a decision regarding to whom or what is deserving of fair treatment, we look for information that brings consistency to what “ought to be”. Thus, we would initially turn to a fundamental belief system underlying the judgements of others. This general personal preference and disposition would then drive our intentions and behaviours toward an explicit target in a particular situation. In the context of the multi-faceted study in the area of justice that includes that of equity theory, distributive justice, procedural justice, and belief in a just world (Feather, 1994), it is argued that global fairness beliefs would play an additional role. As such, these beliefs would be the basis on which we make judgements of fairness (e.g., what is distributed to whom, and how fairness decisions are made). In other words, these beliefs would provide a “backdrop” on which we reflect when we examine the degree to which an outcome or process is fair.

Considering that our beliefs are proposed to precede our judgments of a specific target and subsequent behaviours, it is argued that the direction of impact that characteristics of the target has on our judgments of fairness, can be repositioned. Specifically, previous research (e.g.,

Opatow 1995) that suggests that characteristics of the target in context, or comparisons to the target, (namely the degree of conflict, the degree of similarity, and the degree of utility) precede fairness judgments. It is argued that these characteristics could be reapplied and adapted to the context of global fairness beliefs. In this regard, it is proposed that the specific beliefs regarding the target could follow the general beliefs in regards to fairness for others. Since we tend to follow a principle of cognitive consistency (Alcock, Carment & Sadava, 2001), it is argued that we would not greatly alter our global fairness beliefs in the face of specific target information. If this were the case, then each experience or judgment of fairness would not be consistent with the previous. Thus, people want to be consistent in their various beliefs and actions and attempt to maintain a state of psychological harmony, since the alternative is uncomfortable and tension-producing.

As such, it is proposed that in order to bridge the gap between the general beliefs system and attitudinal measures toward a specific target (e.g., people with disabilities), perceptions of the target and situations in which a target is placed, play alternate or additional roles as moderators. To reapply and adapt from previous research (e.g., Opatow, 1994), situations of conflict, dissimilarity and lack of utility are proposed to affect the direction or strength of the relationship between global fairness beliefs and the resulting attitudes and behaviours. More specifically, as a result of this repositioning, it is proposed that the relationship between global fairness beliefs and the attitudes, intentions and behaviours toward people with disabilities is altered, contingent on the moderators suggested.

Proposed Moderator Roles

Having said this, in order to apply the previous research to the present study, it is

necessary to fine-tune the description of these moderators for utilization in the present study.

Conflict

Conflict is said to arise in many situations (Benedict Bunker & Rubin, 1995; Opatow & Weiss, 2000). When people perceive that others have different “values, interests, goals, needs or beliefs” (Opatow & Deutsch, 1999, p. 198), conflict can occur. When considering the role conflict will play between fairness beliefs and attitudes and behavioural intentions, it is suggested that when conflict is perceived, fairness concerns will be considered less important (Opatow & Deutsch, 1999).

For purposes of this study, the type of conflict will be made specific in regards to the target involved: a conflict for resources. Groups are often in conflict for something tangible. The perception of the characteristics of the resource to be distributed must be considered. This is so, since during situations of perceived conflict when a shared resource is seemingly scarce, people generally tend to “fend for themselves” (Crosby & Lubin, 1990). More particularly, in the case of the perception that if something of value is gained by one person, there is a direct loss to another (e.g., “zero-sum”), people tend to be more competitive (Deutsch, 2000b, 2001). Furthermore, according to Realistic Conflict Theory (Jackson, 1993), limited resources lead to conflict among groups, which can result in exclusion. Thus, the availability of the resource is considered to be important: Previous research has shown that perceptions of competition for a limited resource, such as “the more for you means less for me”, leads to negative behaviours toward the out-group in question (Esses, Jackson & Armstrong, 1998; Greenberg, 1981). In the case of people with disabilities, this group and other minority members may be the first to be blamed for the strain on the social assistance coffers, such as health care, when the federal budget

is perceived to be reducing at a great rate. For example, when buildings have ramps, Braille signage and elevators specifically for people with disabilities, it can be perceived that the money spent on these features could have been spent elsewhere.

Similarity

In terms of similarity, the actualization of this moderator will be adapted and elaborated from previous usage in the research (e.g., Opatow, 1994). In terms of similarity, past studies in social psychology (e.g., Byrne, 1971; Condon & Crano, 1988; Tajfel, 1970; 1978), suggest that when we perceive others similar to ourselves, fairness and entitlement are expected, since we have the ability to easily perceive how we may feel or act in the same predicament. However, if perceptions of dissimilarity exist, these concerns are less likely to matter. The comparison group may be seen as foreign and a lack of understanding of characteristics such as culture, lifestyle or history enhances these differences (Maio, Esses & Bell, 1994). Therefore fairness concerns are reserved for those to whom we can relate. For example, we tend to give money to friends and family or to charities that fund research regarding diseases that have affected our loved ones. It is less likely that we feel compelled to give our money to the “squeegee kids” or sacrifice some of our valuable time to the homeless shelter since some of us might not perceive ourselves as similar to these victims. This may be particularly so for people with disabilities since others may have a difficult time “putting themselves in their shoes”, due to the undesirable lifestyle of hardship that is often perceived.

Considering previous research (e.g., Opatow, 1993), in this study, the perception of similarity or dissimilarity will include many characteristics. Characteristics that highlight the physical capability of people with disabilities would be fundamental in the individual judgements

of similarity with able-bodied people since stereotypical judgements accompany the perception of physical difference. This is especially true for this minority population since prejudgements and perceptions of difference are often associated with feelings of discomfort and an inability to “relate”. For example, in the case of disability, not being able to walk means being unable to take care of oneself or partake in enjoyable activities with others (Lagarde, 1992). This is especially relevant since studies have shown that when we perceive someone as similar or dissimilar to ourselves our actions toward that person are strongly influenced (Glaman, Jones & Rozelle, 2002; Jellison & Oliver, 1983).

Utility

In terms of utility, this moderator can be approached somewhat differently than in previous research (e.g., Opatow, 1993). Reviewing, utility is considered to be the usefulness of others to oneself. If we see others as harmful or a direct threat, negative attitudes and behaviour can result (Deutsch, 1985). Proceeding beyond animals as targets (as was the case with previous study by Opatow, 1994), a characteristic impression of ability to harm-do or provide a direct and measurable benefit by other people or out groups will be altered slightly. It is argued that it is likely implausible that people with disabilities would cause direct harm by participating in fitness and health activities. Utility thus can be considered the contributions each individual makes to the collective social fabric as well as to personal gain. For purposes of the applicability, people with disabilities may not be perceived in a positive light if they are considered to be in need of more money for health care, housing and transportation than an able-bodied person. However, there may be an inclination to be more positive toward people with disabilities when their group is perceived to have a skill or be able to act as part of a team that will enhance the other person,

or all people in the country may benefit by the reduction in taxes by means of increasing their health.

Thus, the role of conflict, similarity and utility will be regarded as playing roles as moderators between global fairness beliefs and attitudes and behavioural intentions.

Overview of Studies

Two studies are presented in this thesis. The goal of the first study is the testing and validation of a measure of global fairness beliefs. It is hypothesized that global fairness beliefs include three beliefs as part of a common variable. Since the measurements of fairness will consider general impressions and situations it hypothesized that the beliefs will mimic each other. In that, the measurement of global fairness beliefs will encompass a unified orientation of fairness.

Also, in order to further test the scale, other measurements will be included for the purpose of discriminant and external validity. The belief in merit scale will be used in order to verify if the global fairness beliefs scale could be differentiated from another scale dealing with the concept of justice. Although some similarities were expected, the global fairness beliefs scale was expected to differ since it deals with fairness for others **regardless** of merit (especially in the case of sacrificing for others well-being). Furthermore, in order to test the predictive quality of the global fairness beliefs scale, it will be tested with measures of beliefs regarding outside groups, being racism. Measures of racism were chosen since they provide information on attitudes toward people that would be perceived as “out groups” (Tougas, Desruisseaux, Desrochers, St-Pierre, Perrino & de la Sablonniere, in press). Since these judgments would mirror that of perceptions of people with disabilities, utilizing this measure in order to test the

soundness of the questionnaire would shed light on the study to follow. Although it is understood that social desirability may be a factor in a pencil-and-paper presentation of these scales, past research has shown that a large variability in attitudes toward visible minorities can be obtained (Tougas et al., in press). It was expected that global fairness beliefs would have some relation to racism measures in that higher indications of global fairness beliefs would be associated with less racist beliefs and behaviours.

The second study intends to examine an indirect relationship between global fairness beliefs and the intentions and behaviours toward people with disabilities in health and fitness endeavours. It is argued that although global fairness beliefs are fundamental to our everyday attitudes and behaviours, this relationship can be influenced by the nature of situations. More precisely, on the account of previous research (e.g., Opatow, 1994), it is believed that the impact of global fairness beliefs will differ as a function of conflict, dissimilarity and lack of utility. It is thus posited that these presented situations will moderate the effect of global fairness beliefs on exclusion of people with disabilities as a group and as participants in fitness and health.

CHAPTER TWO

Study 1

Method

Participants and Procedure

This first study reports data from two samples that were involved in the testing and validation of the questionnaire. The first sample consisted of 102 students enrolled in an introduction to psychology class at the University of Ottawa. This sample was chosen due to the availability of a large group of people that would be able to participate on two occasions. The students were informed of the nature of the study, their voluntary involvement and the assurance of anonymity and confidentiality both orally and in a cover letter (see Appendix A). The participants completed the paper-and-pencil 106 item questionnaire, during regular class time. The total time for completing the questionnaire was approximately 30 minutes. Each of the measures within the questionnaire was presented together, in a fixed order in the test portion of the test/re-test of the scale. Participants' ages ranged from 18 to 25 years ($M = 20$ years). For the purpose of testing the stability of the global fairness beliefs questionnaire, three weeks after the first testing, during the same class time, the students were again asked to complete the questionnaire. In total, 47 students (35 females and 12 males) completed the questionnaire in both sessions. The second sample comprised of 104 Algonquin College students (8 females and 96 males) enlisted in a fire protection class and three different mechanical engineering classes. This sample was chosen as the experimenter was informed by the instructors of these classes that students enrolled in these programs typically have a wide age range and variability in background (e.g., previous education and life experience). The students were instructed to read

a cover letter explaining the purpose of the study as well as the importance of answering individually, and with complete honesty when completing the questionnaire (Appendix B). They were also assured of the anonymity and confidentiality of their answers in the cover letter as well as verbally. Students completed the questionnaire, during one regular class time, which took approximately 30 minutes. Their ages varied from 18 to 42 years ($M = 23$ years).

Measures

Global Fairness Beliefs. The 45-item global fairness beliefs questionnaire (see Appendix C), was created from several sources. The primary launching point in the creation of the global fairness beliefs scale was that of Opatow's (1993) three components of scope of justice. These items (e.g., 1, 2, 6, 9, 13, 14, 18, 20, 29, 32, 35, 37, 40) were created and then examined by three independent raters who were given the list of questionnaire items and asked to classify the items into four categories - the three beliefs and the fourth being if it did not fit in any of the three belief categories. This was completed on two occasions. Inter-rater reliability was above 80% in each case.

