Examining the Need for a Uniform Training Program for Coaches of Student-Athletes in Jesuit High Schools on the Topic of Sportsmanship

Christopher A. Parks
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Abstract
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Examining the Need for a Uniform Training Program for Coaches of Student-Athletes in Jesuit High Schools on the Topic of Sportsmanship

By
Christopher A. Parks

Submitted in fulfillment of the requirements for the degree Ed.D. in Executive Leadership

Supervised by
Dr. Michael Wischnowski, Chairperson
and
Dr. Marie Cianca, Committee Member

Ralph C. Wilson, Jr. School of Education
St. John Fisher College

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Christopher A. Parks

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Be accepted in partial fulfillment of the requirements for the Education Doctorate degree.

Michael Wischnowski, Ph.D., Chair

Marie Cianca, Ed.D., Committee Member

4/15/10
Date
Dedication

I dedicate this dissertation to my family: To my father, Vincent S. Parks Jr., who always held us to a higher standard and who modeled for me every day what it means to be honest, loyal, hopeful, and loving. He has been and will always be my standard by which honor and integrity are measured. As a board member of St. John’s Nursing Home once said in a speech at dad’s retirement gala, “Vincent S. Parks Jr. is a true gentleman”; To my mother, Patricia J. Parks, whose unconditional love and selfless commitment to family supported and guided us as children and into adulthood with her perfect balance of compassion, discipline, responsibility, commitment, and fun; To my grandparents, Babcia and Dziadzia Parks and Babcia and Dziadzia Jaskot, for instilling a love in all of us to place God first, family second, and to always be proud of our deep Polish heritage; To my older brother Vincent S. Parks III and my older sister Nanci Gage, who were and have remained models to me of what it means to pursue great things and to live lives that honor the expectations and hopes of our parents; and to my beloved wife Jennifer, she is my soul-mate, she is my true North; our son Talin, he is my true joy and hope; and the child in my dearest Jennifer’s womb that awaits to join us in May, love and joy await you. These people are my inspiration; they are my devotion; they are makers of whom I am and hope to be. I am blessed to have you all in my life.
Biographical Sketch

Christopher A. Parks is currently the Dean of Admissions and Financial Aid, as well as an English teacher, coach, and alumnus of McQuaid Jesuit in Rochester, NY. Christopher received his Bachelor of Science Degree from St. John Fisher College in 1995. He attended Nazareth College of Rochester and earned his post-Baccalaureate certification in English and his Master of Science Degree in Education in 2006. Concurrently he completed three years of Seminars in Ignatian Leadership, through the Jesuit Secondary Education Association. In the summer of 2007, Christopher began his doctoral studies in the Ed.D. Program in Executive Leadership at the Ralph C. Wilson School of Education at St. John Fisher College. He pursued his research of sportsmanship and coaching in Jesuit schools under the guidance and direction of Dr. Michael Wischnowksi and Dr. Marie Cianca. He completed all course work in the spring of 2009 and defended his research study in January, 2010. His degree was conferred and awarded in May, 2010.
Acknowledgements

Jennifer W. Parks, my beloved wife is the most important person that I need to acknowledge for the accomplishment of earning my doctoral degree. It is her sacrifice, unwavering support, and unconditional love that has steadied me in my life’s journey and in this most recent pursuit of my doctoral degree. From the time that I began my first class, to the time that I will walk across the stage to receive my doctoral diploma, we will have celebrated our wedding day, our honeymoon, our first house, the birth of our first child, Talin Vincent Parks, and if due dates are kept, the birth of our second child. Amidst the joyous moments and celebrations, her strength and faith were tested as she bore a herculean weight in witnessing the passing of her best friend, her mom, after a third and final battle with cancer. She has been a pillar of strength, love, determination, and compassion for many and a model of motherhood already in just these past few years. She is a living inspiration. I thank her for all that she is, and all that she has empowered me to become and achieve.

To my dissertation chair, Dr. Michael Wischnowski and my committee member Dr. Marie Cianca, I offer my heartfelt thanks. Simply stated, it would have been impossible without you. Your guidance, patience, and support were incredible, and your insight, expertise, and professionalism were amazing. You are exceptional teachers and leaders. You challenged me to challenge my own thinking, and in doing so expanded my vision, experience, and ability. You are masters of your profession and your students are
blessed to have you. Dr. Cianca, you are an incredible professor and woman of accomplishment and wisdom. Dr. Wischnowski, as the Jesuits would say, “You are truly a man for others.” I am ever grateful to you both.

To the instructors involved with the Executive Leadership Program at St. John Fisher, I offer tremendous thanks. Dr. Wischnowski and Dr. Jeannine Dingus-Eason were our Cohort II advisors and a constant source of focus, encouragement, and perspective. Dr. Guillermo Montes was nothing short of surreal in his ability to guide our process and to make any statistical challenge look easy. Dr. Steve Million and Dr. Arthur “Sam” Walton, you were “shepherds of the flock,” and we could not have navigated the dissertation journey without you. Your vision will lead so many more instructors and students to greatness long after you have retired. Betsy Christiansen, you are the glue that holds the Ed.D. program together. We all know it, and we all are thankful.

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I would like to thank McQuaid Jesuit and the many teachers, coaches, and Jesuits that have impacted my life from freshman year of high school through present day. I have spent over half of my life at McQuaid Jesuit as a student, teacher, coach, and administrator, and I have cherished every single moment of the good ol’ Black and Gold. Special thanks to Mr. Bill Hobbs, whose generosity of spirit, time, and resources made my pursuit of a doctoral degree possible. You have been and continue to be a wonderful mentor, and you have broadened my horizons and perspective. It is an honor to call you “colleague” and a blessing to call you “friend.”
To my parents, Vincent S. Parks Jr. and Patricia J. Parks, thank you for your love and support. I love you both.

Finally, my deepest thanks to those who unwittingly contributed so greatly to my dissertation and becoming a doctor: Fr. Lawrence Wroblewski, S.J., you are a main reason why I became an English teacher. You taught me how to write, challenged me how to think, and taught me how to question. Since returning to McQuaid Jesuit, you have been a trusted mentor and friend, and someone who has an impact on how I approach each day. You epitomize all that is excellent in Jesuit education. You have my undying faith and gratitude. Fr. Philip G. Judge, S.J., since freshman year of high school you have been a mentor, coach, confidant, and friend. You taught me how to form an argument; you taught me how to articulate my thoughts; you taught me how to express myself in words; you taught me how to be a free thinker and life-long student. You made it possible for me to teach and to be an administrator at McQuaid Jesuit; you brought me home. You celebrated my marriage to my beloved Jennifer, baptized Talin, and will certainly remain a prominent figure and friend in our family’s life. And to all the students-athletes whom I have had the privilege and opportunity to coach through all these years; All your names would fill pages upon pages, and the experiences that I cherish from all of you would fill one hundred times more. I have learned from each and every one of you, and I hope that I was able to have a positive impact on you along the way.

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Thank you, to all that made this dream a reality.
Abstract

The Jesuit Secondary Education Association (JSEA) currently lacks a uniform training program for coaches of student-athletes in Jesuit schools specifically on the topic of sportsmanship. The purpose of the study was to identify the needs of coaches, as recognized by coaches, teachers, and Jesuit priests at Talin Preparatory School, in concert with Jesuit and sportsmanship “literature,” to establish a uniform program for how to teach sportsmanship to student-athletes in Jesuit secondary schools and the pedagogy needed to deliver it.

The study combined literature of sportsmanship, moral development, social learning theory, self-motivation theory, and Jesuit education. The study used focus groups, conducted at Talin Prep, to gather qualitative data regarding coaches, sportsmanship, and Jesuit education. The results of the study found that coaches, teachers, and Jesuit priests at Talin Prep thought a sportsmanship training program for coaches in Jesuit schools was necessary and feasible. However, coaches held that sportsmanship training could only be achieved through mentoring. In contrast, teachers and Jesuit priests found that mentoring and a formal program were viable methods of sportsmanship training for coaches. Future researchers should consider (a) conducting a survey across all sports and all levels of Jesuit high school coaching experience to determine what coaches need to better teach and model sportsmanship to their student-athletes and what instructional methods are most effective in delivering a sportsmanship training curriculum throughout all JSEA member schools; (b) providing an opportunity
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Chapter 1: Introduction

Sports are a popular part of American society. Likewise, athletes are generally recognized and appreciated individuals. The popularity of sports in America suggests an accompanying importance both of sports and the power of the potential influence that they may have on society. Consequently, athletes are expected to be a positive reflection of that importance. An athlete may be a paid professional who is among the elite in a sport; a college student who is receiving a full scholarship because of athletic ability; or a high school student who aspires to one day play professionally. An athlete may also be a student who will never receive an athletic scholarship or pro contract, but simply enjoys sports; or simply a young boy or girl playing youth sports in a town recreational summer league. The type of athlete varies, but the need for sportsmanship does not. Regardless of type, it is important for athletes to exhibit respectful and sportsmanlike behavior when practicing and competing.

If sports are to be considered a positive microcosm of society (Boxill, 2003), then they should include positive behaviors that society would desire. Sportsmanship is a positive societal behavior. It was the intent of the researcher to first identify a working definition of sportsmanship in an effort to ultimately discuss and consider the need for sportsmanship training for coaches in Jesuit high schools.

While sportsmanship has been discussed and evaluated throughout its history, the awareness of and sensitivity to sportsmanship has increased. Simply "surfing the internet," reveals that entire websites have been created and dedicated to teaching and
fostering sportsmanship and character in sports. Workshops and programs have been initiated and offered in an attempt to promote sportsmanship in youth sports. High schools and school districts have created and published sportsmanship policies for athletes, coaches, and spectators. Likewise, high school, college, and university governing bodies at the local, regional, state, and national levels have established conference-wide and sport specific sportsmanship rules and regulations. Local and national media have begun to report extraordinary acts of sportsmanship from high school up through professional sports. The landscape of sports is changing. The balance between winning and “how the game is played” is becoming an increasingly delicate and difficult one to maintain, as parents, coaches, and fans seem to emphasize the importance of winning. Furthermore, our media praises “winners” and the perceived societal emphasis on winning seems to grow each year. Consequently, sportsmanship is the foundation on which to stabilize that delicate and difficult balance, and the fostering, modeling, and teaching of sportsmanship is the means by which to build that foundation.

As sportsmanship becomes a greater focus and emphasis in society, the role of the coach is critically linked to its progress and success. If sportsmanship can be taught to athletes, coaches must be able to teach the lesson. In order to create positive athletic environments and to teach positive social interactions schools and athletic directors must provide coaches with the training and tools necessary to be able to teach sportsmanship to their athletes. However, while the thought of a coach teaching a sportsmanship class is well-intended, it is perhaps impractical. Not all coaches are certified teachers. Likewise, schools may simply not have the time in their daily schedules to include a class on sportsmanship. Instead, the coach’s role as a model of behavior may serve to most greatly
impact student-athletes. A coach’s visible behavior can model sportsmanship for student-athletes, and, in turn, educate student-athletes in how to compete with decency, respect, and commitment. The historical importance and impact of sports in society is great, and the importance and potential impact of coaches positively modeling sportsmanship could be even greater for student-athletes.

*History of Sports*

Primitive societies incorporated running, jumping, throwing, wrestling, and even ball playing in their religious rituals and ceremonies (Guttmann, 1979). Recorded history of organized sports traces back to at least the Greeks, where defeat in an athletic contest had become the symbolic substitute for sacrificial death. The games were sacred to the Greeks, with banquets, processions, religious ceremonies, and grandiose acknowledgements of their champions and gods as a matter of course. The idea that athletics built moral character can be traced back to Plato, a concept that embodied the ideal of overcoming hardship, struggle, toil, and risk for the individual striving for victory. However, to merely overcome was not enough; one had to internally deserve the victory morally if there was to be a true triumph.