Also, some of the items were adapted or created in reference to additional previous research. A total of five questions or statements (see items 3, 5, 11, 22 and 25) were adapted from former studies measuring arguments used in environmental issues (Clayton, 1994) Also, a small number of items, (4) were adapted from the Empathic Concern subscale of Davis' Interpersonal Reactivity Index (measures ability to take perspective of others); see items 4, 12, 16 and 17. Empathy was considered to be important since in its broadest sense it refers to the reactions of one individual to the observed experiences of another (Davis, 1983). It has been found in previous research (Davis, 1983; Opatow, 1993) that perspective taking ability allows

an individual to anticipate the behaviour and reactions of others therefore having the awareness of others. In terms of fairness for others, according to Hoffman (1990) and Lott (2002) if an individual is able to empathize with society's less-advantaged people in terms of their efforts, and disappointment or loss then they are likely to believe in the restoration of fairness for these people.

Answers were provided on a 5-point scale where "1" indicated "strongly agree" and "5" indicated "strongly disagree". It should be noted that previous to analyses, the entire scale of global fairness beliefs items were scored and compiled such that a high score indicates an endorsement of global fairness beliefs and a low score indicates a lack of global fairness beliefs or lack of justice beliefs.

Belief in Merit. For purposes of discriminant validity, participants completed the Belief in Merit Scale created by Davey, Bobocel, Zanna, and Stanley (1997). For the completion of this fairness construct, the participants were asked to rate their agreement with 16 statements on a 5-point scale where "1" indicated "strongly agree" and "5", "strongly disagree" (see Appendix D). Previous study with this measure indicated an alpha of .78 (Davey et al., 1997). The alpha obtained with this study was .80.

Racism. For purposes of external validity, participants completed two racism measures. It is comprised of two scales : traditional racism and neoracism (See Appendixes E and F for item listings.). Participants were asked to indicate the extent to which they agreed with each of the statements. All answers were recorded on a 7-point scale where "1" indicated "not at all" and "7", "absolutely". Alphas in previous research have been between .75 and .98 (Tougas et al, in press). The present Cronbach alphas resulted in traditional racism being .84 and neoracism

being .83.

Results and Discussion

The overall purpose of the first study was to examine the psychometric properties of the global fairness beliefs construct. Preliminary to the analyses, data preparation took place which included scoring and elimination of missing data, reverse scoring the appropriate items, and summation of the scale. With regards to missing data, variables having more than 10% missing data and cases having more than 10% missing data were excluded from the analyses.

Factor Analysis

Based on theory, an examination of the factor structure of the measures of global fairness beliefs was carried out with a confirmatory factor analysis, using EQS for Windows (Bentler, 1990). Structural equation modelling is a method usually used for large samples. Two hundred cases is considered to be the minimum number of participants required to obtain a stable solution (Ullman, 1996). Due to the low number of students that participated in the initial validation of the questionnaire during the second session of the test-retest phase ($n= 47$), the factor analysis sample consisted only of the Algonquin students ($n = 104$) and the introduction to psychology students who completed the global fairness beliefs questionnaire at the “test” phase of the questionnaire validation ($n = 120$), for a total sample of 224 participants.

All 45 items of the global fairness beliefs scale were included in the analysis to test the factor structure. Each item’s strength of relationship to a one-factor was examined (Table 1). It was found that 15 items had low single-factor loading ($<.30$) with the rest of the scale (items 2, 6, 7, 9, 11, 12, 13, 14, 19, 24, 25, 27, 31, 35, 42). After elimination of the 15 items, a

Table 1

One-Factor Loadings of Global Fairness Beliefs Scale from Principal Components Analysis.

Item	Factor Loading
1. I think that we should help people by imagining how things look from their perspective.	.48
2. History and traditional ways of life are very important in the decision that are made regarding access to benefits such as wealth, land, health care and education, etc.	.20
3. I think that problems in the world are made worse by the violation of fair procedures.	.37
4. When I see someone being taken advantage of, I believe I should do my best to protect him/her.	.42
5. Decisions about our resources such as housing, education and health care should reflect the position of all citizens.	.36
6. I think that it is a waste of time to pity people that are treated unfairly.*	.29
7. I think that it is often desirable to reserve judgement about what is going on until one has had a chance to hear the opinions of others.	.22
8. I believe in helping people less fortunate than myself.	.52
9. Even though free access to resources such as education, housing and other such benefits for all groups is a worthwhile goal, I think that it is unfortunately necessary to restrict freedom to only some groups. *	.26
10. People of higher class and social standing should be treated with more respect than other people.*	.37
11. Achieving fairness and equality for all is a lot more important than maintaining "law and order".	.27
12. When people have problems I believe I should not get involved. *	.29
13. Following procedures in a fair manner is the only way to solve problems.	.23
14. It is right for people in power to have a more influential voice in decision making.*	.24
15. Simply giving your own time and money to people can lead them to believe that they do not have to "work for it".*	.50
16. People should feel concerned for others less fortunate than themselves.	.69
17. I believe that other people's misfortunes should not disturb me a great deal.*	.57
18. People should always try to treat others in a fair manner.	.49
19. It is normal for some people to have the privilege to possess more than others.*	.14
20. I believe that it is right to make sacrifices so that all people are treated equally and given equal chances at obtaining benefits.	.65
21. A person with money and power entitle him/her to make decisions on behalf of a group.*	.37
22. It is our profound obligation as global citizens to attempt to preserve an optimal way of life for everyone.	.50
23. All things that we share should be divided equally among everyone.	.50
24. We have an obligation to sacrifice law and order if harm is done to any group of people.	.21
25. No one should pay the price for the lifestyle of the majority.	.25
26. I do not think positively about, nor do I believe in doing volunteer work.*	.54
27. An individual who makes a greater effort in a group working toward a common goal should be given a greater share of the rewards. *	.19
28. Resources should be split evenly between all contributors.	.39
29. The saying 'looking out for number one', should be followed when making decisions.*	.45
30. Those that are settled or wealthy should help those that are less fortunate.	.52
31. Most people do not "give a damn" about others. *	.28
32. Compassion for others is a most important human value.	.55

(Table 1 continues)

(Table 1 continued)

One-Factor Loadings of Global Fairness Beliefs Scale from Principal Components Analysis.

Item	Factor Loading
33. It is not right that some people go hungry in our own country.	.43
34. The saying 'treat your neighbour as you would like to be treated', should be followed when making decisions.	.60
35. We should help other people no matter the cost to us.	.24
36. I believe in giving my hard-earned money to people or charities that help people that need it.	.62
37. I believe in aiding in the development of resources to help people who are not able to help themselves (e.g., homeless).	.70
38. Decisions should reflect the input of all concerned parties.	.48
39. I don't believe in wasting any time listening to or watching people that end up asking the viewer to give something in the end.*	.49
40. Some people should be entitled to more advantages than other.*	.33
41. I think that you should get some sort of material reward out of everything that you do for people.*	.42
42. I think that people that are generous are easy to take advantage of.*	.20
43. I believe it is difficult for me to turn people away that need my help, regardless of my own life constraints.	.43
44. I think that I should consider others before myself when there is something of worth to be divided up.	.30
45. I believe in thinking of others when I am about to get rid of my own belongings.	.39

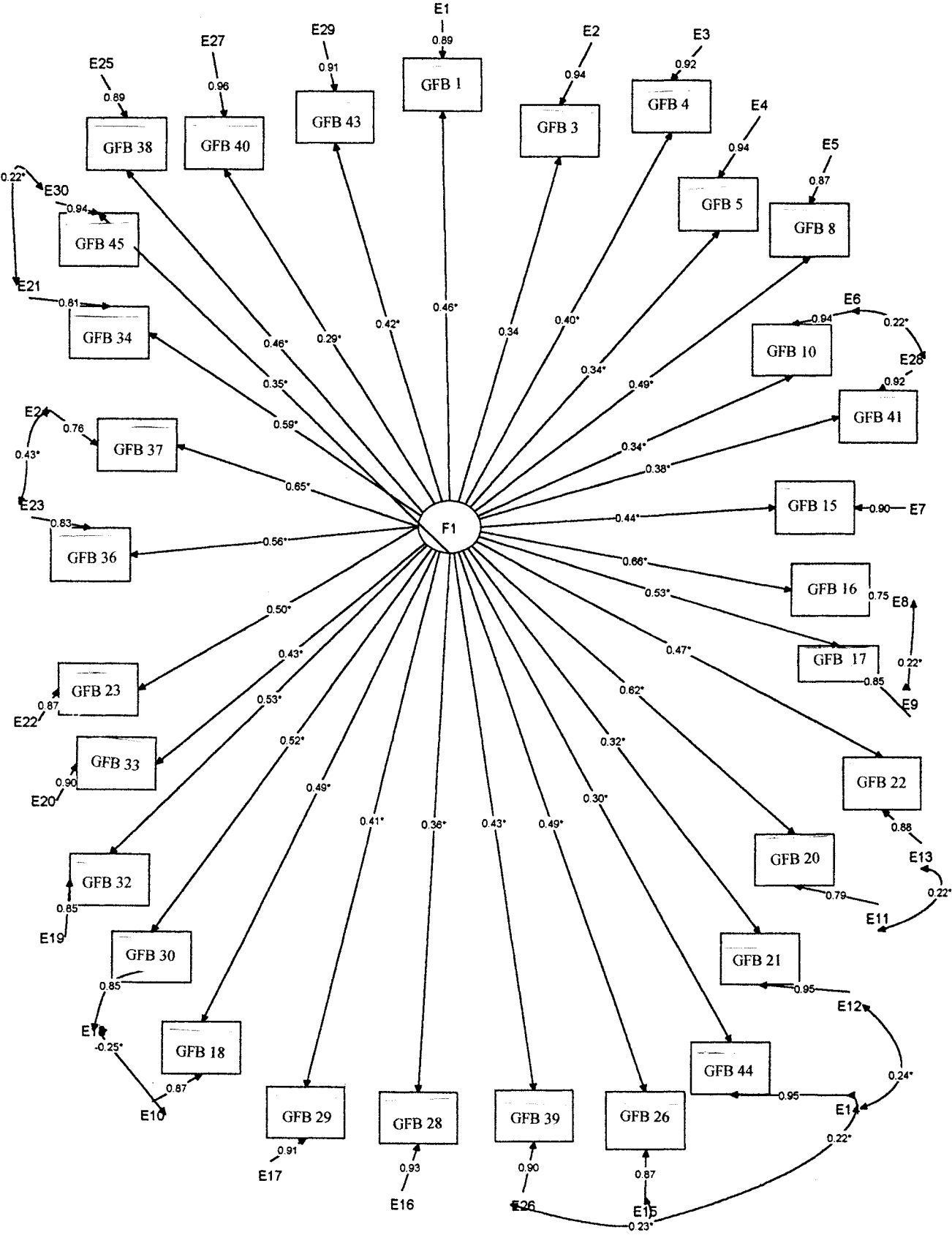
* These items were reversed-scored

confirmatory factor analysis was performed on the 30 item scale, one factor model. The resulting model suggested that a singular global fairness beliefs factor exists, encompassing all three belief systems (Cronbach alpha=.81). This demonstrated that global fairness are not empirically divisible. The items of the global fairness beliefs scale loaded significantly on one factor. Therefore the final model was one-factored with 30 items loading onto this single factor (See Figure 1).

Examining the goodness of fit statistics, the confirmatory model seems to be sound. The Comparative Fit Index (CFI, Bentler, 1990) is a revised version of an earlier fit index, the Bentler-Bonett normed fit index (Bentler & Bonett, 1981). The CFI is derived from the comparison of the hypothesized model with the null model (e.g., a model in which all indicator variables are uncorrelated). Its values range from zero to 1, with higher values indicative that the model represents an adequate fit to the data (Byrne, 1994). The value of the CFI can be interpreted to reflect the proportion of variance in the data that is explained by the model. The one-factor model resulted in a score of .91.

The second criterion used to determine the adequacy of the fit of model is the Root Mean Square Error of Approximation (RMSEA). It represents an overall measure of lack of fit per degree of freedom (Hu & Bentler, 1995). RMSEA values below .05 are considered to represent a very good fit, with a value of .08 being recommended as representing an appropriate cut-off point (Brown & Cudeck, 1993). This model shows good precision with a RMSEA at .04. Also, the precision of the RMSEA estimate for the population is reflected in the confidence interval. The narrow interval of .03-.05 reflected a model fit of the population. Finally, chi square analyses examine the difference between the present model $\chi^2(396) = 533.44$ in comparison to the model

Figure 1. EQS confirmatory factor analysis for the Global Fairness Beliefs scale.



of independence or null model $\chi^2(435) = 1843.73$. This difference was significant, $p < .001$. This is a test that sensitive to the size of the sample: The larger the sample, the higher probability of a significant result (Tabachnick & Fidell, 1996).

As predicted, according to the psychometric properties, it appears that global fairness beliefs as a whole, is comprised of a single set of encompassing beliefs. These beliefs refer to positive relations between others, where solidarity is important and considerations regarding community resources are encouraged, even in light of personal sacrifice.

Reliability and Validity

The reliability of the global fairness beliefs scale was examined in two ways. Firstly, the internal consistency of the scale was explored with the overall sample, using the Cronbach's alpha (Cronbach, 1951). According to psychometric theory, high alpha coefficients are an indication that a group of items are highly correlated. The internal consistency rating showed promising reliability with an overall alpha of .81. Secondly, reliability was assessed in terms of the consistency of scores from different times of administration of the instrument. This reliability measurement correlation (although difficult to extrapolate to a larger sample) remained high with a test/re-test reliability measurement ($r = .72, p < .05$).

Validity was determined two ways as well. Firstly, for purposes of discriminant validity the Global Fairness Beliefs scale was tested against the Belief in Merit scale, in order to determine that the scales were indeed theoretically divergent. The correlation coefficient $r = .07$ $p = .64$ resulted. Although there would be an expected relationship the scale seemed to have a distinct measurement apart from that of merit. The small magnitude of the correlation suggests

that as they are currently measured, the two belief systems are indeed independent of one another.

Secondly, the global fairness beliefs measure was evaluated with the racism measures for purposes of verifying external validity. External validity is the ability to generalize findings beyond the initial testing to many other groups, situations and other settings (Tabachnick & Fidell, 1996). An analysis of variance (ANOVA) was conducted. As expected, it was found that global fairness beliefs were related to both traditional racism ($F(1,94)=23.26, p<.001$) and neoracist attitudes ($F(1,94)=13.36, p<.001$) in that those who tended to hold less beliefs in fairness for others tended to possess more exclusionary attitudes.

The measurement of global fairness beliefs seems to be sound. When tested across time, there was little change in the reported beliefs, thus demonstrating reliability. Although there were a very small number of participants who participated in the second administration in the test-retest, the fact that the correlation is quite high would suggest that a larger sample would produce similar results. This is proposed since correlation analyses are sensitive to sample size (Tabachnick & Fidell, 1996).

The measure has also shown discriminate validity in that it is unique from other parallel measures of aspects of fairness. In testing external validity with measures of neoracism and traditional racism, the global fairness beliefs measure shows further strength. Believing in fairness for others is related to perceiving others as deserving regardless of cultural difference or racism, whether it is overt or covert in nature. In this case, racism was considered a form of attitude which may lead to people receiving negative or differential treatment.

The promising results lead to the testing of global fairness beliefs in a broader context. Thus, the second study to follow launches from previous studies (e.g., Deutsch, 1995, 2000b; Opatow, 1994), and attempts to evaluate the role that conflict, similarity, utility play as moderators in the relationship between this fairness phenomenon and behaviour toward a specific group of people in the Canadian population. The testing of this perspective will be applied in the backdrop of a specific target group: people with disabilities and access to physical activity and recreation.

CHAPTER THREE

Study 2

The goal of the second study was to evaluate the role that perceived conflict, similarity and utility play, in the relationship between global fairness beliefs and the attitudes and behavioural intentions toward people with disabilities in physical activity. Accordingly, several measures were used to evaluate these attitudes and behavioural intentions. Firstly, both general attitudes toward people with disabilities, and attitudes toward excluding this group in the specific situation of physical activity and sports were considered. Gordon, Minnes, and Holden (1990) have argued that attitudes toward people with disabilities are multidimensional, and must be studied as such. They suggest measuring both general disability as well as situations-specific factors in attitudinal measurement. Secondly, measured was the degree of reluctance to support changes and participate in this process, in order to include people with disabilities in fitness and health. The extent of reluctance was considered a measure of behavioural intentions. Previous research (e.g., Ajzen, 1982; Ajzen & Fishbein, 1977; 1980) has suggested that self-reported behaviour intentions are closely correlated with actual behaviours. It is thus argued that reluctance to help would reflect the absence of advocacy for more accepting and supportive communities.

Hypotheses

The hypotheses for the second study build on findings from the first study that found that global fairness beliefs were negatively associated with exclusion of a minority group. This relationship is revisited by evaluating how global fairness is associated with attitudes and intentions toward people with disabilities and whether this relationship differs in situations of

high and low conflict, high and low similarity and high and low utility. Thus, it is hypothesized that situations of conflict, dissimilarity and lack of utility will moderate the relationship between global fairness beliefs and attitudes toward people with disabilities in general, in the specific situation of physical activity and fitness and in participants reluctance to become involved in changes to increase inclusion of this group.

Method

Participants

In order to test global fairness beliefs in regards to the proposed moderators and dependent variables, 286 participants in introduction to psychology classes at the University of Ottawa were approached. This sample was chosen since the University was currently undergoing changes to the physical activity programs and facilities. Although new infrastructure was being built, the students did not currently have access. Also, student organizations were discussing the possibility of changes to the programs (e.g., policies, registration, new programs) that would directly impact the students. This included decisions regarding the potential increase in incidental fees in the form of tuition payments, or the payment of membership fees in order to use the new facilities. Although construction was obvious, no decisions by the authorities at the University were made public before the data collection took place.

In terms of the process of data collection, the participants were asked to voluntarily participate in a study regarding their beliefs about fairness and people with disabilities. They were informed of the nature of the study, their voluntary involvement, and they were reassured of confidentiality and anonymity both verbally and in written form (see Appendix G). In addition, they were informed of the importance of honesty and the fact that they should not answer how

others may think they should. It was also mentioned that some questions might be challenging to answer since some of the issues presented may seem sensitive. The participants were also asked to leave one chair between each other during the session, if at all possible, and avoid discussing their answers with each other. Those who participated were randomly administered one of the six versions of the paper-and-pencil questionnaire at their desk. The completion of the survey took approximately 45 minutes. After reviewing the questionnaires, the researcher eliminated four of these participants from the analyses since they indicated that they had a disability, leaving a total of 282 people. There were 66 men and 200 women with 16 people not specifying gender. The mean age was 20.2 years with a range of 18-43 years old.

Measures

Global Fairness Beliefs. The scale was comprised of 30 items from the scale that was previously tested (Cronbach alpha .88).

Right to Exercise and Fitness. This measure, comprised of 5 items (see Appendix H), was introduced for purposes of methodology. The researcher had an implicit belief that the participants endorsed the value or right of all people to access physical activity and facilities that support it, although no measures or specific statistics were available in order to prove this to be the case. In order to ensure that the premise behind the scenario was relevant to the participants, it was considered necessary to measure the existence of the endorsement of the right for all people to improve their health or have access to physical activity and fitness (Cronbach alpha .64)

Attitudes Toward People with Disabilities. In order to measure attitudes toward people with disabilities, a scale that has been already developed and pre-tested was used: the Issues in

Disability Scale (IDS), created by Makas, Finnerty-Fried, Sigafoos and Reiss (1988). This measure consists of 55-items which taps both cognitive and affective attitudes toward people with disabilities. Included are five subscales (education, legal, intimate social, non-intimate social, physiological, and psychological). This measure was chosen for a number of reasons. Firstly, unlike other measures of attitudes toward people with disabilities, the authors of the scale report that this measure did not positively correlate with measures of social desirability in past research. Secondly, in an attempt to elicit honest responses in a non-threatening approach, some items ask the participants to rate a factual statement. For example, "Physically disabled drivers have more automobile accidents than able-bodied drivers". Some items were slightly re-worded to reflect correct terminology from : disabled or physically handicapped to persons with a disability. This was done in order to attempt to avoid any negativity or bias created simply by wording. It has been suggested (e.g., American Psychological Association, 2001; Gouvier, Barbin, Tucker, Hayes & Deumite, 2000; Whiteman & Lukoff, 1965) that people tend to express significantly more excessive negative attitudes toward the disability itself (e.g., "physical handicap", "blindness") when there is a depiction of continued helplessness, than when presented with wording that denotes the person is not the disability, but who lives with a disability. Previous studies testing the scale has shown internal reliability ratings of .86 and higher (Makas, et al., 1988). Items are listed in Appendix I (Cronbach alpha .85). It should be noted that the scale was scored so that high scores indicate negative attitudes.

Attitudes Toward People with Disabilities in Fitness. Since no scale could be found in previous research that addresses this measurement requirement, a scale of 6 items was created to examine attitudes toward people with disabilities in the specific situation of physical activity and

fitness. This was included in order to enhance the possible distinction between the measurements of stereotypical attitudes toward people with disabilities and the beliefs regarding this group's characteristics in a specific setting. The items are reproduced in Appendix J (Cronbach alpha .67). It should be noted that high scores indicate negative attitudes.

Reluctance. Participants were asked to indicate their degree of willingness to participate in providing time and energy to ensure that this project comes to fruition on a 4-item measure. The items are presented in Appendix K. High scores indicate reluctance to support changes or be a direct participant in the changes (Cronbach alpha .77)

With the exception of the Issues in Disability Scale, all of the above measures were answered on five-point Likert-type scale of 1-5 with 1 being "Strongly agree" to 5 being "Strongly disagree". For the Issues in Disability scale, participants rated their agreement on a 1-7 Likert-type scale, with the statements scale of 1 being "Strongly disagree or Completely False" to 7, being "Strongly Agree or Completely True".

Order of Presentation

Firstly, a cover letter regarding the purpose of the study and ethical considerations was presented (Appendix E). Following this, the global fairness beliefs scale was presented in the first section of the questionnaire, followed by the right to exercise and fitness scale. Next, the participants were presented with one of six different scenarios (see Appendix L for details). Scenarios are recommended as a method of research in issues that question ethics or fairness judgements as they have been reported to reduce the possibility of a social-desirability bias, and the method tends to involve the participants and facilitate realistic responses (Weber, 1992 as cited in Singer, 1998). Additionally, the scenarios were created considering the current state of

the proposed changes to the physical activity programs and services to which the participants may be exposed. This was done in order to enhance realism and encourage honest responses.

The context and content of the scenarios were constructed with considerations of previous research (e.g., Opatow, 1993), the current changes to the fitness facilities that the participants may encounter as well as with the advice of a representative from the Active Living Alliance for Canadians with a Disability, Mr. Chris Bourne. He provided information to ensure that the scenarios were likely and he evaluated the accuracy of the characteristics and descriptions of people with disabilities.