The mythology of sports is replete with stories of heroes, failures, comebacks and endurance, often with moral overtones or undertones emphasizing not just winning but how the contest is won. However, Wiggins (1995) noted that sports have undergone dramatic changes over the course of American history. Originally recreational and informal, sports steadily evolved into a highly structured commercial undertaking with an emphasis on winning that now permeates culture. Competition and victory are prevalent and necessary parts of a capitalistic society, and winning in that society is not restricted to
the business place. Growing cultural obsession with victory at any cost has negatively impacted sports in America. Winning has become so paramount that honor and respect for the game and one’s opponent is no longer a priority for many coaches and athletes. Like the Greeks, Wiggins holds that sports participation should be a means to a greater end, as an activity worthwhile because of its contribution to character development and health. However, the focus on winning has led many coaches and athletes to do whatever necessary to achieve victory. The Greek ideal has been compromised as victory has emerged as the singular goal in organized contests. Concurrently, Boxill (2003) points out that, unfortunately, our contemporary practice of sports often fails to adhere to this Greek ideal.

*Boxill’s Sports Model*

Boxill’s (2003) work is important in establishing a model and understanding of sports from which to begin research and the further discussion of sportsmanship as it pertains to today’s society. She established a paradigmatic four-feature model for sports: (1) it is a freely chosen, voluntary activity; (2) it involves competition in a mutual challenge to achieve excellence; (3) it is physically challenging; and (4) it is governed by both rules of decency and fair play and constitutive rules.

*Free and conscious choice.* Boxill (2003) held that individuals make a free and conscious choice to participate in sports. For some it is a means to an end, but for others it is simply an activity that does not serve a specific purpose other than enjoyment or a demonstration of one’s freedom (2003). She maintained that people who participate in sports have goals, and concurrently, subscribe to the importance of and adherence to the rules of sports as necessary to sustain a sport’s existence in a free society. “In its
paradigmatic form then, participation in sport is both conscious and free, and the participants know and freely abide by the rules,” (Boxill, 2003, p. 2) in the spirit of fair competition. Additionally, she expressed that individuals who are committed to full participation in sport, benefit from the natural by-products of discipline, health, fair play, and a sense of achievement. When sport becomes a means to an end, it begins to degenerate (Boxill, 2003). No longer do the coaches and athletes focus on the joy of the sport and the value of the life lessons that it teaches; instead coaches and athletes’ measure success simply by winning and the potential for greater lessons to be learned is undermined or eliminated.

**Competition.** Competition provides the opportunity for mental and physical performance (2003). “It is in competition that the mental and physical skills, talents, and coordination come together.” (2003, p. 5). Competition compels and develops athletes’ mental and physical capacities. Competition provides the vehicle for athletes to understand and execute a cooperative challenge for fair play and respect among opponents. “The point of competition is not just to win, but to function to the fullest, and to do this one must compete against those who challenge,” (p. 6). She stated that competition can actually lead to friendship when the game is played fairly and with respect for one’s opponent. “The shared end is a game well-played,” (p. 6) and the simple traditional exchange of a post-game handshake expresses “Thanks friend, I could not have done it without you. Thanks for the challenge,” (p.6). Thus, competition provides an opportunity for cooperative effort and respect for the game and one’s opponent.

**Physically challenging.** Sports are physically challenging (Boxill, 2003). Boxill (2003) maintained that sports require a physical exertion and performance that demands a
level of bodily excellence. In concert with physical demands, sports demand discipline, respect for and adherence to rules, and mental performance or focus (2003).

Decency, fair play, and constitutive rules. Decency, fair play, and constitutive rules govern sports (2003). “In combination these rules impose a discipline and create a framework for self-expression and self-development,” (p. 4). When athletes agree to play a sport, they subsequently agree to abide by the rules that define and govern the game and to play within the game’s rules of decency, fair play, and safety. The coach is of great importance in all four features of Boxill’s (2003) model. She maintained that “coaches often play significant roles,” (p. 5) in working with athletes to develop the mental and physical skills necessary to succeed in sports. These coach-enhanced mental and physical abilities can translate into formative experiences of sportsmanship for student-athletes.

Today, in spite of frequent criticism regarding the win-at-all-costs perception, sports have a prevalent place in American culture and are perceived to have an important role in preparing young people for a competitive life (Feenezell, 2004). Sports can teach athletes how to handle adversity. Sports can teach athletes how to interact with opponents and officials, paralleling real life situations of dealing with colleagues, competitors, and persons in positions of authority. Sports are perceived as a microcosm of society, complete with all its conflicts, assets, and defects, not only reflecting society, but also dramatizing the social order (Boxill, 2003).

Value and Impact of Sports for Society

Despite this narrow focus in the culture, several modern authors still consider sports as a major tool for character building (Etzioni, 1998). Sports are a major tool for
character building, and “schools would be wise to involve teachers and coaches in character-education inventory,” (1998, p. 36). Etzioni (1998) discussed character education and the manner in which schools may pursue it across the curriculum. He reviewed the balance between team sports and general school life in developing and promoting moral education and challenged schools to conduct self-examinations of their practices. He emphasized that schools focus on what messages they send to students through the practices of their sports programs. Ultimately, he called on schools to conduct a “character education inventory” and maintained that schools and school districts must take corrective action to ensure positive character-building measures.

Many young people play sports throughout childhood and adolescence, presumably coming of age physically, mentally, socially, and spiritually as they devote a large amount of time to their athletic endeavors (Feezell, 2004). It was on the playing fields that Americans learned the code of sportsmanship that deeply influenced our national destiny (Morgan, Meier & Schneider, 2001). This code of sportsmanship was defined as the courage, honor, perseverance, honesty, and cooperation that developed through Americans involvement in sports (2001). However, the code of sportsmanship is not simply learned by standing on a playing field. It is the interaction of student-athletes with coaches, officials, and each other that ultimately provides the complete athletic contest experience. Subsequently, it is a reasonable expectation that coaches have a level of expertise in skills, rules, strategies, and social conventions, including respect and character, of a specific sport. Especially in a parochial school, the expectations are higher for coaches to include an appreciation of the relationship between behavior on the athletic
field and the doctrine, pedagogy, and behavior as prescribed by the school’s code of expressed conduct and religious beliefs.

The Coach as a Model of Sportsmanship

The history of sport is incomplete without recognition of the history of coaching as an integral component. Coaches play an integral role in students’ lives (Buchanan, 2006). Young people need the personal guidance and attention that coaches can provide, and positive lessons learned in school sports carry over into other areas of life. Coaches are often teachers in the school. However, the intensity and dynamic nature of sports present a heightened opportunity for student-athletes to learn life skills that the more relaxed classroom environment does not. The National Association for Sport and Physical Education (NASPE, 2008) reported 7.3 million student-athletes participated in interscholastic sports in 2007. With an extremely large number of student-athletes participating in interscholastic sports, it is necessary that schools provide qualified and experienced coaches to teach and model both the skills of the specific sports and appropriate behavior, effort, and attitudes in with which the sport should be played. NASPE (2008) established that coaches influence student-athletes in all aspects of their lives. Furthermore, coaches’ attitudes and behaviors will determine the qualitative experience of the high school student-athlete (NASPE, 2008). Coaches have the ability to greatly impact the lives of their athletes, and student-athletes around the U.S. have written testimonies to their coaches’ impact (see Appendix D).

Buchanan (2006) reviewed the role and impact of the coach and discussed the challenges that coaches face. He (2006) argued that coaches are the integral component to creating positive experiences for student-athletes and discussed the personal guidance
that coaches provide student-athletes and the increasing challenges that coaches face in
providing such guidance. He further noted that coaches are under increasing pressure to
win, and administrators and school boards are under pressure to fire coaches that do not
win consistently. More than classroom teachers, “coaches have an even greater
responsibility to teach the values that will serve students later in life” (Buchanon, p. 22).
Coaches become role models whether they want to or not, and their words and actions
can profoundly affect the long-term physical and emotional health of their athletes
(Egendorf, 1999). Coaches who lack sufficient knowledge about their sports or who place
too great an emphasis on winning are detrimental to young athletes, because they
subsequently fail to provide adequate and valuable sport-specific and life skills and
experience.

While the concept of a coach or trainer may be traced back to the Greeks as well
(Guttmann, 1979), the question of how society values coaches is one that remains largely
unanswered. Anecdotally, it is common to hear student-athletes reflect fondly upon
coaches that have had positive impacts on their lives. However, statistics suggest that
those reflections and testimonies are anecdotal at best. A 1996 report estimated that more
than two-thirds of high school coaches had received little or no formal coaching
that only 27 states had some sort of coaching education requirements in place and that the
key challenges to widespread adoption of coaching education are lack of funding, lack of
perceived benefits, inaccessibility of most programs, fear of discouraging new coaches,
and fear of administrative problems. Since the 1996 ASEP report, there has been minimal
progress in the establishment of required coaching training. As of 2008 only 30 of the 50
United States required a Fundamentals of Coaching course (NASPE). Concurrently, the fundamentals course may have a varied curriculum based on state and local athletic associations. Consequently, perceived and taught “fundamentals” may potentially vary greatly from state to state. With an increasing awareness of and emphasis on sportsmanship, the lack of sportsmanship specific curriculum in fundamental coaching courses suggests a gap in coaching education. Additionally, only 16 states require coaches to take a course regarding Sport Rules Training (NASPE, 2008). In 2008, NFHS estimated only a few of the approximately one million coaches in public schools have received any formal coaching education (NASPE).

Currently, there is no federal law that mandates formal programs of coaching education or certification (NASPE, 2008). Consequently, the NASPE recommended that all coaches be required to complete coach education training based on their level of competition before working with student-athletes. The recommendation of the NASPE is a reinforcement of Green and Gabbard (1999), who argued that unless something is done to improve the quality of sportsmanship education; the contribution that sport makes to the social development of athletes may be minimal in the area of sportsmanship.

**Theoretical Rationale**

With sports regarded as a reflection of society, there is a growing societal awareness of and concern for sportsmanship in athletics. Consequently, sportsmanship research has garnered increased attention, and Robert J. Vallerand’s (1994) social-psychological approach has emerged as its leading theory. Vallerand’s approach is critical to the discussion of sportsmanship. He establishes an accepted definition of sportsmanship as well as specific elements of sportsmanship. The definition and elements
provide the foundation of this dissertation’s research. Interestingly, Vallerand (1994; 1997) uses the terms “sportspersonship” and “sportspersonlike” throughout much of his research. For the purpose of this dissertation, the researcher used the words “sportsmanship” and “sportsmanlike,” and substituted these words any time that Vallerand used “sportspersonship” or “sportspersonlike” in his research. This dissertation’s research is centered on the high school athletics in an all-male Jesuit secondary school in the United States. Therefore, when referring to male student-athletes, “sportsmanship” and “sportsmanlike” are the most gender applicable terms.

The social-psychological approach to sportsmanship proposes that the key elements of sportsmanship are a) sportsmanship orientations, b) the development of sportsmanship orientations, and c) the display of sportsmanship behavior. Vallerand & Losier (1994) further explained the key elements:

Sportsmanship orientations refer to the self-perceptions and internalized structures relevant to each of the sportsmanship dimensions, as well as the propensity to act in line with each orientation. Thus, athletes with a strong orientation on one sportsmanship dimension would generally tend to behave in line with the relevant sportsmanship orientation. Sportsmanship development refers to the process through which the various sportsmanship orientations develop. Finally, the display of sportsmanship behavior concerns the manifestation of sportsmanship-related behavior at one given point in time. Thus, during a game, an athlete may cheat deliberately or refuse to accept a decision made by one of the officials. Although sportsmanship orientations may influence sportsmanship behavior, it is
not the only determinant, as the social context and other types of orientations (for instance, motivational orientations) may also influence behavior (p. 231).