The first paragraphs of the scenario were the same for all of the participants. It described the benefits of physical activity to all Canadian people, and the need to include people with disabilities in the move to improve the well-being and health of the country. The scenario continued to describe changes that would likely take place in the institution the participants were currently attending in order to make physical activity participation by people with disabilities more accessible (e.g., how money is spent on programs, and the types of activities available). The need for the participant's opinion was stressed as a possible determinant of outcomes to the proposed changes.

The last paragraph of the scenarios was written according to variations in experimental manipulation, those being the moderating variables of conflict, similarity and utility. The creation of the scenarios considered previous research (e.g., Opatow, 1993; 1995) as well as the uniqueness of the possible situation in which target group was presented. In the high conflict condition, the scenario stated that the proposed changes create conflict in access to equipment, and emphasized that people with disabilities may have priority over others and may have

exclusive use of the facility (all-or-none). Information was also provided that suggested that money to be allotted solely for this program would be done so at the expense of purchasing other equipment for all students, and the fact that all students would have to pay for the required changes and renovations to take place ($n=46$). In the low conflict situation, students read that no conflicts should arise from the changes to take place, so that all students would have access to programs and services equally and the Government would subsidize the changes and no fees would increase ($n=44$).

In the similar condition, it was stated that people with disabilities are similar to able-bodied people in many ways. Described was the fact that people with disabilities benefit from activity in the same ways as others (e.g., skill attainment, having fun), and they do not require any special equipment or assistance from others when participating in activity ($n=44$). In the dissimilar condition, it was stated that this group is different from able-bodied people. This group was described as requiring assistive devices and equipment, and needing more time to move and learn than able-bodied people. As such, the students read a description of people with disabilities being very unlike themselves when engaging in activity ($n=46$).

In the high utility condition, it was stated that people with disabilities have useful contributions to make. Followed was a description of this group as wanting to become more active, providing a positive atmosphere, and having the ability to contribute to team members of physically active program. Furthermore, it was stated that when people with disabilities are active, less money may be spent on health care and taxes ($n=45$). In the low utility condition, it was stated that this group may not have useful contributions to make. The scenario described people with disabilities as performing differently in activity, and may be a hindrance as a team

member. It was stated that in the long term, people with disabilities who are active may not lower health care dollars or taxes ($n=53$).

Subsequently, the participants were asked to fill out the three measures that would indicate exclusion, namely the Issues in Disability Scale (measuring attitudes toward people with disabilities), the attitudes toward people with disabilities in fitness scale, and their degree of reluctance to participate in funding and training of people with disabilities in the fitness and activity community (dependent variables). Demographic information such as age and area of study were also obtained. After the testing was completed, the participants were debriefed and invited to ask questions.

Results

Preliminary Analyses and Results

The participants were a relatively active population since they participated in regular physical activity on average three times per week for approximately one hour at a time. Also, 66% of the participants indicated that they wanted to increase their level of activity, with 33% indicating that they were comfortable with their current level of activity. There was very little variability in the belief in the right to fitness and exercise ($M=4.32$, $SD=.61$), as most of the participants (70%) essentially believed this to be an important value or right to uphold ($M>4.00$).

Summary statistics for all the variables included in the study were first examined before testing the hypotheses. The means, standard deviations, kurtosis and skewness values of the indicators of these scales are shown in Table 2. Mean and standard deviation values show acceptable dispersion. Univariate values of kurtosis and skewness are considered within an adequate range of 0 to 1.00 (Muthen & Caplan, 1985) with the exception of the measure of

Table 2.

Summary Statistics for the Independent and Dependent Variables (Study 2).

Variables	Mean	Standard Deviation	Kurtosis	Skewness
Global Fairness Beliefs	3.98	.44	.91	.51
Attitudes Toward People with Disabilities	2.56	.42	.84	.28
Attitudes Toward People with Disabilities In Fitness	2.77	.73	2.81	1.28
Reluctance	2.71	.95	.23	.76

Note. The theoretical range for the Attitudes Toward People with Disabilities variable is 1-7. The theoretical range for Global Fairness Beliefs, Attitudes toward People with Disabilities in Fitness and Reluctance is 1-5.

attitudes toward people with disabilities in fitness. Despite considering social desirability, other research that has measured attitudes toward people with disabilities in other areas of study (e.g., Weisel & Florian, 1990) has revealed this trend. To test for linearity, homoscedasticity and multicollinearity, both bivariate scatterplots and correlation matrix of the independent and dependent variables were computed (as listed in Table 3). There were no uneven distributions of variance between the pairs of variables, and as can be seen, no correlations between the pairs of variables exceeded .90 and thus were considered acceptable (Tabachnick & Fidell, 1996).

A comparison of the means indicated that men ($n=65$) and women ($n=198$) differed in mean levels of the independent measure of global fairness beliefs ($t(1,259)=6.04, p<.01$), on the measure of attitudes toward people with disabilities ($t(1,259)=-3.63, p<.01$) and reluctance ($t(1,264)=-2.38, p<.05$). Women tended to hold more fairness beliefs ($M=4.06$) and less negative attitudes toward people with disabilities ($M=2.51$) than the men ($M=3.71, M=2.72$). Also, women tended to have lower reluctance scores ($M=2.63$) than the men ($M=2.95$). No gender differences were found for attitudes toward people with disabilities in fitness ($t(1,259)=-1.6, p=.11$). It is recognized that it would have been optimal to test these gender differences, but due to the lower numbers of men, unequal numbers of each group resulted between the different scenarios. Accordingly, there is insufficient numbers (minimum of 10) included in each of the versions of the scenarios and thus, the responses provided by men and women were pooled to form one group (Tabachnick & Fidell, 1996).

Descriptive and Indicative Statistics

Global Fairness Beliefs. Considering the entire scale, the participants sampled had differing beliefs in fairness as a principle. The measurement of these global fairness beliefs was

Table 3.

Correlations (Phi Values) Between All Dependent and Independent Variables (Study 2).

<i>Variable</i>	Global Fairness Beliefs	Att. Dis	Att. Dis in Fitness	Reluctance
Global Fairness Beliefs	1.00			
Attitudes Toward People with Disabilities	-.41*	1.00		
Attitudes Toward People with Disabilities in Fitness	-.35*	.30*	1.00	
Reluctance	-.43*	.22*	.49*	1.00

* $p < .05$

normally distributed ($M=3.97$, $SD=.44$). High scores indicate an endorsement of beliefs in fairness.

Attitudes toward people with disabilities. Examining the responses to the Issues in Disability scale, the participants total item scores were averaged, using the 1-7 scale. This sample's indices ranged from 1.3 to 4.3 ($M=2.56$, $SD=.42$), with high scores indicating negative attitudes. In general, the participants were apt to have positive attitudes toward people with disabilities.

Attitudes toward people with disabilities in fitness. The participants were apt to agree that people with disabilities are entitled to be participating in physical activity and they should be actively involved with others ($M=2.77$, $SD=.73$).

Reluctance. Upon asking for their degree of willingness to support changes, pay a fee or act as a leader for people with disabilities, with higher scores indicating their reluctance, the participants were not clearly slanted in one direction ($M=2.71$, $SD=.95$).

Hypotheses Testing

Firstly, it should be noted that the data was prepared for the following analyses in a number of ways. The global fairness scale was transformed by way of mean centering: the mean of the scale was subtracted from the existing values in the scale. According to Aiken and West (1991) and Jaccard and Turrisi (2003), this is done in order to remove the nonessential multicollinearity between the first order predictors and the interaction or product terms that are created. The variables of conflict, similarity and utility were also dummy-coded for analysis purposes: high conflict, low similarity (dissimilarity) and low utility (lack of utility) were coded with "1" and low conflict, high similarity and high utility were coded "0".

In regards to the scenarios, the relationship found between global fairness beliefs and the dependent measures was predicted to differ as a function of the presentation of new information regarding the target group. As such, hierarchical multiple regressions were utilized. A series of three-stage analyses was conducted in order to determine the degree to which the scenario variable had a moderating effect on the relationship between global fairness beliefs and three measures of exclusion: attitudes toward people with disabilities, attitudes toward people with disabilities in fitness and reluctance (see Baron & Kenney, 1986 for a discussion of moderator variable analyses). In each hierarchical multiple regression analyses, mean-centred global fairness beliefs was entered in Step 1. The 2nd step entered was the main effects of the scenario: one of the variables conflict, dissimilarity or lack of utility. In the 3rd step, the interactions between global fairness beliefs and the scenario variables were entered. This product term of mean-centred global fairness beliefs and the scenario variable (e.g., global fairness beliefs x conflict), was used to determine whether the relationship between global fairness beliefs and the dependent variables varied as a function of the scenario. If the interaction term proved significant, then the slopes of the regression equations were compared (see Aiken & West, 1991). This order of presentation in the analyses was conducted in order to report the unique variance or magnitude of variance prediction of global fairness beliefs in each equation. These analyses are appropriate given the conditions of the independent and dependent variables. According to Baron and Kenny (1986), when examining moderator effects, this type of regression model accounts for the probability of restriction in range (e.g., the assumption of equal variances between the independent variable and at each level of the moderator).

Tables are presented to summarize each group of regression equations for the different

scenarios presented. Both standardized and unstandardized coefficients are presented. This is done since the unstandardized beta coefficients are not affected by the differences in variances of the independent variable, the measurement error of the dependent variable (Baron & Kenny, 1986; Jaccard & Turrisi, 2003) and unlike standardized coefficients, they remain unaffected by transformations (Cohen, Cohen, West & Aiken, 2003). Thus, find presented the results of the regression analyses for each of the three moderating variables:

Moderator 1 – Conflict.

Conflict and attitudes toward people with disabilities. With global fairness beliefs and conflict, and their interaction as predictors, and attitudes toward disability as the criterion, global fairness beliefs was entered on Step 1 and yielded the greatest prediction variance, $\Delta F(1,86)=19.34, p<.01$. On Step 2, the criterion of conflict did not add any additional predictive effects, $\Delta F(2,85)=.001, p=.53$, nor did the centred interaction term, $\Delta F(3,84) =.09, p=.87$, on Step 3 (See Table 4).

Conflict and attitudes toward people with disabilities in fitness. With the same predictors, and attitudes toward people with disabilities in fitness as criterion, global fairness beliefs was entered on Step 1 and accounted for a significant amount of variance, $\Delta F(1,85)=17.52, p<.05$ (See Table 4) . The main effects for conflict was entered in Step 2 and also predicted a significant amount of variance , $\Delta F (2,84)=7.43, p<.01$. However, when the interaction term was entered on the 3rd Step, it did not explain any additional variance, $\Delta F (3,83)=1.23, p=.27$.

Conflict and reluctance. As for reluctance, again global fairness beliefs accounted for a substantial amount of variance on the 1st Step $\Delta F (1,86)=14.37, p<.001$, as did the main effects of the conflict, $\Delta F (2, 85)=3.81, p=.05$. Although this was so, the interaction term did not enter

Table 4.

Results of Hierarchical Regression Analyses Predicting Influence of Conflict and Global Fairness Beliefs on Attitudes and Intentions toward People with Disabilities.

<i>Step and Variables</i>	β	<i>SEB</i>	<i>B</i>	<i>t</i>	<i>F</i>	<i>R</i> ²	ΔR^2	<i>p</i>
Criterion: Attitudes Toward People With Disabilities								
1. Global Fairness	-.41	.15	-.45	-2.71	19.34	.18		*.00
2. Conflict	.06	.09	.05	.61	9.79	.19	.00	.54
3. Global Fairness x Conflict	-.03	.15	-.04	-.16	6.46	.19	.01	.87
Criterion: Attitudes Toward People with Disabilities in Fitness								
1. Global Fairness	-.31	.15	-.54	-2.06	17.52	.17		*.05
2. Conflict	.26	.09	.33	2.69	13.14	.24	.07	*.01
3. Global Fairness x Conflict	-.16	.15	-.37	-1.12	0.19	.25	.01	.27
Criterion: Reluctance								
1. Global Fairness	-.35	.15	-.88	-2.29	14.37	.14		*.00
2. Conflict	.19	.09	.35	1.94	9.32	.18	.04	*.05
3. Global Fairness x Conflict	-.05	.15	-.17	-.35	6.20	.18	.00	.73

significantly at the following and last step, $\Delta F(3,84)=.12, p=.73$.

Moderator 2 – Dissimilarity

Dissimilarity and attitudes toward people with disabilities. Global fairness beliefs was entered on Step 1 and showed significant predictive strength, $\Delta F(1,78)=35.47, p<.001$. When the main effect scenario variable was entered on the 2nd step, it did not add a significant amount of explanatory variance, $\Delta F(2,77)=2.66, p<.11$. When entered on the 3rd step, the interaction term did not show significant prediction magnitude, $\Delta F(3,76)=1.29, p=.26$ (See Table 5).

Dissimilarity and attitudes toward people with disabilities in fitness. In regards to attitudes toward people with disabilities in fitness, on Step 1, global fairness beliefs again proved to be a significant predictor $\Delta F(1, 78) = 8.15, p= .001$. Neither the main effects for dissimilarity $\Delta F(2,77)=3.28, p<.07$ on the 2nd step, nor the interaction term on the 3rd step, added a significant amount of variance to the model, $\Delta F(3,76)=.04, p= .85$.

Dissimilarity and reluctance. For Step 1 of the equation, global fairness beliefs was the greatest predictor, $\Delta F(1,77) =35.87, p<.001$. Dissimilarity's main effects did not contribute any more variance to the equation, $\Delta F(2, 76)=2.73, p=.10$; nor did the interaction term $\Delta F(3, 75) = .27, p=.60$.

Moderator 3 – Lack of Utility

Lack of Utility and attitudes toward people with disabilities. Global fairness beliefs was entered first and showed predictive strength $\Delta F(1,92)=5.19, p<.05$, and was the only significant predictor in the model. On the 2nd Step, the main effects for the scenario did not add any additional explanatory variance, $\Delta F(2,91)=1.05, p=.31$ and on the 3rd Step, the interaction term also failed to contribute to the equation $\Delta F(3, 90) =.67, p=.98$ (See Table 6).

Table 5.

Results of Hierarchical Regression Analyses Predicting Influence of Dissimilarity and Global Fairness Beliefs on Attitudes and Intentions toward People with Disabilities.

<i>Step and Variables</i>	β	<i>SEB</i>	<i>B</i>	<i>t</i>	<i>F</i>	<i>R</i> ²	ΔR^2	<i>p</i>
Criterion: Attitudes Toward People With Disabilities								
1. Global Fairness	-.40	.16	-.36	-2.49	35.48	.31		*.00
2. Dissimilarity	.14	.09	.15	1.58	19.45	.33	.02	.11
3. Global Fairness x Dissimil.	-.18	.16	-.20	-1.13	13.45	.35	.01	.26
Criterion: Attitudes Toward People with Disabilities in Fitness								
1. Global Fairness	-.28	.18	-.42	-1.49	10.53	.10		*.00
2. Dissimilarity	.19	.10	.29	1.79	5.83	.13	.04	.07
3. Global Fairness x Dissimil.	-.03	.18	-.06	-.18	3.85	.13	.00	.85
Criterion: Reluctance								
1. Global Fairness	-.63	.16	-1.26	-3.89	35.56	.32		*.00
2. Dissimilarity	.16	.09	.32	1.65	19.70	.34	.02	.10
3. Global Fairness x Dissimil.	.08	.16	.20	.52	2.30	.34	.00	.60

Table 6.

Results of Hierarchical Regression Analyses Predicting Influence of Lack of Utility and Global Fairness Beliefs on Attitudes and Intentions toward People with Disabilities.

<i>Step and Variables</i>	β	<i>SEB</i>	<i>B</i>	<i>t</i>	<i>F</i>	<i>R</i> ²	ΔR^2	<i>p</i>
Criterion: Attitudes Toward People With Disabilities								
1. Global Fairness	-.33	.16	-.31	-2.13	14.49	.23		*.00
2. Lack of Utility	.10	.10	.08	1.01	3.12	.25	.01	.31
3. Global Fairness x Lack of Utility	.13	.16	.16	.82	2.30	.26	.00	.98
Criterion: Attitudes Toward People with Disabilities in Fitness								
1. Global Fairness	-.27	.15	-.48	-1.81	7.24	.12		*.00
2. Lack of Utility	.08	.09	.13	.83	6.47	.12	.02	.41
3. Global Fairness x Lack of Utility	-.09	.15	-.22	-.62	4.41	.13	.01	.53
Criterion: Reluctance								
1. Global Fairness	-.25	.15	-.69	-1.65	11.56	.13		*.00
2. Lack of Utility	.13	.09	.21	1.17	7.21	.14	.03	.25
3. Global Fairness x Lack of Utility	-.15	.15	-.32	-1.00	5.28	.15	.01	.32

Lack of Utility and attitudes toward people with disabilities in fitness. On the 1st Step, global fairness beliefs were entered, and again predicted a substantial amount of variance in the equation, $\Delta F(1,92)=12.31, p<.01$. Neither the main effects for lack of utility $\Delta F(2,91)=.68, p=.41$, nor the interaction term, $\Delta F(3,90)=.38, p=.53$, reached significance.

Lack of Utility and reluctance. Reluctance was significantly predicted by global fairness beliefs on Step 1, $\Delta F(1,92)=11.56, p<.01$. On Step 2, the main effects for the scenario did not predict any additional variance, $\Delta F(2,91)=2.65, p=.25$. The interaction term entered on Step 3 also lacked predictive strength in the equation, $\Delta F(3,90)=1.37, p=.32$.

Discussion

The second study intended to evaluate and apply the Global Fairness Beliefs scale further from the first study, to that of judgments of a group in a specific situation. As such, fairness beliefs are applicable to that of people with disabilities who are attempting to increase their fitness and health. However, it was proposed that we might not evaluate people purely on the basis of our fairness beliefs, but consider other information regarding the group of people about whom these judgments are made. Thus, it was argued that the relationship between these fairness beliefs and our intentions and behaviours would be altered in the presence of a conflict for a resource, or with information about the group such as how dissimilar or how little use the group may be. Accordingly, the goal of the second study was the examination of the moderating effects of presented situations of conflict, dissimilarity and lack of utility in judgement of a particular group of people- those who have a disability.

In general, it was found that situations of conflict, dissimilarity, and lack of utility did not affect the relationships between global fairness beliefs and attitudes and behavioural intentions

toward people with disabilities. Global fairness beliefs played an integral role in prediction of the attitudes, intentions and behaviour toward people with disabilities. The stable role of global fairness beliefs in predicting the resulting attitudes and intentions was greater than anticipated. As such, in regards to the moderating variables, unexpected results were produced.

Firstly, with the introduction of the conflict scenario, it was found that conflict did not change the relationship between global fairness beliefs and attitudes and intentions toward people with disabilities. This was unexpected since previous research (e.g., Opatow, 1993, 1995) has shown that perceived conflict can certainly affect attitudes toward marginal groups or individuals with whom we are asked to share community resources from land and water to education and jobs. A possible explanation for the lack of moderating results for the conflict scenario is the supposition that individuals do not want to accept that they are being asked to acknowledge a potentially harmful image and act in a negative way toward people with disabilities. Unlike other marginalized groups (such as individuals with AIDS, or obese people), people with disabilities are not blamed for their misfortune (Bodieri, Sotolongo & Wilson, 1983; Crandall, D'Anello, Sakalli, Lazarus, Wieczorkowska & Feather, 2001). Thus, if there is a lack of attribution of responsibility then empathy may have diminished a possible negative reaction by the participants. In the specific situation, the conflict may not have sufficiently influenced the relationship between fairness beliefs and attitudes and intentions toward the group.

Furthermore, the presented conflict scenario may have created a state of discomfort in the participants and thus they did not produce the expected negative reaction to the description of people with disabilities in the scenario. Research by Weisel and Florian (1990) supports this notion as they suggest that people may minimize a possible threat, feelings of anxiety or

negativity toward people with disabilities by transforming a negative reaction to an overly positive one. This compassionate reaction has been shown in other research regarding the employment of minority groups under employment equity programs. People with disabilities are judged more positively and people are more willing to help this group in comparison to visible minorities or women (Beaton & Tougas, 2001). A level of discomfort associated with violation of “political correctness” with this group of people exists, regardless of the conflict that may be present (Chrichton & Jongblood, 1998; Gordon et al., 1990). This may be true in this sample, considering past research that has found that students in different programs (e.g. law, social work, sciences) can differ in their evaluations of exclusion of people with disabilities (Schwartz & Armony-Sivan, 2001). Although measures were taken to attempt to prevent this (e.g., reassuring the participants that their answers would be confidential and should not reflect those of others even in the face of their potentially perceived sensitivity, asking the participants to lessen their physical proximity to each other and thus the probability of viewing each others responses, choosing measures that have low correlations with measures of social desirability), this reaction may have occurred. This sample may be particularly susceptible since there is likely contact or interaction with people with disabilities in classes and in the hallways of their institution.

Secondly, in the situation where the participants were exposed to a scenario of salient dissimilarity between people with disabilities and students, the resulting moderating effects were not produced in any of the dependent variables. It may be the case that regardless of the information presented in the scenario that highlighted dissimilarity, the participants believed that people with disabilities should have some access to fitness and health. It could be that the

participants saw themselves as somewhat similar to people with disabilities regardless of the scenario. It has been demonstrated in past research that we have a tendency to believe that if we are all “on the same level”, then others should work as hard as ourselves in order to improve the situation (Weiner, Perry & Magnusson, 1988).

Thirdly, in the utility condition the results were also divergent from prediction. The presented situation of lack of utility did not moderate the relationship between global fairness beliefs and attitudes toward people with disabilities, or attitudes toward this group in fitness, and reluctance to be involved in instituting these changes. It is hypothesized that perhaps the participants are not often exposed to instances where people with disabilities are asked to act as “team members” in the current fitness environment and thus could not imagine personal involvement with people with disabilities. Since the general public is often exposed to the image of people with disabilities as segregated in their sports (e.g., Paralympics, sledge hockey), the possibility of playing the same sports with the same equipment or with the same skill may not have convinced the participants. Additionally, since the sample consisted of students, it is possible that the information in the scenario that discussed the impact of people with disabilities on possible health care costs and taxation rates to the country was not personally relevant. It is possible that some of the participants are not personally responsible for the submission or payment of their taxes, and thus may be unaware of the costs or process. Also, health care in Canada is assisted by the Provincial and Federal Government so that direct payment by the participants for the increase in taxation costs is unlikely. These perceptions may have contributed to a feeling that people with disabilities are not more or less useful to their personal situations or the situation of their community or country.