Vallerand & Losier (1994) proposed that athletes should be ideal candidates “to help researchers define the core sportsmanship dimensions” (p. 231). They conducted a study of over 1,000 athletes, ages 10 to 18 years, that, after confirmatory factors analyses, resulted in the establishment of the five dimensions of sportsmanship: (1) Full commitment to participation; (2) Respect and concern for rules and officials; (3) Respect and concern for social conventions; (4) Respect and concern for the opponent; and (5) Avoiding poor attitudes toward participation. The establishment of the five dimensions is important to the study, because it creates a framework within which the research may be guided and conducted. The dimensions clearly establish a definition of sportsmanship that may be used in discussions with coaches and athletic directors. Furthermore within those discussions, the dimensions lend themselves to the use of specific examples of what sportsmanship should “look like.” In turn, for the purpose of this dissertation, these examples may be considered within the context of the religious imperative that is present in a Jesuit school and not in a public school. This religious imperative provides coaches and athletic directors of Jesuit schools with a uniform working knowledge, definition, and understanding of sportsmanship when interacting with the researcher and specifically addressing sportsmanship as it is modeled and taught in an all-boy Jesuit secondary school. This uniform background served as a reference point and helped to ensure the consistency of the research data collected and analyzed.
**Definition of Sportsmanship**

Although sportsmanship is a common term when describing the behavior an athlete should display while participating in sports, defining sportsmanship is difficult (Green & Gabbard, 1999). Loy, Birrell, and Rose (1975) discussed the idea of a social system in sport which embodied values, norms and sanctions. Values were defined as “goals or guiding principles of behavior,” and norms specified “expected standards of conduct.”

Miscisco (1976) further developed Loy, Birrell, and Rose’s focus on principles of behavior by specifically identifying acts of honesty, integrity, fairness, generosity, courtesy and graceful acceptance of the results of competition as examples of sportsmanship. In 1978, Keating tried to shorten this concept by simply stating that sportsmanship was defined as the attitude and conduct which competitors display through their actions or words. Concurrently, Shea (1978) stated that sportsmanship is the expressed moral ideals of sport. Allison (1982) supported Keating and specified that “good” sportsmanship was typically when a person played by the rules and treated his or her opponents with dignity and respect. C. Mitrano (personal communication, October 21, 2008) narrowed Keating’s and Allison’s definitions of sportsmanship as conduct and attitude considered as befitting participants in sports, especially fair play, courtesy, striving spirit, and grace in winning and losing. Shields & Bredemeier (1995) supported Mitrano’s definition and provided a more specific outline. They held that sportsmanship combines the virtues of fairness, self-control, courage and persistence associated with interpersonal concepts of treating others and being treated fairly, maintaining self-control in dealing with others, and respecting both authority and opponents. All of these authors
contributed to establishing that sportsmanship expresses an aspiration or ethos that the activity will be enjoyed for its own sake, with proper consideration for fairness, ethics, respect, and a sense of fellowship with one's competitors.

For the purpose of this dissertation, "sportsmanship" as manifested in a Jesuit secondary school is defined and identified as having five facets: (1) Full commitment to participation; (2) Respect and concern for rules and officials; (3) Respect and concern for social conventions; (4) Respect and concern for the opponent; (5) Avoiding poor attitudes toward participation (Vallerand & Losier, 1994), while maintaining a religious imperative and the Jesuit tenets of being religious, loving, open to growth, intellectually competent, and committed to justice in generous service to the people of God (see Appendix B). These 5 facets reflect Keating's (1978) emphasis on athlete's actions and words and Allison's (1982) focus on the rules of social interactions of the game. Likewise, they are founded on the values of respect and concern as guiding principles of behavior in accordance with Loy, Birrell, and Rose (1975). Finally, the Jesuit spirit and ideal of finding God in all things and doing all things for the greater glory of God, Ad Majorem Dei Gloriam (A.M.D.G.), undergirds the religious imperative of the sportsmanship expected of coaches and student-athletes in Jesuit schools.

**Full commitment to participation.** Full commitment to participation is demonstrated by showing up for practice on time, working hard during all practices and games, and acknowledging one's mistakes and trying to improve. A student-athlete response that demonstrates full commitment to participation may be "I do not give up even after making several mistakes," (Vallerand & Losier, 1994, p. 231). Demonstrating full commitment suggests a strong focus by the student-athlete to become better in all
aspects of a game. Examples of full commitment to participation would be a baseball player running hard to first base on a ground ball, a basketball player hustling back to play defense after scoring a basket, and a hockey player skating to the opponent’s net to be present in case of a rebounded puck. A half-hearted effort or commitment is not representative of sportsmanship.

*Respect for and concern for rules and officials.* Respect for and concern for rules and officials is a fundamental aspect of sportsmanship. Rules establish a structure and order that govern organized sports and the correct way to play a specific sport. Officials interpret and apply the rules of the game with the intention of ensuring sportsmanship and fair play. Without rules and officials, organized sports would be subject to the will and varying interpretations of the competitors and coaches and could quickly deteriorate into a “free-for-all.” A player that demonstrates sportsmanship does not attempt to cheat or “bend the rules.” Likewise, that player respects the rules of the game and does not try to find loopholes to circumvent them. The player respects game officials as the authority on the interpretation and application of the rules. The player does not argue or insult the officials or the rules of the game in either word or action, and is bothered if another player or coach does. A student-athlete response that demonstrates respect and concern for rules and officials may be “I respect the official, even if he or she is not good,” (Vallerand & Losier, 1994, p. 231).

Tennis professional Andy Roddick provided an exceptional example of respect for the rules and officials of tennis. Roddick was on the way to the quarterfinals of the Rome Masters tournament, when he asked the chair umpire to reverse a line judge’s call that had given him the victory. The gesture of good sportsmanship ended up costing
Roddick the match. Roddick’s acceptance and following of the rules demonstrated the importance that should be placed on the rules of the game. Roddick showed respect for the rules of the game and officials by putting them before his own interest in winning.

*Respect and concern for social conventions.* Respect and concern for social conventions, as perceived by society as what is “appropriate and polite,” may be simply demonstrated by shaking hands with the opponent or recognizing the opponent’s good play. Additionally, a player’s pride in appearance, clean uniform, and full effort in warm-ups may demonstrate respect. In the course of competition, the mindful refraining from taunting, excessive celebration, or negative interactions with spectators further demonstrates respect. A positive response by a professional athlete may be the willingness to grant a news interview after a bad game or difficult loss. A student-athlete response that demonstrates respect and concern for social conventions may be “After competing, I congratulate the opponent for his good performance” (Vallerand & Losier, 1994, p. 231).

National Basketball Association (NBA) player Dennis Rodman provided an example of a lack of respect for social conventions during a game when he played for the Chicago Bulls. Rodman pursued a ball that was going out-of-bounds. He flew headlong out-of-bounds into a group of video-cameramen that were sitting courtside on the floor filming the game for live television. Rodman forcefully collided with one of the cameramen. Instead of asking the cameraman if he was alright or assisting him off the ground, Rodman, while getting up from the floor, kicked the cameraman, injuring him. This negative social interaction after an accidental collision was repeatedly discussed in the media, and Rodman was chastised as a “poor sport.”
Respect and concern for the opponent. Respect and concern for the opponent is another outward demonstration of sportsmanship. This may be demonstrated by lending one’s equipment to the opponent, agreeing to play even if the opponent is late, or not taking advantage of injured opponents. A student-athlete response that demonstrates respect and concern for the opponent may be “When the opponent injures himself, I do not take advantage of the situation,” (Vallerand & Losier, 1994, p. 231). Examples of sportsmanship infractions may be using foul language while competing, intentionally attempting to injure an opponent, taunting or criticizing an opponent, or receiving a penalty from an athletic official for other forms of unsportsmanlike conduct. For example, at the professional level, the National Football League (NFL) identifies both personal fouls and unsportsmanlike conduct as major penalty infractions. A personal foul is determined to be when “[A] player conducts himself in a way that can cause injury to another player or himself. The referees can make a judgment call to eject the player from the game depending on how malicious the act was” (http://www.football.com/nfl/rules.html). The NFL defines unsportsmanlike conduct as any “player or coach acts or speaks in a way the referees think is objectionable. Contact will not be involved as that would be a Personal Foul. These penalties can be verbal (taunting) or non-verbal (extended end zone celebration)” (http://www.football.com/nfl/rules.html). It is the intent that even at the professional level, unsportsmanlike conduct is neither promoted nor tolerated.

Central Washington University women’s softball team provided an example of respect and concern for an opponent in today’s society. In the second game of a doubleheader against Western Oregon University, WOU’s Sara Tucholsky slammed what
appeared to be a three-run homer over the centerfield fence, the senior's first in either high school or college. But Tucholsky wrenched her knee at first base and collapsed. Umpires ruled that a pinch-runner could replace Tucholsky, but she would be credited with a single and only two runs would count. After being assured there was no rule against it, Central Washington first baseman Mallory Holtman and shortstop Liz Wallace carried Tucholsky around the bases, completing her homer and adding a run to a 4-2 loss that eliminated the Wildcats from postseason.

A second example of respect and concern for an opponent occurred at the state 4A track and field championships on May 23rd, 2008 in Pasco, Washington. Nicole Cochran, as senior at Bellarmine Prep in Tacoma, won the 3200-meter title by 3.05 seconds. However, a judge disqualified her, and stated that she had illegally stepped outside of her lane. Almost everyone, including Cochran’s competitors, disagreed with the judge, and a video of the race proved that the judge had made an error. After the eight medal winners were recognized, the first-place medal winner, Andrea Nelson of Shadle Park High in Spokane, walked off the podium and placed the medal around Cochran’s neck. Each of the remaining seven medal winners then gave her medal to the corresponding runner that had finished ahead of her. Cochran had been treated with respect and concern by her opponents, and in turn she acted similarly when she finished eighth in a later race and presented her medal to the runner who had given up the eighth place medal in the 3200m race.

*Avoiding poor attitudes toward participation.* Examples of avoiding poor attitudes toward participation are avoiding a win-at-all-costs approach, controlling one’s temper after a mistake, and competing for more than just individual accolades. Positive
attitudes toward participation would be demonstrated by cheering for your teammates, being on time for practices and contests, being prepared for practices and contests, and congratulating teammates and even opponents on a job well done. A student-athlete response that does not demonstrate sportsmanship may be “If I make a mistake during an important part of the game, I really get upset,” (p. 231).

The findings of Vallerand (1991, 1994), Vallerand & Briere (1994), and Vallerand, Briere, Blanchard & Provencher (1997) provided the five dimension definition of sportsmanship and examples of corresponding behaviors that manifest the five dimensions. The movement from dimension through orientation to behavior is the critical point in understanding how to teach sportsmanship to student-athletes. The question of how does a student-athlete internalize a dimension of sportsmanship such that it becomes an orientation for them is addressed by Vallerand et al (1997). Vallerand et al (1997) focused on understanding and assessing sportsmanship orientations (i.e. an individual’s proclivity to act) and making sportsmanship behavior more readily researchable. In doing so, they developed, applied, and validated the Multidimensional Sportsmanship Orientations Scale (MSOS), which is discussed at length in chapter 2 of this dissertation.