As observation found in a large majority of the analyses is the effect that global fairness beliefs exerted. Global fairness beliefs explained a large amount of the variance in almost all of the analyses. It is certainly acknowledged that when global fairness beliefs is entered first into a regression equation it retains some of the variability from subsequent entry of the following independent variables (Tabachnick & Fidell, 1996). Although this is true, the magnitude of the variance that was predicted by global fairness beliefs was substantial. This demonstrates that these global fairness beliefs were used by the participants when they judged their decisions regarding people with disabilities and considered their resulting intentions and behaviour.

In summary, the results of Study 2 revealed a lack of moderating effects that situations of conflict, dissimilarity and lack of utility have on attitudes and behavioural intentions toward people with disabilities. It is possible that the results were contrary to the hypotheses due to the unique effects that this type of group (people with disabilities) may elicit, the degree of persuasiveness the scenarios exerted on the participants' judgements, or that the participants did not wish to report that they could be negative toward people with disabilities. Through this examination, it appears that global fairness beliefs are considered in people's judgements of others. In the following, other factors that may have contributed to the inconclusive findings are discussed.

Limitations

Since there were results that could not be explained by the factors introduced in the research, it is important to bring to light that the preceding study contained a number of limitations. Firstly, methodological aspects of the studies could have been enhanced. Due to the quasi-experimental nature of the data, it cannot be said that actual behaviour was measured and

thus there lacks a determination of causality. Although we find a tendency for people to say they will act in a certain manner, if given the circumstances and personal threats there may be greater influence on behavioural reactions. This is especially so when the measures used are questionnaire-style. Providing a scenario on which to ponder and on which to rate opinions and attitudes, is likely much less influential than creating the situation within the laboratory setting. Although efforts were made to create realistic and convincing scenario information and to limit the possibility of social desirability, other methodologies may need to be used in future studies. Perhaps future research could incorporate a social desirability measure in which to assess if the participants are indeed relying on these judgments in their responses. Moreover, if presented in a controlled laboratory or observational study in which a situation of direct conflict (e.g., a student is not permitted to enter a gym while people with disabilities are in the fitness room), or dissimilarity (someone with a disability plays the same sport as a student with unusual equipment, or with a great deal of help) or lack of utility (the student is placed on a team with a person with a disability which continues to lose games throughout the season) is presented, the impact may be more influential.

Secondly, although presenting the material sequentially was necessary in the collection of data in one sitting, it may be possible that this order of presentation of the questionnaires may have induced self-awareness. The items on the global fairness beliefs scale may have primed the participants to be self-aware of their fairness judgements. Subsequently, it is possible that the participants were uncomfortable to act contrary to their self-reported levels of fairness by indicating negative attitudes or behavioural intentions. In order to be consistent, the participants may have answered according to their initial fairness judgements. Also, the items that are

included in the Issues in Disability Scale may have provided information on people with disabilities of which the participants previously had not considered. Consequently, this information may have either caused the “over-ride” of thoughts regarding the scenario specifics (e.g., there may be more similarities between able-bodied people and people with disabilities than the participants contemplated prior to reading the items on the scale). Hence, the items on the Issues in Disability scale may have primed the participants to answer following questions “appropriately”, and thus judgments of negativity or reluctance to participate in changes for people with disabilities may have been minimized.

Furthermore, the representativeness of the sample is a limiting factor to the studies. Although the sample was chosen with the realism of the scenarios being related to the proposed changes to the student fitness facilities in mind, there were drawbacks. The most common drawback of these is that university students tend to be limited in age range, possess a higher educational level and socioeconomic status in comparison to the general populace. Overall, it is likely that higher initial scores on global fairness beliefs can be expected from this type of group, as they would be exposed to social situations in which sharing and showing fairness beliefs would be practiced. For example, in past studies, people with more education tend to convey more political correctness attitudes and behavioural intentions, consistent with social expectations (Dolan, Sawyer & Allen, 1983; Makas et al., 1988). Specific to the study at hand, people with more education have also been found to hold more positive attitudes toward people with disabilities (Geskie & Salasek, 1988). Thus, a community sample may have provided greater generalizability.

Also noted is the distribution of men and women in the study. It is recognized that due to

the low numbers of males in the study it would not be adequate to extrapolate these findings to both genders equally. Further research is needed in order to examine the reasons behind the finding that men reported less endorsement of both global fairness beliefs as well as positive attitudes toward people with disabilities, in comparison to women. Several studies have shown a gender difference in attitudes toward people with disabilities (e.g., Geskie & Salasek, 1988; Weisel & Florian, 1990). Moreover, in previous research, it has been found that women tend to describe themselves as more empathic than men in self-report measures (Eisenberg & Lennon, 1983). The underlying reason may be resulting from a fulfilment of gender roles of “caring” that many females are expected to assume (Alcock et al., 2001). Thus, research on gender differences from other areas of psychological study should be considered in the development of future research in global fairness beliefs and its relationship to attitudes and behaviours.

In summary, the lack of strong moderating effects may be due to the methods employed, the characteristics of the sample or the possibility that the scenarios were not substantially influential to produce the intended reactions by the participants. It is recognized that conflict produced significant main effects, those associated with dissimilarity were marginal and lack of utility produced no effects. The use of a manipulation check would have determined if the lack of moderating effects was specifically due to the lack of influential scenarios.

Applications

This research has some potential for applicability within the field of people with disabilities. Primarily, people with disabilities require further understanding beyond the persistent stereotypes for their integration into communities. Perhaps our media portrayals that promote people with disabilities should be altered so that people’s global fairness beliefs are

primed rather than comparing able-bodied people to people with disabilities. For example, when changes are being made to include people with disabilities into a new sport or health and fitness activity, people who may be affected should be reminded of their global fairness beliefs.

Further, less exclusion in all areas of life for this group may be extended even beyond the health and exercise area, so that accessibility and equality would be considered more of a priority than at present. Those in the area of legislation (e.g., Government) as well as promotion of people with disabilities could create campaigns that bring beliefs in fairness (or lack of) to the forefront. As an example, within schools and other early learning situations, programs could be created in which cognitive dissonance is aroused in regards to people's attitudes toward people with disabilities. When people are made mindful of incongruence between their attitude and behaviour the dissonance they experience is likely reduced by changing the accompanying attitudes (Aronson, Wilson, Akert, & Fehr, 2004). Thus, the program would initially ask students to describe a situation in which they felt uncomfortable or did not act in a fair manner toward someone who was "different" or specifically, someone who had a disability. Following from this, students would make a presentation or create a campaign for other students to read regarding how important it is to be fair to all people, in all situations. Since they would be preaching behaviour to others that they have not practiced, the hypocrisy that results would induce feelings of threat to self-esteem (Stone, Aronson, Crain, Winslow, & Fried, 1994). In order to reconcile this, people would be induced to "practice what they preach" and thus, behave with the intention of fairness.

Thus, seeing the full integration of people with disabilities in all areas of social interaction will take effort and change – in attitude and behaviour. In light of this study, there is

hope for this to occur at a quicker rate with the realization that our beliefs in fairness extend to this group, in any situation.

Overall Discussion

Past research in scope of justice was brought further with the introduction of global fairness beliefs. With a basis in past research (e.g., Deutsch, 1990; 2000a; Opatow, 1995) these fundamental beliefs were said to be comprised of the belief that considerations of fairness apply to others, the belief in the allocation of a share of community resources to others and the belief in sacrificing to foster others well-being. A scale was created and tested in order to measure these beliefs. It was found to be valid, reliable and stable. It was also found that global fairness beliefs are indeed one set of consistent beliefs and showed association with the exclusion of minority groups.

Following from this, an inquiry to the depth of influence that global fairness beliefs possess in real-life situations was undertaken. It was proposed that although global fairness beliefs are strong determinants of our attitudes and behaviours, situational factors could alter this relationship. Thus, launching from previous studies (e.g., Opatow, 1994), situations of conflict, dissimilarity and lack of utility were proposed to moderate the relationship between global fairness beliefs and attitudes toward people with disabilities in general and in fitness settings. In this second study, the relationship of global fairness beliefs with exclusion of people with disabilities proved to be solid even with the introduction of situations of conflict, dissimilarity and lack of utility. It is argued that it cannot be determined at this time whether or not this relationship could be moderated by situational factors. This is due to the fact that people with

disabilities may be a minority group that have unique characteristics to whom people may not want to be negative. Moreover, although some trends were apparent, methodological issues such as type of participants in the sample and the method of presenting the scenarios may have hindered the actualization of the effects of situational factors such as conflict, dissimilarity and lack of utility. Therefore, more research is required beyond this study, in order to examine the effect of global fairness beliefs and possible situational factors in their relationship with exclusion.

Future Research

Several different avenues could be explored in future research. Firstly, the study focused on one group of people in the community: people with disabilities. It would be interesting to examine beliefs in fairness and fairness for others in relation to other groups in Canada with whom we often come in contact. For example, our judgments of homeless people and the act of giving money or time to shelters may be greatly affected by engaging our beliefs in fairness. For example, a study could be conducted in which pre measures of attitudes, intentions and behaviour toward homeless people (money given, hours willing to volunteer in a shelter) are taken. Following from this, bringing our global fairness beliefs to the forefront may induce a change in the post-measure of the attitudes and behaviours toward this group. Subsequently through this line of study, demonstrating the situations in which global fairness beliefs could be sustained or supported beyond these perceptions would lead to means in which we can help these mistreated or downtrodden groups in our society.

Secondly, studies that take place under controlled circumstances would aid in explaining the direct link between cause and effect of fairness beliefs, situational circumstances and

attitudes and behaviours toward others. For example, it would be interesting to create a study in which, in addition to measures of global fairness, participants are asked to play a sport (such as basketball or volleyball) with either a team of confederates who were able-bodied (control group) or a team with some individuals who have disabilities such as blind persons or those who use wheelchairs (experimental group). These groups could be compared on observational measurements of exclusion or inclusion: the number of times the ball is passed directly to the individual with the disability, the frequency and types of encouraging words that are verbalized between the team members, and nonverbal cues (e.g., personal space maintained between the team mates, or ritualistic body contact such as hand-slapping). These could be measured without the participants' knowledge (behind a window) or by several independent raters who would deceptively act as spectators.

Another important question that arises from this research is the measurement of global fairness beliefs with other participants whose attitudes and behaviours toward others have direct and profound consequences. It would be intriguing to examine individuals in occupations with whom fairness to others and their judgments of people are crucial to the services they provide. The attitudes and behaviours of people in medicine, the military and law enforcement would be appealing to examine. Perhaps it is possible that these people possess more beliefs in fairness and willingness to sacrifice on behalf of others since they must interact, be caring and protect others. It is also certainly possible that the training people receive in order to do these jobs brings beliefs in fairness to the forefront and is indeed part of the processes in which they work (e.g., "innocent until proven guilty"). Alternatively, during the recent concerns by physicians and nurses for salary increases and the resulting strikes that have taken place in this country, it seems

that global fairness beliefs have taken a back seat to concerns for financial stability and gain.

Finally, assessing global fairness beliefs in the developmental stages of our lives would be intriguing. In the context of moral development, examining when and how global fairness beliefs develop from an early age would provide insight into how to foster its breadth and depth. For example, it has been found by the age of three, children have developed knowledge about what is acceptable, and basic societal rules which is considered to be largely influenced by parental attitudes and learning the reactions to their own behaviours (Papalia, Wendkos Olds, Duskin Feldman, Kruk, 2004). Researching this cohort, parenting styles and the ability to enhance beliefs in fairness for others could prove worthwhile for the shaping of welcoming communities in which we all come to be a part.

Conclusion

These studies have applicability beyond the groups studied, to the present social climate. The world in which we find ourselves is changing a great deal as the Government becomes less involved in funding services (e.g., health care such as surgery or physiotherapy or social assistance for housing or education), on which we rely as a society. We must turn inwards and rely on the goodwill within our communities in order to act fairly in all areas of our social functioning – more now than ever, believing that all people deserve a “fair hand-shake” is paramount as we will depend on each other for our skills and services. We have to remind ourselves that we all deserve fair treatment. We all have the same needs and desire to grow and prosper.

Also, belief in fairness is an important principle beyond the individual and communities. It extends to the cultures and social situations in which we are currently found. For example,

there are civil liberties violated throughout the world, in places such as Rwanda, Israel and Ireland. People have been at war with each other, and consider one another as less deserving of fair treatment. It is interesting that those in other countries have come to accept this behaviour as “normal” for decades. From generation to generation, it is learned that the other religion, culture, and people who represent it are to be loathed to the point of killing, since the perceptions of lack of fairness for this group (and the resulting behaviours of fighting or war) has existed for so long.

Thus the lack of judgments of fairness for distant countries and cultures seems far removed, until it becomes part of our own existence. In fact, exclusion is becoming an encouraged attitude and behaviour “closer to home”. This is evidenced in several areas. Firstly, the media have developed a model of entertainment by which “reality television” captures the development of relationships of others in a remote place or under the command of a dictator-like figure. People are encouraged to be deceptive and make decisions regarding removing others from a group, and consider fairness a low priority for these individuals, in the face of money or notoriety that could be obtained. (e.g., “Survivor”, “The Weakest Link”, “Big Brother”). Our endorsement of this behaviour is evident in the large numbers of viewers these programs receive and the number of seasons or length of time that these programs remain in the network schedules.

Secondly, and more gravely, there is a looming aftermath of the bombing in the United States. People from other countries, once considered a part of the fabric of the city of New York or the country, are now implicated on the basis of their skin colour, country of origin or religious beliefs. The situation of conflict that other countries have with the financial fabric of the North American culture, once covert, has come to the surface. It seems that our global beliefs in fairness for others may not be strong enough to continue to convince us to act fairly toward

others in the face of such extreme displays of abhorrence. Thus, people may turn away from their global beliefs in fairness when our fear is brought to the surface and our lives are threatened. When situations arise that we can blame a certain individual or group for the possible and serious threats to our well-being, then global fairness beliefs may not have as much strength as our own will to live as well as feel protected and safe. (It is interesting to note that this thesis was developed prior to September 11th, 2001).

With the presentation of global fairness beliefs and the results of the existing studies, it is possible to open the doors to new questions regarding how people perceive each other in general. There seems to be a paradox in today's societal climate- on one hand, we are encouraged to give more since cuts to Government programs continues. On the other hand, we are reinforced to live in an individualistic manner. This is apparent in that people are relying less on the belief regarding "treating others as you would like to be treated". It seems that our value and worth of others in our personal growth has been lost in our own day-to-day activities. We are encouraged to believe less in fairness and personal sacrifice for the good of others. There is a value on being occupied and busy, where we should be "doing" at every moment, with not a thought on "making appointments" to foster relationships (Tapscott, 2002) or to take time for ourselves. Contact with others has been reserved for the electronic state of messaging and telecommunications. Anyone can conduct his or her day without having contact with a live human being – from e-mail to e-Bay, from cellular phones to net-banking. We rely more heavily on the workings of the networks rather than each other (Thompson, 2002). We listen to the news that convinces us that we should be fearful of people breaking into our homes, of car jacking, and air and road rage. It seems that the air is thick with suspicion and misgivings toward others rather than trust and confidence that

people will treat us with fairness.

Although this is true, there is hope. There remain communities where you make purchases by taking what you want and leaving the correct amount of money in the coffee-can beside the front door, where your children are left to run in the neighborhood without fear, and you give your time to the community bake sale. This hope can often be found when we are made aware of our beliefs in fairness, the worth in sacrificing in order to foster someone else's growth, and the impact that these types of attitudes and behaviours can have, especially during certain times or moments. For example, Christmas or Mother's Day enhances our need to share. We are reminded and celebrate the similarities we share, how we learn and grow in the presence of each other and possibility of love we have for one another. Also, great tragedy may bring people together; whether it is an accident on the highway, the death of a loved one, or when a home is burnt to the ground. It is when we are brought to the brink of realization of our fragility and immortality that we often turn both inwards and outwards for comfort, optimism and inspiration. If we could remind ourselves to make every day a day of gift-giving, self-sacrifice and appreciation, and run further from the belief that "it is someone else's problem", then moral exclusion would not be a topic of discussion or debate, nor a problem to be rectified. If those in positions of law-making and power would not take lightly the influential strength that perceptions and images have that are presented in the media and enact the need for more accurate presentation of events and people, (such as the lessening of sensationalism and enhancement of the treatment people deserve), it is possible to envision a change in the way we see others, and behave.

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Appendix A

Study 1 Participant Information and Consent Form – Test-retest

This questionnaire contains items asking about your fairness beliefs. There are no right or wrong answers. We simply want you to be completely honest when providing your opinions. In order to ensure the validity of the various scales presented in the questionnaire, it is important to attempt to answer each and every questions. At the same time, keep in mind that you are not obliged to answer this questionnaire.

Completing the questionnaire should take approximately 35 minutes. All of your answers will be kept strictly confidential and anonymous. In addition, your participation in this study will not have any effect on your grades in any course.

Your contribution is greatly appreciated!

Andrea Perrino
Ph.D. Student

Francine Tougas,
Professor

Appendix B

Study 1 - Participant Information and Consent Form – Validity

The purpose of this study is to examine both beliefs about fairness and reactions to visible minority immigrants. There are no right or wrong answers as there are many different types of opinions and attitudes toward these issues. We simply want you to provide your honest opinion. Although it is important for you to answer every question as precisely and sincerely as possible, you are under no obligation to complete this questionnaire.

Answering this questionnaire should take approximately 25 minutes. All of your answers will be kept strictly confidential and anonymous. In addition, your participation in this study will not have any effect on your grades in any course.

Thank-you for your participation!

Andrea Perrino
Ph.D. student

Francine Tougas
Professor

Appendix C

Global Fairness Beliefs Scale

1. I think that we should help people by imagining how things look from their perspective.
- * *2. History and traditional ways of life are very important in the decision that are made regarding access to benefits such as wealth, land, health care and education, etc.
3. I think that problems in the world are made worse by the violation of fair procedures.
4. When I see someone being taken advantage of, I believe I should do my best to protect him/her.
5. Decisions about our resources such as housing, education and health care should reflect the position of all citizens.
- **6. I think that it is a waste of time to pity people that are treated unfairly.*
- **7. I think that it is often desirable to reserve judgement about what is going on until one has had a chance to hear the opinions of others.
8. I believe in helping people less fortunate than myself.
- **9. Even though free access to resources such as education, housing and other such benefits for all groups is a worthwhile goal, I think that it is unfortunately necessary to restrict freedom to only some groups. *
10. People of higher class and social standing should be treated with more respect than other people.*
- **11. Achieving fairness and equality for all is a lot more important than maintaining “law and order”.

- **12. When people have problems I believe I should not get involved. *
- **13. Following procedures in a fair manner is the only way to solve problems.
- **14. It is right for people in power to have a more influential voice in decision making.*
- 15. Simply giving your own time and money to people can lead them to believe that they do not have to “work for it”.*
- 16. People should feel concerned for others less fortunate than themselves.
- 17. I believe that other people’s misfortunes should not disturb me a great deal.*
- 18. People should always try to treat others in a fair manner.
- **19. It is normal for some people to have the privilege to possess more than others.*
- 20. I believe that it is right to make sacrifices so that all people are treated equally and given equal chances at obtaining benefits.
- 21. A person with money and power entitle him/her to make decisions on behalf of a group.*
- 22. It is our profound obligation as global citizens to attempt to preserve an optimal way of life for everyone.
- 23. All things that we share should be divided equally among everyone.
- **24. We have an obligation to sacrifice law and order if harm is done to any group of people.
- **25. No one should pay the price for the lifestyle of the majority.
- 26. I do not think positively about, nor do I believe in doing volunteer work.*
- **27. An individual who makes a greater effort in a group working towards a common goal should be given a greater share of the rewards. *
- 28. Resources should be split evenly between all contributors.
- 29. The saying ‘looking out for number one’, should be followed when making decisions.*

30. Those that are settled or wealthy should help those that are less fortunate.
- **31. Most people do not “give a damn” about others. *
32. Compassion for others is a most important human value.
33. It is not right that some people go hungry in our own country.
34. The saying ‘treat your neighbour as you would like to be treated’, should be followed when making decisions.
- **35. We should help other people no matter the cost to us.
36. I believe in giving my hard-earned money to people or charities that help people that need it.
37. I believe in aiding in the development of resources to help people who are not able to help themselves (e.g., homeless).
38. Decisions should reflect the input of all concerned parties.
39. I don’t believe in wasting any time listening to or watching people that end up asking the viewer to give something in the end.*
40. Some people should be entitled to more advantages than other.*
41. I think that you should get some sort of material reward out of everything that you do for people.*
- **42. I think that people that are generous are easy to take advantage of. *
43. I believe it is difficult for me to turn people away that need my help, regardless of my own life constraints.
44. I think that I should consider others before myself when there is something of worth to be divided up.
45. I believe in thinking of others when I am about to get rid of my own belongings.

* Items were reversed-scored

** Items were eliminated during the factor analyses

Appendix D

Belief in Merit Scale

1. In a business each employee ought to be named employee of the month at least once, even if he or she is not deserving*
2. In almost any business, people who do their job well should rise to the top
3. People ought to have to work to get welfare money
4. In employment situations, the best qualified person ought not necessarily get the job*
5. People ought to get what they deserve
6. The effort a worker puts into a job ought to be reflected in the size of a raise he or she is receiving
7. When students are working on a group project, each member of the group ought to receive the same grade regardless of the amount of effort each team member put in*
8. Promotion decisions ought to take into account the effort workers put into their job
9. Members of a work group ought to receive different pay depending on the amount each person contributed
10. Sometimes it is appropriate to give raise to the worker who most needs it, even if she or he is not the most hard working*
11. Qualifications ought to be given more weight than seniority when making promotion decisions
12. Between two equally smart students applying for the same job, the one who is the harder worker ought to always get the job
- 13 . It is never appropriate to choose which student to hire by how much the student needs

14. A better qualified person ought to always be given a promotion before a less qualified person

15. People ought to be able to get away with poor quality work under some circumstances*

16. If every person in an office has the same abilities, the promotion ought to always be given to the person who puts in the most effort.