Vallerand & Losier (1994) also proposed that social determinants should be used to provide a better prediction of sportsmanship behavior. Consequently, multiple studies were conducted and found that “anticipated costs and benefits of performing sportsmanship behavior was a major determinant of the behavior” (1994, p. 232), and that “personal (attitudes) and social elements (subjective norms) can accurately predict behavioral intentions of sportsmanship,” (p. 232).
Vallerand & Losier (1994) further proposed that “the motivational style of the individual should be considered an important personal determinant of sportsmanship behavior and orientations,” (Vallerand & Losier, p. 4). Athletes simply do not spontaneously act in a sportsmanlike or unsportsmanlike fashion without cause or reason. Consequently, self-motivation theory (Deci & Ryan, 1985) is an important consideration when discussing sportsmanship. In order to apply the work of Vallerand and Losier (1994), there must exist an understanding of the reasons why an athlete would be motivated to choose to act in a sportsmanlike or unsportsmanlike fashion. Thus, the research of Deci and Ryan (1985) is critical in recognizing and valuing the importance of an athlete’s self-motivation.

**Self-Motivation Theory**

*Intrinsic motivation.* Deci & Ryan (1985) established the important delineations of intrinsic motivation, extrinsic motivation, and a motivation along the motivation continuum. Intrinsic motivation refers to doing an activity for the pleasure it provides or for its own sake (Deci & Ryan, 1985). Vallerand et al. (1993) further identified three forms of intrinsic motivation in sports as ones toward accomplishment, knowledge and learning, and stimulation. Student-athlete responses that demonstrate these three forms of intrinsic motivation would be “I participate for the pleasure I get from mastering difficult skills,” “the pleasure I get from learning new moves,” and “the pleasure I experience while doing exciting things” (Vallerand et al., 1993).

*Extrinsic motivation.* Deci & Ryan (1985) defined extrinsic motivation as doing an activity for reasons other than the activity itself, including self-regulation. They maintained that “extrinsic reasons for doing an activity can be perceived as freely chosen,
resulting from internal pressures, or as being external to oneself” (p. 234). Student-athletes stating reasons for participating in sports as “because it is a means I have chosen to develop other aspects of myself,” “because I would feel bad if I didn’t take the time to do it,” or “to show others how talented I am,” (p. 234) are examples of extrinsic motivation.

Amotivation. Amotivation refers to the absence of motivation and potentially no sense of purpose. An athlete displaying amotivation may say “I really don’t know why I play basketball anymore; I don’t see what it does for me,” (p. 234). Learned helplessness could eventually follow amotivation, because there is no sense of purpose, no expectation of reward, and no expectation of influencing the sport environment (1985).

Their self-motivation theory taxonomy allows for the identification of intrinsic versus extrinsic motivation in athletes. It also makes possible the development of psychometric scales to assess motivational orientations of individuals and predict corresponding patterns of consequences with different motivational orientations. Their work established that motivational styles could be reliably assessed, and their self-determination theory proved that specific outcomes could be predicted based on an athlete’s motivational style. An example of this correlation is a positive sportsmanship orientation should result from a self-determined motivational profile (Deci & Ryan, 1985).

Vallerand et al.’s (1994) research supported Deci & Ryan’s work (1985) and held that self-determined motivational profiles are associated with positive outcomes. Athletes that demonstrate a self-determined motivational profile generally have less anxiety, more positive emotions, greater interest in sports, and they report higher levels of satisfaction
with sport and life (Vallerand et al., 1994). Concurrently, athletes who are identified as having non-self-determined motivational profiles have been found to be more likely to drop out of sports. For the non-self-determined athletes, a well-trained and caring coach could provide the potential positive extrinsic motivation necessary for continued interest, participation, and success. Research also supported that an emphasis on winning may lead to unsportsmanlike conduct (Vallerand et al., 1994). Ultimately, the absence of self-motivation may lead to a negative sportsmanship outcome. Thus, the findings of Deci & Ryan (1985) and Vallerand et al. (1994) established the importance of the role of the coach in providing motivation for student-athletes and ultimately impacting student-athlete sportsmanship.

In discussing a uniform training program for coaches of student-athletes in Jesuit schools specifically on the topic of sportsmanship, it is important to understand both the theory behind sportsmanship and the self-motivation of student-athletes that the coaches may ultimately affect.

The research of sportsmanship has been primarily influenced by two broad theoretical perspectives of morality (Vallerand & Losier, 1994). Bandura’s (1986) social learning theory and the structural-developmental approach based on the work of Haan (1983) and Kohlberg (1976) have been the standard for sportsmanship discussions and research.

**Bandura’s Social Learning Theory**

Social learning theory holds that learning occurs within a social context (Ormrod, 1999). It is based on the concepts of observational learning, imitation, and modeling, and it maintains that people learn from one another (Ormrod, 1999). Bandura & Walters (1963) placed observational learning at the forefront of social learning theory (Grusec,
Bandura & Walters maintained that observational learning is a much more effective and efficient technique of behavior change than direct learning or successive approximation. “One would not... permit an adolescent to learn to drive a car by means of trial-and-error procedures, nor would one entrust a firearm to an armed services recruit without a demonstration of how it should be handled,” (Bandura & Walters, 1963, p. 52; Grusec, 1992, p. 781).

Bandura’s theory is concerned with children and adults operating cognitively on their social experiences and how these operations influence behavior and development (Grusec, 1992). “Individuals are believed to abstract and integrate information that is encountered in a variety of social experiences, such as exposure to models, verbal discussions, and discipline encounters,” (Grusec, p. 781). Bandura’s theory further supports the role of the coach as a potentially positive model for student-athletes to learn sportsmanship. Bandura’s social learning theory is divided into four main components of observational learning, self-regulation, self-efficacy, and reciprocal determinism (Grusec, 1992).

*Observational learning*. Observational learning is comprised of four parts: attention, retention, conversion into action, and motivational variables (Grusec, 1992). First, the observer must pay attention. Secondly, the observer must retain the observed information or behavior through images or words. Third, the observer’s symbolic representation must be converted into appropriate actions by the observer. Finally, an incentive to motivate the actions into performance must exist. An example of this four part process would be an athlete: (1) Observing a coach being visibly upset by and disagreeing with an official’s call; (2) Witnessing the coach calmly asking the official for...
an explanation of why the call was made; (3) Nodding in agreement and approval of how the coach handled the situation; and (4) Seeing the official and coach smile and nod in agreement and respect of the explanation.

**Self-regulation and self-efficacy.** Self-regulation and self-efficacy both act in concert for social learning. Modeling is a primary source of self-regulative function (Grusec, 1992). Bandura (1977b) found that:

> People do not behave like weather vanes, constantly, shifting their behavior in accord with momentary influences; rather they hold to ideological positions in spite of a changing situation. They can do this because they bring judgmental self-reactions into play whenever they perform an action. Actions that measure up to internal standards are judged positively, and those that fall short of these standards are judged negatively. (Grusec, p. 782).

Self-regulation depends on external forces (Grusec, 1992). Grusec (1992) states that people absorb standards of behavior through experience and evaluations of individuals in differing situations. This promotes the importance of the role of coach even further. Bandura (1977a) determined that self-efficacy is a major determinant of self-regulation. Likewise, an individual’s self-efficacy is impressionable by external forces (Bandura, 1977a). Again, as an external force, the potential importance and impact of a coach on a student-athlete is supported by Bandura’s and Grusec’s research.

**Reciprocal determinism.** Reciprocal determinism holds that “expectations, self-perceptions, goals, and...environmental events in the form of modeling, instruction, and social persuasion affect the person, and the person in turn evokes different reactions from the environment,” (Bandura, 1986; Grusec, 1992, p. 782-783). Experience gives
individuals self-regulatory and self-efficacy beliefs, and in turn they affect what experiences individuals maintain and repeat (Grusec, 1992). Thus, a coach that consistently models sportsmanship and sportsmanlike behaviors is more likely to positively impact the sportsmanlike behavior of his or her athletes.

Bandura’s empirical research in the form of experimental analogues of social situations (modeling) and demonstrations of procedures for achieving change support the role and importance of observational learning (Grusec, 1992). Grusec (1992) reinforces that Bandura’s work established the importance and necessity of modeling and that internalization of concepts and affectional relationships result from modeling. For student-athletes, the coach provides the modeling and potential internalization emphasized in Bandura’s work. In connecting and applying Bandura’s work to Vallerand’s social-psychological theory, Kohlberg’s theory of moral development is a natural and quintessential adhesive.

Kohlberg’s Moral Development

When discussing sportsmanship, Kohlberg’s work on moral development is considered seminal research and precedence exists for connecting Kohlberg with sport (Cooper, 2007). As Cooper (2007) noted, scholars have utilized Kohlberg’s theory of moral development to connect morals with sport, resulting in a focus on sportsmanship. Kohlberg (1981) considered the regard for the value and equality of all human beings and reciprocity in human interactions to be basic standards of life. Kohlberg (1981) maintained that ethical behavior is based on moral reasoning and can be divided into six stages through which an individual may move during life. Cooper (2007, p. 10-11) provided a summary of “Kohlberg’s stages (see Appendix A). Kohlberg maintained that
Level II began as children entered their teens (Crain, 1985). Furthermore, Kohlberg held that Levels II and III (stages 3, 4, 5, and 6) include the stages that young adults may move through in their development, with age 16 being the dominant age of stages 4 and 5 (Crain, 1985). Young adults “believe that people should live up to the expectations of the family and community and behave in ‘good’ ways. Good behavior means having good motives and interpersonal feelings such as love, empathy, trust, and concern for others,” (Crain, p. 121). Crain (1985) held that this reasoning works best in two-way relationships (e.g. coach-player, player coach. In summarizing Kohlberg’s work, Crain (1985) identified stages 3 through 6 as most applicable to adolescents:

At stages 3 and 4, young people think as members of the conventional society with its values, norms, and expectations. At stage 3, they emphasize being a good person…At stage 4, the concern shifts toward obeying laws to maintain society as a whole. At stages 5 and 6, people are less concerned with maintaining society for its own sake, and more concerned with the principles and values that make for a good society. At stage 5 they emphasize basic rights and the democratic processes that give everyone a say, and at stage 6 they define the principles by which agreement will be most just. (Crain, p. 124-125)

Crain’s (1985) analysis of Kohlberg supported Vallerand’s usage in blending the stages of moral development into the social-psychological theory of sportsmanship. Crain (1985) determined that high-school age student-athletes are at the correct age to be influenced by the role of the coach. Therefore, Crain’s (1985) research supported the consideration of the coach as being the vital link for modeling and reinforcement for student-athletes.
“The structural-developmental approach, and... the theory of moral development had the most significant impact on research related to sportsmanship,” (Vallerand & Losier, p. 2). The theory of moral development in turn “posits that moral reasoning develops through moral dialogue with other individuals” and that it “is expected to go through different levels of development and is hypothesized to represent the major determinant of moral behavior,” (Vallerand & Losier, p. 2). The social-psychological approach to sportsmanship is a blend of Bandura’s and Kohlberg’s work. It proposes that student-athletes learn sportsmanship and the difference between sportsmanlike and unsportsmanlike behaviors through their interactions with peers, parents, coaches, and other sport participants (Vallerand et al., 1997).

By integrating the research and findings of Vallerand et al. with the knowledge of Deci & Ryan’s self-motivation theory and the insight of coaches, teachers, the athletic director, and Jesuit clergy from a Jesuit school in the United States, this study will contribute to the development of a training program for coaches to teach sportsmanship to their student-athletes.

*Sportsmanship in Jesuit Education*

Just as the Greeks maintained a relationship between athletics and the Gods, Jesuit education recognizes the necessary balance between athletics and the spiritual or religious life of a student-athlete in a Jesuit-run school. The Jesuits are the Society of Jesus, which is a Roman Catholic religious order founded in 1534 by St. Ignatius Loyola. Originally, the Jesuits were formed with the intent of being “a shock troop for the Papacy, a small, mobile, well-educated group of men who had mobility... When the Pope needed them somewhere, they were to be sent,” (McMahon, 2005, p. 1). The Jesuits
evolved into a greater order with a broader view of mission. The Society of Jesus is headquartered in Rome, and the Jesuits are the largest male religious order in the Catholic Church with over 18,000 members in approximately 112 nations on six continents. Ignatius demanded extremely high levels of academic training for the Jesuits and an absolute obedience to the Pope. The Jesuit credo *Ad Maiorem Dei Gloriam* ("For the greater glory of God") testifies to the belief and practice that all things in life should be undertaken with the intent of honoring God. The Jesuits are best known in the fields of education, intellectual research, social justice, human rights, and missionary work. Over the past 400 years in which they have been engaged in education, it is clear that the Jesuits have been in the forefront of education (McMahon, 2005).

The purpose of Jesuit education is a preparation for life, both physically on Earth and everlasting life spiritually. The ultimate end of Jesuit education is to lead students to the knowledge and love of God, and the Jesuits view education as more than merely intellectual preparation; they view education as the formation of the whole person, intellectually, spiritually, and morally (McMahon, 2005). Likewise, they see education as intensive, studying things in depth and with a concentrated effort rather than a broad but superficial understanding of many topics. In 1599 the Ratio Studiorum, the practical code for establishing and conducting Jesuit schools, was published. It set up the framework and gave statements of the educational aims and definitive arrangement of classes, schedules, and syllabi, with detailed attention to pedagogical methods and the formation of its teachers for the successful running of schools. The Jesuits held that the heart of any school is its teachers (McMahon, 2005). Concurrently, McMahon (2005) noted that the Jesuits identified formation of teachers as critical to the subsequent formation of students.
He recognized the Jesuit tenet that a student and his soul are not formed by the accumulation of information, but instead by the ability to think, analyze, and reason. He stated that the Jesuits valued teachers as the impetus for students to act. The Jesuits called their teaching methodology "the mastery formula" and centered it on _ut exciteur ingenium_, or self-activity and the teachers' responsibility to get the students to think. The Jesuits held that a teacher's responsibilities were to make students think and help them learn, to form souls, and to get students to do things on their own. The Jesuits felt that if a student's intellectual knowledge was being strengthened, but not his will and character, then education was defective and dangerous (McMahon, 2005). Indeed, the Ratio Studiorum specifically stated:

The development of the student's intellectual capacity is the school's most characteristic part. However, this development will be defective and even dangerous unless it is strengthened and completed by the training of the will and the formation of the character. (McMahon, 2005, p.5).

Consequently, as the Jesuits established schools, the Jesuits trained teachers first. Thus, as Jesuits establish athletic programs, the training of coaches is a commensurate need.

While the Jesuits emphasized literature, history, and Latin, they regarded physical education and activity as a positive and necessary component of education (McMahon, 2005). The Jesuits viewed physical education as another opportunity for the manifestation of intellectual, social, and spiritual knowledge and formation (2005). Physical education demands and consequently helps to develop quickness of apprehension, steadiness and coolness, self-reliance, self-control, and readiness to subordinate individual impulses to a command, while virtue anchors everything (2005). It
is the combination of this physical expression and virtue that underpins the mission of the Jesuit school student-athlete.

These qualities parallel Vallerand & Losier’s (1994) five facets of sportsmanship. McMahon’s (2005) emphasis on self-control, readiness to subordinate individual impulses, and steadiness and coolness, speak to the respect and concern that Vallerand & Losier (1994) promote and emphasize. Likewise, self-reliance and virtue speak to Vallerand & Losier’s emphasized full commitment to participation. Vallerand & Losier and McMahon’s positions support that Jesuit education call for a level of sportsmanship that coincides with the need for sportsmanship in all secondary schools.

The Jesuit standard of sportsmanship is most accurately drawn from documents created by the Society of Jesus and specifically “The Profile of the Graduate at Graduation,” published in 1981, in order to develop specific profiles for Jesuit secondary schools. The Profile of the Graduate at Graduation of a Jesuit school is a student that is intellectually competent, open to growth, religious, loving, and committed to doing justice in generous service to the people of God (see Appendix B).

*Characteristics of Jesuit Education*

Another key reference document has come from the Commission on the Apostolate of Jesuit Education: “Go Forth and Teach: The Characteristics of Jesuit Education.” “Go Forth and Teach” and “Ignatian Pedagogy: A Practical Approach,” both emphasize the Ignatian Paradigm of teaching and coaching. The essentials of the Ignatian Paradigm are: (1) context; (2) experience; (3) reflection; (4) action; and (5) evaluation. Understanding and applying the Paradigm is a legitimate tool for becoming a better coach at a Jesuit school, and the athletic experience in Jesuit schools should teach the student-
athletes as many of the “Characteristics” and qualities of the “Profile” as possible (Naggi, 1996).

*Context.* Context refers to the particular emphasis on a situation based on its various elements and their affect on the student (Naggi, 1996). The context of a situation is the beginning reference point in Jesuit education. Specific to athletics, it means to understand the student-athlete’s background and create a relationship of mutual trust and respect (Naggi, 1996). Once context is established, coaches must continually work to sustain their grasp of it, as it may change (Naggi, 1996).

*Experience.* Experience refers to the learning process that takes place under the direction of the coach (Naggi, 1996). Naggi (1996) states that Ignatian learning intends to engage the whole person-mind, heart, and will. The Jesuit learning experience is when the heart and will, or desire and determination, is coupled with the requirement to think and make judgments under pressure (Naggi, 1996). The Ignatian coach must help the student-athlete learn and demonstrate sportsmanship as: (1) handling criticism; (2) developing full potential; (3) overcoming selfishness; (4) taking pride in accomplishments; (5) valuing integrity; (6) sharing talents with the community; (7) recognizing that God is active in all things; and (8) developing self-confidence and self-discipline. While Jesuit education is founded on these principles, a professional development program for coaches in Jesuit schools does not currently exist.

*Reflection.* Reflection means to clarify the meaning and essential value of what is experienced. The emphasis is not on winning but rather the potential life lessons that may be achieved in the course of competition. Instead of winning at all costs, the student-athlete is trained to pursue victory with honor and to accept defeat with grace and
humility while demonstrating the respect and concern and full commitment to participation identified by Vallerand & Losier (1994). In turn, the Ignatian coach focuses on the team recognizing and demonstrating genuine loyalty to and care for another. This loyalty and care mirrors the respect and concern for teammates, opponents, and the game identified by Vallerand et al.

*Action.* Action within the Paradigm is defined as internal human growth based on experience which has been reflected upon, as well as its manifestation externally (Naggi, 1996). Learning is shown in deeds and not words. Naggi (1996) maintains that while skills are being demonstrated in practice and competition, growth of personal insight and understanding occurs simultaneously within the student-athlete. The Paradigm defines evaluation as determining what has been learned as well as what needs to be learned (Naggi, 1996). With the effective evaluation of student-athletes’ actions, whether those actions relate to either skills or to values, the Ignatian coach effectively caps the cycle of steps outlined in the Paradigm (Naggi, 1996).

In summary, context is established as coach and student-athletes learn about each other and develop an environment of mutual respect, leading to what the Paradigm describes as a “readiness to begin.” Meetings and practices constitute the learning experience. The experience exposes student-athletes to the skills and inherent values athletics in the Ignatian spirit. Experience then enters into reflection as student-athletes internalize the larger meanings of their experiences and commitments. Action crystallizes everything into a demonstration of what the coach has taught the student-athlete. Evaluation identifies achievement and shortcomings for the purpose of always moving students closer to becoming more.
The essentials of the Paradigm must be actively present throughout an entire sports season, and the Jesuit school coach becomes responsible, as a professional educator, to make certain that these “Characteristics” and qualities are taught and modeled (1996). By engaging the student-athletes in the Ignatian Paradigm, the coach creates a sense of ownership of these characteristics among the team. Accordingly, the sense of ownership helps create a genuine loyalty, commitment, and active participation (Naggi, 1996) that align with Vallerand’s & Losier’s (1994) first dimension of sportsmanship: full commitment to participation. According to Naggi, this active participation ensures the student-athletes’ growth in understanding and living of “The Characteristics of Jesuit Education,” and specifically the essentials of the Ignatian Paradigm.

Jesuit schools may also define sportsmanship expectations at the local level. Some Jesuit schools address sportsmanship through their student handbook and code of conduct documents. However, some Jesuit schools have specific athletic codes of conduct and student-parent handbooks in which they address the topic of sportsmanship. For instance, at McQuaid Jesuit in Rochester, New York, the sportsmanship policy is articulated as “The Development of a Student Athlete,” in the McQuaid Jesuit Student Athlete Parent Handbook. Through participation in athletics, students will mature physically, emotionally, socially, and spiritually (Hobbs, Coughlin, Spiehler, Cavacos, Wroblewski & Behan, 2008). Student-athletes “will learn to take responsibility for personal growth by developing loyalty, pride, integrity, and commitment,” (Hobbs et. al., 2008, p. 6). Additionally, the McQuaid Jesuit Student Athlete Parent Handbook identifies the expected behavior and characteristics of the McQuaid Jesuit student-athlete (see
Appendix C) in accordance with the expectations and mission of Jesuit education. For the purpose of this dissertation, the McQuaid Jesuit Student Athlete Parent Handbook will serve as a generic example of a Jesuit school document addressing sportsmanship. Athletics affirm and promote Ignatian values as stated in the Profile of the Graduate at Graduation (see Appendix B) and engage student-athletes fully in mind, body, and spirit (Hobbs et al., 2008). “Student-athletes, coaches, and parents, are called upon to work together in a true spirit of sportsmanship to assist in creating an environment in which those Ignatian values can be revealed, tested, and proven relevant both to participants and the entire school community,” (2008, p. 6).

Statement of the Problem

“The quality of a participant’s experience in amateur sports is largely dependent on the environment created by the coach,” (NASPE, 2008, p. 10), and the plight of coaching education is not singular to public schools. Despite a perceived evolution of sportsmanship in this country, private and religious schools throughout the United States face a similar dilemma. Specifically, the majority of the 52 Jesuit schools in 27 states across the U.S. have neither formal nor uniform coaching education programs. In discussing coaching education programs with various Jesuit school coaches and administrators it was difficult to determine if there is a common form of training that takes place at all. The Jesuit Secondary Education Association (JSEA), the professional organization, founded in 1970, that provides services that assist Jesuit high schools in further identifying and strengthening the Jesuit character of their educational efforts (http://www.jsea.org/s/342/jsea.aspx?sid=342&gid=1&pgid=874), currently lacks a
uniform training program for coaches of student-athletes in Jesuit schools specifically on
the topic of sportsmanship.

Purpose of the Study

The purpose of the study is to identify the needs of coaches, as recognized by coaches, teachers, and Jesuit priests at Talin Preparatory School, in concert with Jesuit and sportsmanship “literature,” to establish a uniform program for how to teach sportsmanship to student-athletes in Jesuit secondary schools and the pedagogy needed to deliver it. “Sports builds character,” is a common slogan for many sports advocates. However, displays of poor sportsmanship are more evident in recent years, and it is argued that fans witness fewer acts of sportsmanship today. A stated objective of most secondary school athletic programs is to instill social values in student-athletes (Green & Gabbard, 1999). However, Green and Gabbard (1999) maintain that “Despite claims of being the best place to teach athletes social values, our school system tends to measure the success of sports programs in terms of winning,” (p. 98). Game scores and statistics appear in the paper each day after a high school athletic contest, but stories of sportsmanship usually do not. Won-loss records and winning percentages are published, but acts of sportsmanlike conduct do not appear. Green and Gabbard (1999) noted that several studies actually support an inverse relationship between participation length and sportsmanship values and morality development. They recognized sportsmanship and morality as interchangeable and further held that, as Beller and Stoll (1995) found, “Although most coaches believe they teach moral character, as with all good teaching, the methodologies, content, and application need to be reexamined and reevaluated,” (1999, p. 99). Concurrently, Jesuit education demands that “consistent examination of the
explicit and implicit curriculum is required...and...Jesuit schools must continually evaluate their programs and procedures,” (Maher, 2001). Furthermore, Maher (2001) states that “The success of such evaluation hinges on the existence of articulated standards and principles against which particular programs and practices can be measured,” (p. 61).