Appendix E

Neoracism Scale

1. Culturally speaking, Canada has been enriched by the arrival of visible minorities*
2. Due to social pressures, managers frequently must hire underqualified people from visible minorities
3. Due to the large number of immigrants from visible minorities, Canadians are in the process of losing their own values and customs
4. Upon arrival in Canada, visible minorities really try to integrate*
5. Over the past few years, visible minorities have obtained more from the Government than they deserve
6. Visible minorities' requests in terms of equality are legitimate*
7. Visible minorities will make more progress by being patient and not pushing too hard for change
8. The identity of people of Canadian ancestry has been enriched by the arrival of visible minorities*
9. Visible minorities try their best to adapt to the Canadian way of life*
10. Visible minorities have values that do not conform with Canada's culture
11. Economically speaking, Canada has profited from the arrival of visible minorities*
12. It is not fair that visible minorities are in positions of employment that should be occupied by individuals of Canadian ancestry
13. Because of visible minorities, violence has invaded our streets and our schools
14. High unemployment has nothing to do with the presence of visible minorities*

15. Visible minorities abuse the advantages offered by our society
16. Visible minorities coming to Canada should change their values and customs to conform with people of Canadian ancestry
17. If members of visible minorities are unhappy with their situation, they should return to their own country
18. With the arrival of visible minorities, individuals of Canadian ancestry are no longer masters in their own homes
19. Individuals with Canadian ancestry and members of visible minorities have different habits concerning hygiene
20. It is difficult to comment on visible minorities without being referred to as a “racist.”

* Items were reversed-scored.

Appendix F

Traditional Racism Scale

1. At equal levels of education, members of visible minorities can be just as competent as individuals of Canadian ancestry*
2. Generally speaking, members of visible minorities do not have the required qualifications to occupy positions of responsibility
3. Visible minorities have the potential to succeed in Canada*
4. Generally speaking, visible minorities don't like to work
5. Generally speaking, visible minorities are not respectful of other people's property
6. Visible minorities have the required abilities to succeed in our system*
7. It is difficult to teach visible minorities to be respectful of other people's property
8. Members of visible minorities are reliable workers*
9. Members of visible minorities simply don't know how to be parents
10. Members of visible minorities are motivated to work*
11. Drugs are 'a way of life' for visible minorities.

*Items were reversed-scored.

Appendix H

Right to Exercise and Fitness scale

1. I believe that people have a right to improve their health.
2. All people should have access to fitness facilities much like housing or education.
3. Like other rights, there ought to be policies to ensure that people are not prevented from partaking in physical activity.
4. Access to physical activity and fitness facilities are valuable.
5. People have a right to take part in physical activities and fitness.

Appendix I

Issues in Disability Scale

- *1. Wheelchair users are usually self-conscious in the presence of able-bodied people.
- *2. The majority of physically disabled adolescents should attend special schools which are specifically designed to meet their needs.
- *3. Certain jobs should be set aside for blind persons so that they do not have to compete directly with sighted persons.
- 4. Most married couples do not get divorced when one of them becomes disabled.
- 5. Most disabled people do not need special attention.
- *6. Teenage pregnancy is not as frequent in disabled adolescents since they are less likely than their able-bodied peers to engage in experimental sexual relations.
- *7. Wheelchair users always welcome a push up a ramp or hill.
- *8. Disabled children should not have to compete academically with able-bodied children.
- 9. It is illegal for people who have hereditary disabilities to be sterilized without their permission.
- 10. Most people who have physical disabilities expect no more love and reassurance than anyone else.
- 11. There is no clear distinction between being “disabled” and being “nondisabled”.
- *12. Physically disabled drivers should pay more for their automobile insurance than able drivers.
- *13. It is more humane to allow a child with a severe disability to die at birth than for him/her to live as a severely disabled person.

- *14. Efforts to place physically disabled people who have been institutionalized back in the community are really pressing them to do more than they are capable of doing.
- *15. If a person with epilepsy becomes angry with people over little things, it should be overlooked because of his/her disability.
- *16. Disabled people are generally easier to get along with than able-bodied people.
- 17. Parents of disabled teenagers should be as strict as other parents.
- 18. A group home for physically disabled people will not lower property value.
- 19. People with physical disabilities should be expected to meet the same vocational standards as other people.
- 20. People with severe disabilities are no harder to get along with than those with minor disabilities.
- 21. Sometimes people who use wheelchairs forget they are disabled.
- *22. One should avoid asking disabled people questions about their disabilities.
- 23. Disabled people don't have enough influence in politics.
- 24. Disabled people are no more emotional than other people.
- 25. Most disabled people are not ashamed of their disabilities.
- 26. All physically disabled children should be integrated into the regular school system.
- *27. Wheelchair users frequently have bowel or bladder "accidents" (e.g., they cannot get to the bathroom in time).
- *28. Educational programs for physically disabled students are very expensive in relation to what the physically disabled child gains from them.
- *29. You have to be especially careful what you say when you are with people who are physically disabled.
- *30. Most wheelchair users tire more easily than their able-bodied peers.
- *31. Many disabled people are bitter about the things that able-bodied people can do which they are incapable of doing.

32. Disabled people are generally no more anxious or tense than able-bodied people.
33. Having a physically disabled child is most often a matter of chance.
34. Adequate housing for disabled people is neither too expensive nor too difficult to build.
- *35. A person's physical disability affects him/her more than any other personal characteristic.
- *36. Teachers should not expect students who have epilepsy to participate fully in physical education activities.
37. Trained workers who use wheelchairs are no more likely to have accidents on the job than equally trained able-bodied workers.
- *38. Since a physical disability interferes with certain activities, the disability is foremost in a disabled person's mind practically all of the time.
- *39. A physical disability changes a person's life completely and causes him/her to think differently about everything.
- *40. Blind people tend to get more accurate first impressions of others than most people do.
- *41. A man or woman with a physical disability is much more likely than an able-bodied person to have a child who also will have a disability.
- *42. Disabled people need to have exceptional personalities in order to be successful.
- *43. A disabled person might be better off if he/she chose able-bodied friends.
- *44. For a severely disabled person, the kindness of others is more important than any educational program.
45. Most people with physical disabilities do not expect special treatment from others.
- *46. Disabled people are more accident prone than able-bodied people.
- *47. Disabled people are often more passive than able-bodied people.
48. Employers' attitudes are a greater handicap to a disabled person than lack of ability.
49. Most blind people are self-sufficient and do not need assistance in their daily activities.

- *50. A physically disabled high school student will probably feel inadequate in a regular classroom.
- *51. Physically disabled drivers have more automobile accidents than able-bodied drivers.
- 52. Disabled people should be expected to fit into our competitive society.
- *53. More than anything else, disabled people wish they didn't have their disabilities.
- *54. It would be much easier for disabled people if they lived in residential units (e.g., apartment buildings), with other disabled people.
- 55. It is logical for a woman who uses a wheelchair to consider having a baby.

* These items were reversed-scored for the analyses.

Appendix J

Attitudes Toward People with Disabilities in Fitness Scale

1. People with disabilities should think about doing more important things than having an active lifestyle.
2. I think that people who have disabilities and do activity such as basketball or run or other sports are more impressive than an able-bodied person who does the same sports or activities.
3. I believe that there are reasonable amounts of people with disabilities who are active.
4. I do not see that there are enough people with disabilities who would take advantage of physical activity facilities or programs to warrant changes or large amounts of money being spent.
5. I think that people with disabilities should stay in their own groups to do physical activities.
6. I believe that people with disabilities will get in the way of others who could be using physical activity programs and facilities.

Appendix K

Dependent Measure of Reluctance

1. I would be willing to support changes so that the facilities would increase use by people with disabilities.
2. I would be willing to pay a fee so that these renovations can take place, regardless if I use the facility.
3. Given that I would be provided with appropriate training and if I had the time, I would be willing to act as a leader for outdoor activity for people with disabilities.
4. I would be willing to advocate for changes in my community so that people with disabilities have access to more health related services.

Appendix L

Scenario and Conditions

Regular physical activity lengthens everyone's life and improves its quality. For example, there is a lowered risk of diabetes, heart disease, osteoporosis, stroke, hypertension and obesity. Also, exercise also alleviates stress, depression, and enhances self-esteem. Even though this is true, a surprising proportion of Canadians are inactive. The most striking statistic is that 50% of people who have a disability tend to be sedentary, even though a recent survey showed that there is a desire by this group to become more active.

Thus, the issues of enhancement of healthy living and the development of athletic sport participation for all people, regardless of ability are presently being analyzed and discussed. The Government is already planning to decrease inactivity by people with disabilities by 20% by 2003.

As such, the school you are currently attending may institute changes to the current physical activity system. For example, specialized equipment may be bought and renovation may be done so that people with disabilities can have access and participate. Also, changes may be made to the procedures and policies (e.g., signing up for sports), and how money is spent on various groups and the types of activities available. The goal is to enhance all fitness interest and also integrate people with disabilities into regular activities such as outdoor excursions (camping trips, hikes, water sports), intramural sports of all kinds, and into strength training and general conditioning.

Your opinion on this issue is important. Changes have occurred at other universities and colleges and the reactions to the proposed changes by the students have been both positive and negative. In fact, sometimes the changes did or did not occur due to the opinions expressed.

Conditions inserted here.

High Conflict:

Something to keep in mind is that these changes create a conflict in that some equipment that people use may be removed, people with disabilities may have priority for registration into fitness programs over able-bodied people and they may be allotted a time to use the space exclusively, even though there are groups who are "regulars" (students with a membership and varsity team members). Also, as a contingency, to the money being provided by the government or other sport agencies it is likely that the school may have to find a means to match the amount provided. Due to these renovations and changes, all students may eventually have to pay additional money which would be included in their yearly fees.

Low Conflict:

Something to keep in mind is that no conflicts would arise since the gym will not have to remove any equipment currently being used but simply make some adjustments in arrangement

in order to accommodate the people with disabilities. All students may have access to the registration and programs that are offered, equally. Additionally, the cost of the changes may be funded by external sources such as Government or sport agencies, with no increases in fees for the student body.

High Similarity:

Something to keep in mind is that people with disabilities are similar to able-bodied people in many ways. They tend to benefit in the same ways from a more physically active lifestyle the same as able-bodied people, such as betterment of health, skill learning, making friends and having fun. People with disabilities often do not require assistance from other people or too much special equipment, but are independent and eager to be a part of each activity or sport. They also often do not need extra time or effort than others to get from place to place and they may learn as quickly as able-bodied people can figure out ways to participate fully in an activity.

Low Similarity:

Something to keep in mind is that people with disabilities are dissimilar to able-bodied people in many ways. They benefit somewhat differently from a more physically active lifestyle: it helps them to improve movement, coordination and balance that they do not have in the first place. They also may require assistive devices and additional equipment (e.g., outdoor wheelchair, braces, hygienic products), for daily living and especially when doing physical activity. Also, they often need more time than able-bodied people to get from place to place, to figure out ways in which to manoeuvre or participate in a sport or activity. As well, they may need more time and instruction to learn a skill or activity before participating fully.

High Utility:

Something to keep in mind is that people with disabilities have useful contributions to make. They want to become more involved in activity. They will provide a positive atmosphere where all people can learn from them. Their ability to contribute in the same way as other team members or participate in an activity is likely to be high. In fact, some people with disabilities have been shown to be the best team members. Also, in the long run, having people with disabilities more active may contribute to less dollars spent on health care in this country and this could lead to lower taxes for everyone.

Low Utility:

Something to keep in mind is that people with disabilities may not have useful contributions to make. They may not be able to perform in the same manner as able-bodied people, and may be a detriment to the learning of able-bodied individuals. Their ability to contribute in the same way as other team members or participants in hindrance to other team members. Also, in the long run, having people with disabilities more active may not necessarily contribute to less health care dollars spent and lowered taxes for all Canadians.

Your opinion on these possible changes is important, although it may not impact the decisions as a whole.