*Research Question*

Through the analysis of results collected from focus groups, the researcher was capable of answering the following question:

1. What do coaches, teachers, and Jesuit priests at Talin Preparatory School identify as necessary components for a training program designed to prepare coaches to teach sportsmanship to student-athletes?

*Definition of Terms*

For the purpose of this dissertation the term “coach,” will be defined as a person who has the qualities, responsibilities, and abilities of an instructor of athletes, prepares a student in a subject, and is in overall charge of a team and the strategy in games. Furthermore, “coach,” is defined as a high school instructor of athletics, specific to a sport and team in a Jesuit school. The coach may or may not be a teacher within the school building.

The term “student-athlete,” is defined as a high school student who participates in an interscholastic sport at a Jesuit school.

The term “athletic director,” is defined as the athletic administrator in charge of all athletic programs, including the hiring, development, evaluation, and, if needs be, firing of all coaches in a Jesuit secondary school. Additionally, the athletic director is
responsible for the ultimate adherence to and enforcement of the student-athlete code of conduct regarding any violations and subsequent penalties associated with the code. The coach reports to the athletic director, and the athletic director reports to the principal of the school.

"Jesuit," is defined as being part of or relating to the Society of Jesus, which is a Roman Catholic religious order founded in 1534 by St. Ignatius Loyola.

The Jesuit Secondary Education Association (JSEA) is the professional organization, founded in 1970, that provides services that assist Jesuit high schools in further identifying and strengthening the Jesuit character of their educational efforts. The JSEA currently consists of 52 secondary schools in 27 states with over 46,000 students and over 5,750 full and part-time faculty, including approximately 200 Jesuits.

The Profile of the Graduate at Graduation of a Jesuit school is a student that is intellectually competent, open to growth, religious, loving, and committed to doing justice in generous service to the people of God (see Appendix B).

A uniform training program is be defined as a program designed for coaches that has a formally structured curriculum and is equable and replicable in multiple secondary school settings.

Sportsmanship Policies

On the national level, the National Federation of State High School Associations (NFHS) was formed in 1920 as a governing and service body (Hansen, 1999). The NFHS now provides assistance and guidance for more than six million interscholastic athletes (1999). Accordingly, the NFHS has led many state associations in establishing sportsmanship as its number one goal. In the face of increased competition and an
emphasis on winning, the NFHS has held that an increased focus on and promotion of sportsmanship is imperative.

At the collegiate level, in 1997, the member schools and conferences of the National Collegiate Athletic Association (NCAA) established a Committee on Sportsmanship and Ethical Conduct, representing educational institutions from all three Divisions. The committee’s mission was to improve the condition of sportsmanship and ethical conduct in all aspects of intercollegiate athletics by developing and implementing strategies that foster greater acceptance of the value of respect, fairness, civility, honesty and responsibility. This initiative directly reflects the five facets of sportsmanship established by Vallerand et. al (1997). The NCAA then designates responsibility for enforcement to the individual schools.

At the state level, the New York State Public High School Athletic Association (NYSPHAA) has established the promotion of sportsmanship as a major goal. The New York Good Sports Program (NYGSP): (1) encourages each member school to assess its district’s approach to developing sportsmanship; (2) recognizes schools that have exemplary sportsmanship programs. The NYSPHAA Sportsmanship committee is responsible for coordinating the New York Good Sports Program, providing sportsmanship guidelines and materials to schools, studying sportsmanship concerns and recommending solutions, administering the selection process for recognizing schools with exemplary sportsmanship programs, and coordinating public relations campaigns promoting sportsmanship. Additionally, the NYSPHAA established conduct guidelines for coaches, student-athletes, and spectators. The enforcement of the guidelines is the responsibility of each individual school.
Locally, the Section V Athletic Association of NYSPHAA is committed to promoting the proper ideals of sportsmanship, ethical conduct and fair play at all sectional activities. Section V has established codes of behavior for athletes, spectators, and coaches. Section V opposes instances and activities which run counter to the best values of athletic competition in order to insure the well being of all individual players. Furthermore, Section V expects acceptable standards of good citizenship and proprietary with proper regard for the rights of others. Section V is committed to the belief that schools participating in sectional activities should be held responsible for the conduct of their players, coaches, faculty members, and spectators. Conduct which is detrimental to the educational value of athletic activities may be deemed just cause for the school's reprimand, probation, suspension from a particular sport, or suspension from sectional activities. These statements are enforced as policy by each individual school in conjunction with the conduct guidelines established by the NYSPHAA.

Concurrently, the New York State Association of Independent Schools (NYSAIS) maintains that the purpose of athletic programs is to foster the quest for excellence by creating an educational and competitive experience within an atmosphere of sportsmanship. Successful programs develop individual and team potential by promoting high standards of competence, character, civility, and citizenship. The NYSAIS identified competence, character, civility, and citizenship as the four necessary educational components of a quality interscholastic sports program grounded in sportsmanship. Parallel to the NYSPHAA, the NYSAIS defers the day-to-day enforcement of sportsmanship codes of conduct to the individual school administrations.
Chapter 2: Review of Related Literature

Introduction

The purpose of this literature review is to research the topic of sportsmanship and consider sportsmanship rules and policies at the local, state, regional, and national levels. Additionally, the purpose of the literature review is to investigate the role of the coach in affecting positive moral development in adolescent male student-athletes. The researcher searched for a common definition of sportsmanship and reviewed the historical context of sports and sportsmanship. The researcher then reviewed sportsmanship rules and policies of public and private athletic organizations. The researcher then searched for evidence of official sportsmanship training among coach training and certification programs. Finally, the researcher arrived at a definition of sportsmanship for the purpose of this dissertation and an understanding that official training of coaches in the area of teaching sportsmanship is lacking.

Lack of sportsmanship training, coupled with a societal perception that sportsmanship has declined over the past several years, has led to an increased interest in and discussion of sportsmanship and character education. Consequently over the past decade, schools have experienced a resurgence of interest in character development through athletics (Davidson & Moran-Miller, 2005). Character education is one of the fastest growing movements in the United States, and requirements for character education have been formalized by legislation in more than 17 states. "Since 1995, 36 states and the District of Columbia received a combined total of $27.5 million through the U.S.
Department of Education seed money allocated through its ‘Partnerships in Character Education Pilot Projects’” (p. 122). Additionally, national organizations such as Sports PLUS: Positive Learning Using Sports, The Positive Coaching Alliance, and Character Counts!, sports have dedicated themselves to promoting sportsmanship and character development through sports. However, “these programs are limited by a dearth of research within this relatively new field, often relying on theory and research not specific to the sport context” (Davidson & Moran-Miller, 2005, p. 122).

*Sportsmanship*

Perhaps most important to the field is the establishment of “a scale assessing individual differences (or orientations) in the propensity to act in a sportsmanlike fashion,” (Vallerand, Briere, Blanchard & Provencher, 1997, p. 198). As mentioned in chapter 1, Vallerand et al. (1997) developed and validated the Multidimensional [Sportsmanship] Orientations Scale (MSOS). The findings of the study are important because “they provide a definition of [sportsmanship] that can be captured in a scale assessing individual differences (or orientations) in the propensity to act in a [sportsmanlike] fashion” (Vallerand et al., 1997, p. 198). The MSOS is based on the five dimension definition of sportsmanship. Two studies were conducted to ascertain the psychometric properties of the MSOS. The MSOS was presented to two sport psychology researchers not involved in its development to assess its content validity. This led to a 65 question version of the MSOS which was then completed by 132 various athletes. A following factor analysis led to a 25 question version of the MSOS. Results from the MSOS were subjected to a confirmatory factor analysis (CFA) that supported the underpinning multidimensional definition of sportsmanship of the MSOS. Internal
consistency scores were computed for each of the five facets of sportsmanship and showed adequate reliability. Furthermore, correlations with behavioral intentions and among the five MSOS subscales provided continued support for the validity of the MSOS. To test the temporal stability of the MSOS, athletes completed the MSOS twice within a 5-week period. The pattern of results with the test-retest correlations further supported the reliability of the MSOS. The MSOS is an instrument that demonstrates reliability and validity and “would appear to represent a useful tool for researchers interested in studying [sportsmanship],” (Vallerand et al., p. 204).

The MSOS led to multiple findings, one of which was that athletes who endorse a "win (at all costs) orientation" competitive approach subscribe to a negative approach toward participation while showing a lack of concern and respect for the opponent, the rules, or the officials (1997). Aligned with this finding is the second major proposition of the social-psychological approach: To provide better prediction of sportsmanship behavior, social determinants should be used (Vallerand & Losier, 1994). Vallerand, Deshaies, & Cuerrier (1994) pursued this proposition and found that anticipated costs and benefits of performing sportsmanship behavior was a major determinant of the behavior. Additionally, Vallerand, Deshaies, Cuerrier, Pelletier, & Mongeau (1992) assessed the combination of both personal and social determinants of behavior and established that the theory of reasoned action (Ajzen & Fishbein, 1980) can accurately predict behavioral intentions of [sportsmanship]. With an understanding of sportsmanship and what can influence and predict sportsmanlike behavior, it is justifiable to maintain that a curriculum designed to train coaches how to foster and promote sportsmanlike behavior is a reasonable possibility.
Sports play a prominent role in the culture of American education (Davidson & Moran-Miller, 2005). The development of values such as sportsmanship, fair play, and honesty through sport has been a major objective of coaches and educators for years (Wandzilak, Carroll & Ansorge, 1988). However, there has been a consistent inability among educators to design, implement, evaluate, and adjust any programmatic strategies or efforts that promote sportsmanship among student-athletes (Wandzilak et al., 1988). Copeland & Wida (1996) supported Wandzilak et al., stating that studies of secondary level coaches showed that teams’ greatest problems are in the areas of players’ attitudes and discipline, lack of coachability, lack of cohesion, and selfishness. They further suggested that coaches need to be trained to manage and prevent negative team behaviors more efficiently. Concurrent with Wandzilak et al. (1988), they found that most coaches do not receive sportsmanship training in their coaching preparation programs and any negative behavior-management or sportsmanship skills that coaches possess are a result of on-the-job and trial-and-error experiences.

In a review of the literature, Rudd (1998) found that the general public has believed for quite some time that participating in sports builds character and fosters friendships by promoting sportsmanship among opponents. Sharp, Brown, and Cider (1995) studied the effects of a sportsmanship curriculum intervention on generalized positive social behavior in physical education classrooms to determine possible positive effects outside of the primary intervention setting. The researchers hypothesized that promoting good sportsmanship in the context of sports-related activities facilitates the development of social skills. Operating on the assumption that successful behavior management is essential to youths’ educational and social success, several curricula with
an emphasis on social skills and sportsmanship exist in the physical education literature. Sharp, Brown, and Crider (1995) established that positive social behavior in the context of good sportsmanship has been defined as leading the behaviors of peers in a productive direction, working and playing cooperatively, and resolving peer conflict without adult or authoritarian intervention. Students in three third-grade physical education classes were chosen as subjects due to their similar background, characteristics, and poor social skills as evidenced by the average number of daily discipline referrals. Specific intervention procedures included the defining and explanation of “good winners, good losers, peer respect, enthusiasm, content effort, conflict resolution, peer helping and organization” (p.404). Student behavior was observed and recorded and social instruction was implemented on every activity day (three times a week). Classes 1 and 2 were exposed to the social curriculum, while Class 3 was not.

The researchers found that the number of student leadership behaviors for Classes 1 and 2 increased respectively from baseline means of 2.0 and 1.9 to 7.2 and 8.0 during the intervention. The mean number of conflicts resolved independently increased from 0.5 and 0.7 during baseline to 5.8 and 6.7 during intervention. Behaviors remained stable for the control Class 3 (M = 2.7 and 1.2, respectively). Mean off-task incidents for Classes 1 and 2 decreased from baseline means of 13.2 and 13.8 to 6.7 and 5.7 during intervention, while Class 3 remained stable (M = 13.7). The concurrent reduction in incidences of off-task behavior further supported a functional relationship between student behavior change and the intervention. Strong correlations were found among sportsmanship team score and leadership behavior (r = .87, p < .05), sportsmanship score and independent conflict resolution (r = .79, p < .05), and sportsmanship score and incidence of
off-task behavior ($-0.89, p < 0.05$). Team sportsmanship scores were teacher-determined, and as scores increased, incidence of off-task behavior decreased and greater percentages of student conflict were resolved through peer leadership actions. When team sportsmanship scores decreased, off-task behavior and the need for teacher-directed conflict resolution increased. These findings support the argument that teachers and coaches maintain an important power of influence on students and student-athletes. Consequently, the potential for coaches to positively impact the sportsmanlike behavior of their athletes is substantial. Likewise, the potential for coaches to negatively impact student-athletes’ behavior is substantial. Accordingly, there is a suggested need for coaches to receive formal training to positively model and influence sportsmanlike behaviors in their athletes.

Sportsmanship behaviors were further researched by Wandzilak, Carroll & Ansorge (1988). They conducted a study to determine “the effectiveness of a values-related model in producing changes in the moral reasoning, sportsmanship perceptions, and behaviors of male junior high school basketball players” (p.13). The researchers studied two male junior high school basketball teams (each $n=10$) and designated one as the control group and one as the experiment group. Both schools were in the same city system, and the Defining Issues Test (DIT) and the Action-Choice Test for Competitive Sports Situations (ACT) were administered to both teams during the first and last weeks of the season (1988). “The ‘P’ scores, which are percentage representations of moral stage development in the DIT, were used to determine the participants’ moral reasoning. The ACT provided data on each subject’s perceptions of sportsmanship” (p. 15). Additionally, three players from each team were systematically observed for
sportsmanlike and unsportsmanlike behaviors. Consistent with this dissertation’s
definition of sportsmanship, the study recognized sportsmanlike behaviors as positive and
respectful interactions with teammates, officials, coaches, and opponents. Specific
eXamples of sportsmanlike behavior included “providing verbal and/or nonverbal
support, encouragement or praise, shaking hands, assisting someone who had fallen, or
saying ‘nice shot’ or ‘nice play’” (1988, p. 15). Respectively, unsportsmanlike behaviors
were categorized as “negative social interactions and included arguing, retaliating,
abusive language, and fighting or demonstrating displeasure with an official, opponent,
teammate, or coach” (p. 15). The observer used a six-second observe, six-second record
format. An analysis of covariance (ANCOVA) was used and determined no difference
between the groups for either the ACT, $F(1, 18)=3.56, p>.05$, or DIT, $F(1, 18)=.15,
p>.05$, variables.

While the intervention did not produce a significant difference between the
groups for either of the dependent variables, ultimately, a comparison of pre and post
season mean scores indicated that the experiment group improved moral reasoning and
sportsmanship as the season progressed. Concurrently, the control group demonstrated a
pattern of deterioration in moral reasoning and sportsmanship. Ultimately, the research
provided evidence “to support the belief that the intervention was effective in altering
sportsmanlike and unsportsmanlike actions of participants in a junior high basketball
program” (1998, p. 18). Likewise, in the absence of an intervention, the research
supported that sportsmanship decreases with experience in athletics. These findings
support the position that positive intervention can increase sportsmanlike behaviors.
Based on these findings, a training program for coaches to learn how to model and teach
sportsmanship to their players is an important and viable method to increase
sportsmanship in high school athletics.

In concert with these findings, Priest, Krause, and Beach (1999) suggest that
positive values for sportsmanship in competition are supposed to undergird the behavior
of athletes engaged in sport. “Despite expressed concerns about ethical behavior of
athletes, there is surprisingly little research on athletes’ ethical behavior” (p.170). The
researchers focused on athletes’ values during four years in a college that emphasizes
canonical development. The research sought answers to three questions: 1) Do athletes’
ethical value choice scores improve over the four years of college; 2) Are there
differences among intercollegiate team-sport athletes, intercollegiate individual-sport
athletes, and intramural athletes in moral development; and 3) Do men’s and women’s
scores change in similar ways? Additionally, the study was designed to get preliminary
information about the role played by athletes’ perception of their coaches’ moral
reasoning. The researchers used the Hahm-Beller Values Choice Inventory (HBVCI) and
interviewed cadets at the United States Military Academy at West Point (USMA). “The
data on sex, sport participation, and year were analyzed using a 2 x 4 x 2 analysis of
variance (ANOVA), with repeated measures on the year factor,” (p.173).

Beginning in 1989, the researchers used a longitudinal design and found that
USMA students increased in their principled moral reasoning over 4 years. The
participants were members of the USMA class of 1993. A total of 631 cases with
complete answers to all 21 questions were included. Of the 631 cases, 33 had
participated in both team and individual intercollegiate athletics, 185 had participated in
only intercollegiate team sports, 96 had participated in only individual intercollegiate
sports, and 317 only played required intramural athletics each semester. To maintain simplicity, no attempt was made to analyze differences between players who participated for 4 years and those who participated for a lesser time. The HBVCI had a reliability score of .81, and two planned contrasts were evaluated among the four groups: (A1) between those who only participated in intramural sports and those who participated in intercollegiate sports (A2) between those who participated in intercollegiate team sports and those who participated in intercollegiate individual sports. The overall error rate was .05.

The researchers found that the within-participants effects show that HBVCI scores changed significantly over time, $F(1,623) = 96.0, p < .005$. Cadets' HBVCI scores decreased by 3.7 points over four years. Controlling for sex differences, (A1) intercollegiate athletes had lower HBVCI scores than intramural athletes; $F(1,623) = 17.4, p < .005$; and (A2) team-sport intercollegiate athletes had lower scores than individual-sport intercollegiate athletes; $F(1,623) = 11.3, p < .005$. A significant year-by-A2 interaction, $F(1,623) = 8.1, p < .005$ indicated that individual-sport athletes declined significantly more on HBVCI than team-sport athletes. None of the interactions with year were statistically significant at the .005 level.

Priest, Krause, and Beach (1999) found that moral decision-making changed at the same rate in men and women. Interestingly, women have a slight advantage in verbal reasoning ability and may be able to detect nuances in sport situations that men cannot. However, the fact that both men's and women's capacities to reason improve during college, yet both had declining scores on the HBVCI, undermines the cogency of the better verbal ability hypothesis. Women are more likely to see athletic competition as
involving moral considerations. This lends itself as a reference point in discussing the nature of sport and ethical decision-making in an all-male school environment. Men’s established lack of moral consideration in athletic competition presents an opportunity to investigate the potential of a coach trained in sportsmanship to impact that consideration. Finally, the authors argue that, although not measured directly, they would expect a positive correlation between the perception of a coaches’ and the athlete’s own ethical choices. The authors’ argument provided further impetus for research regarding the importance of sportsmanship training for coaches.

*Impact of the Coach on Sportsmanship*

Coaches become role models whether they want to or not, and their words and actions can profoundly affect the long-term physical and emotional health of their athletes. Coaches who lack sufficient knowledge about their sports or who place too great an emphasis on winning are detrimental to young athletes (Egendorf, 1999). Egendorf (1999) argued winning is so important that coaches drive their athletes too hard and take them out of the classroom too much. She found that coaches would even encourage athletes to use performance-enhancing drugs. Egendorf (1999) examined the culture of gymnastics and the extreme demands and conditions that the student-athletes experience. She further examined the role of the coach and the potential negative impact that may occur. Egendorf (1999) presented a cautionary position in her review of coaching interaction with student-athletes. Congruent with the position of Rutten, Stams, Biesta, Schuengel, Dirks, and Hoeksma (2007) regarding the impact of a positive relationship between coach and athlete, Egendorf (1999) warned of the equally detrimental impact that negative coaching can have on student-athletes. She presented
specific research and reflection from studies of USA Gymnastics programs that coaches often place winning above concern for the athlete’s well-being. She argued that any person could put an ad in the newspaper and call themselves a coach. She further suggested the need for coaches to receive instruction in basic child psychology and physiology. She warned: “If they have to sacrifice seven kids to get one champion, some will do it.”

Coaching education is conducted differently in different areas (Tinning, 2001). Tinning (2001) presented that although many coaches may have completed degrees in physical education or human movement/sport science, their actual training and certification as coaches of specific sports is usually completed outside of the university by means of coaches’ courses conducted by sporting associations or government-funded coaching organizations. In-depth interviews were conducted with 22 youth sports coaches (10 male & 12 female) to identify values and life skills that coaches deem important and the manner in which they claim to teach for these outcomes. Likewise, the author cited an action research process that was designed by Kidman and Carlson (1998) to encourage modification of coaching behaviors of coaches from an Australian Level 2 General Coaching Principles Course. Five coaches identified coaching behaviors they wished to modify, and their choices were based on results from a coaching observation instrument (COI), self-reflective analysis, and feedback from an anonymous sport-specific expert (Tinning, 2001). Methods of data collection were participant observation, semi-structured interviews, stimulated recall interviews, and systematic observation. The research found that coaches recognized the importance of teaching life skills and values, but displayed inconsistencies between their stated coaching philosophies and actual
implementation. Results indicated that coaches needed formalized instruction to improve efficacy. As a result, a self-reflective coach education resource was designed for further use.

Rutten, Stams, Biesta, Schuengel, Dirks, and Hoeksma (2007) found that student-athletes learn valuable skills and knowledge and sport-related rules and norms. Student-athletes are exposed to adult authority and peer influence. “Adolescents do not engage in sports in order to be educated, yet each social practice in which they participate could have an educational influence” (Rutten et al., p. 258). Recognizing the influence of the teacher-coach on student-athletes, Rutten et al. (2007) focused on the environment created by coaches. The authors suggested that coaches who maintain good relationships with their athletes reduce anti-social behavior. They further discovered that coaches’ influence could even be greater than in the family and school context. The researchers investigated the contribution of organized youth sport to anti-social and pro-social behavior and further explored the impact of the coach-athlete relationship relative to socio-moral reasoning. The authors used a multi-level regression analysis to reveal that 8% of the variance in anti-social behavior and 7% of the variance in pro-social behavior could be attributed to characteristics of the sporting environment. The coach cultivates the environment and the student-athlete may thrive in it.

Sportsmanship Education and Training

The concept that “sports builds character” is an acceptable slogan for many sports advocates (Green and Gabbard, 1999). Others argue that “sports builds characters” based on displays of poor sportsmanship often seen at sporting events. The authors maintain that since one of the objectives of secondary school athletic programs is to instill social
values such as sportsmanship in our students, it is necessary that a formal sportsmanship education plan be implemented. They argue that sportsmanship should be formally taught to be learned. They based their position on a prominent study conducted by Gibbons, Ebbeck, and Weiss (1995). The study investigated the use of physical educational activities to promote moral growth in elementary school children. Using activities selected from the Fair Play for Kids (1990) manual, the researchers introduced experimental protocol to one general and one physical education class (Green and Gabbard, 1999). A control group was used to validate the results of the experimental groups, and all of the groups were pre-tested before beginning the study. After a seventh month curriculum program intervention, each group was assessed in a post-test. The researchers found increased levels of moral development in both the general and physical education classes that were higher than the control group. The findings of Green and Gabbard (1999) support the concept of equipping coaches and physical education teachers with the tools to model and teach sportsmanship to students and student-athletes.

Training of teachers and coaches was further supported through the research of Rees (2003). Rees argued that sport is a public ritual in which we celebrate myth (deeply held beliefs that are rarely challenged) about our society. Furthermore, sport is intended to celebrate the rules that guide social interaction locally and often globally (Rees, 2003). Rees (2003) conducted research at Adelphi University to evaluate what Physical Education Majors considered to be fair play in sports. The respondents answered fixed-choice and open-ended questions regarding characteristics most often associated with the concept of fair play; specifically a concern with participants’ behavior with regard to the
rules of the game, the referee's decision, respect for teammates and opponents, and maintaining self-control.

Rees' research revealed insights about respondents' feelings with regard to important ethical guidelines for playing sport. Respect for their teammates and the ability of their opponents were valued, while respect for the decision of officials was divided in support and belief. The researcher asked 21 participants (10 females and 11 males) an open-ended question if they thought fair play was important in sports. Only two participants (1 female and 1 male) responded that fair play was not important in sports. Playing fair was stated as important or very important by 83.8% of the female participants and 87.3% of the male participants. The concept of fair play was further coded into themes. The theme of ethical importance, the perception that fair play is an integral part of the way the game ought to be played, accounted for 37.2% of the responses. The idea that playing fair was necessary in determining a winner was expressed by 29.6% of the respondents. The belief that playing fair was an important "life-lesson" learned through sport complemented playing fair with 5.5% of the responses. Winning was perceived to be important, but unachievable without fair play. However, the need for fair play does not guarantee the practice or support of it. In order to ensure an expectation of and an emphasis on fair play, it is necessary that the adults involved in both physical education and sport are in agreement that fair play is important.

It has been suggested by multiple researchers that coaches exert more influence over athletes than any other adult (Hansen, 1999). Furthermore, in a study of sportsmanship training for high school coaches, Hansen (1999) argued that educating coaches was the first necessary step to improve sportsmanship in high school
interscholastic athletics and "[I]f coaches can be taught the importance and value of
sportsmanship within the high school setting, they may alter their perceptions of
sportsmanship, and initiate changes toward sportsmanlike behaviors of athletes and other
coaches" (p.1). A study by Goeb (1997) supported Hansen (1999) and held that athletes
are inclined to model the behaviors and demeanors of their coaches. Hansen (1999)
subsequently conducted a study that placed randomly selected coaches (male = 317,
female = 103) from randomly selected schools within a specific geographic region to one
of three study groups. The researcher gave specific but different sportsmanship training
curriculum and 30 minute videos to two groups based on the high school Sportsmanship
Manual for the state, and group three existed as the control group with no training
information or video. All three groups then answered a five-question inventory based on
the Manual. The five questions included "basic descriptive knowledge questions, i.e.,
what is the content of the manual; and...applied cognitive questions, i.e., what does the
manual support in solving coaching sportsmanship dilemmas?" (1999, p.34). "A
2[gender: male, female] X 3 [treatment: Sportsmanship Training Program video, NFHS
video, control] X 4 [school size: A-1, A-2, A-3, A-4] factorial ANOVA was used to
examine the main effects and interactions effects in this stratified randomized group
experimental design" (p.iii). The researcher then used Fisher's Protected Least
Significant Difference (LSD) Procedures to determine which means were significantly
different at the p < .05 level. The researcher found the two treatment groups to be
significantly higher than the control group but not significantly different from each other.
Likewise, the researcher found no significant difference for gender, but found significant
difference with the main effects of the treatment and school size (1999).
Hansen (1999) ultimately determined that coaching intervention and preparation programs that emphasize teaching sportsmanship are pivotal to the successful increase of sportsmanlike behaviors by high school athletes. Furthermore, Hansen (1999) maintained that increase in sportsmanship would have a positive effect on the greater school community. The coaches are the means by which the student-athletes learn, value, and demonstrate sportsmanlike behaviors (Hansen, 1999). “If every coach would commit to improving the level of sportsmanship with his or her student athletes...rather than reflecting the win at all costs’ values of society, participants in interscholastic athletics could provide leadership in the noble cause of creating a more caring society” (1999, p.2). Congruent with Hansen’s argument for the potential positive societal impact of demonstrated sportsmanship is the Jesuit ideal that its students and student-athletes have a greater responsibility to their communities, their world, and their God.

Jesuit high schools in the United States all sponsor interscholastic athletic programs. However, Catholic educators in general, and Jesuit secondary educators in particular, have neglected to engage in systematic, intellectual reflection on the role that interscholastic athletic programs should play in their schools (Maher, 2001). Maher argued for the development and articulation of a rationale for interscholastic athletics in Jesuit high schools in the U.S. and to link high school athletic programs to the principles and beliefs which undergird Jesuit education. He conducted a study to uncover the principles underlying a Catholic understanding of athletics as well as the aims implicit in the Jesuit philosophy of education as it is embodied in American Jesuit high schools.

“The methods employed in this study demanded a synthesis of parallel and interlocking themes gleaned from official statements and documents of the Roman Catholic Church
and official documents of the JSEA” (p. 62). The author extensively examined two principal resources in his study: 1) papal statements and teachings regarding athletics, and 2) Jesuit documents and other sources which articulated the principles of Jesuit education, particularly in Jesuit secondary education in the United States. In accordance with Maher’s findings and subsequent call for the coupling of high school athletic programs to the tenets of Jesuit education, the review of literature supports and justifies the investigation of the necessary components to create a viable sportsmanship training program for coaches in Jesuit high schools in the United States.

Conclusion

Sports are generally recognized as a vehicle for developing character and teaching sportsmanship to young people. Studies at the elementary, high school, and collegiate levels have revealed that both positive intervention and modeling may impact the sportsmanlike or unsportsmanlike behaviors of students and student-athletes. Likewise, researchers have established that a substantial potential to either negatively or positively influence student-athletes’ behavior specifically rests in the hands of coaches (Sharp, Brown & Cider, 1995). Sportsmanship should be formally taught to be learned (Green and Gabbard, 1999) and supporting research indicated that coaches need formalized instruction to improve efficacy (Tining, 2001). Educating coaches was recognized as the necessary first step to improve sportsmanship in high school student-athletes (Hansen, 1999). However, most coaches do not receive sportsmanship training in their coaching preparation programs (Copeland and Wida, 1996). Specifically in Jesuit high schools, there was the call to link athletic programs to the principles and beliefs which undergird Jesuit education (Maher, 2001). The Jesuit Secondary Education Association (JSEA), the
professional organization, founded in 1970, that provides services that assist Jesuit high
schools in further identifying and strengthening the Jesuit character of their educational
efforts, currently lacks a uniform training program for coaches of student-athletes in
Jesuit schools specifically on the topic of sportsmanship.

In short, the review of literature established that sportsmanship training for
coaches is a viable and desirable initiative for schools to undertake. “Coaching
intervention and preparation programs that emphasize teaching sportsmanship to student
athletes are proactive methods by which high school sports can become a respected and
integral part of the educational system,” (Hansen, 1999, p. 1). The key to these programs’
success is the coaches, and as such, they should be trained and supported accordingly.
However, little research has been conducted in Jesuit schools to specifically address the
formation of coaches’ training programs regarding the teaching of sportsmanship. It was
the hope and intent of the researcher to address this gap.
Chapter 3: Research Design Methodology

*General Perspective*

The JSEA currently lacks a uniform training program for coaches of student-athletes in Jesuit schools on the topic of sportsmanship. The purpose of the study is to identify the needs of coaches, as recognized by coaches, teachers, and Jesuit priests at Talin Preparatory School, in concert with Jesuit and sportsmanship "literature," to establish a uniform program for how to teach sportsmanship to student-athletes in Jesuit secondary schools and the pedagogy needed to deliver it. The research reported will include qualitative perspectives on sportsmanship and the necessary training required to equip coaches to teach sportsmanship to their student-athletes. The study included three focus group interviews conducted by the researcher. The focus group interview design enabled the researcher to gather historical information, to "control" the line of questioning, and to elicit views and opinions from the participants (Creswell, 2003).

The researcher addressed the question of: What do coaches, teachers, and Jesuit priests at Talin Preparatory School identify as necessary components for a training program designed to prepare coaches to teach sportsmanship to student-athletes? The interview questions were designed to ask coaches, teachers, and Jesuit priests at Talin Prep about their experiences and perceptions of sportsmanship and whether or not there is a need to provide specific training for coaches to teach sportsmanship to their athletes. The interviews also asked participants to answer questions regarding Jesuit pedagogy and tenets of Jesuit education. The interview results helped to identify if there needs to be a
coach education program to teach sportsmanship, and based on their responses regarding sportsmanship experiences and perception, what the components of that training should address.

*Research Context*

The research was conducted at Talin Preparatory School, one of the 52 JSEA member schools in the United States that have varsity sports programs. Talin Prep offers 17 varsity sports and has up to seven intramural sports tournaments during the school year. Talin Prep is an all-male school for grades 7-12. “As distinctively Jesuit, [Talin Prep]…recognize[s] specific standards, expectations and procedures to assess Jesuit identity defining the school’s and the Society’s relationship to one another,” (Jesuit Conference, 2007, p.4-5). The Jesuit identity of a school is assessed by its manifestation of guidelines established in “The Characteristics of a Jesuit Education” (JSEA, 1987), the distinguishing criteria in the booklet “What Makes A Jesuit School Jesuit?” (see Appendix G), and various documents of the JSEA and recent general congregations of the Society of Jesus.

JSEA schools educate over 46,000 students, and approximately 24% of all Jesuit high school students are minorities (http://www.jsea.org, retrieved May 31, 2009). More than 50% of Jesuit high school students identify themselves as Christian, and Jesuit schools maintain entrance standards based on high academic achievement and performance on nationally-normed standardized exams. Additionally, students may be required to interview with school officials and provide writing samples as part of the admissions process. At Talin Prep, 11% of the student population is minority students, 94% of the students identify themselves as Christian, school tuition and fees are $9,650
per year, and approximately $1.4 million of financial aid was provided to needy students that comprised 32% of the student population (http://www.mcquaid.org, retrieved May 31, 2009). On average, 99-100% of Talin Prep graduates go on to study at colleges and universities. Talin Prep students consistently achieve SAT and AP scores above the national averages for other private, public and religious school students and are highly recruited for their academic achievements.

Founded in 1970, the JSEA provides services to assist the Jesuit high schools in further identifying and strengthening the Jesuit character of their educational efforts (http://www.jsea.org, retrieved May 25, 2009). JSEA programs and services enable member schools to sustain their Jesuit mission of educational excellence in the formation of young men and women of competence, conscience and compassion (http://www.jsea.org, retrieved June 1, 2009).

The network of JSEA member schools educates approximately 44,000+ young men and women yearly. Well over 95% of their graduates continue education at the college level. Almost all of the schools are in major metropolitan areas and nearly a third are located within the inner city. Jesuit schools strive to educate the whole person, challenging each student to reach his or her fullest potential as a well-rounded individual who is intellectually competent, open to growth, religious, loving, and committed to doing justice in generous service to the people of God. (http://www.jsea.org)

Within the JSEA there is an on-line community for athletic directors to communicate. However, there is no specific structure within the JSEA that organizes sports in the schools. Within Talin Prep there has been a recent initiative to train coaches and to
educate parents about the working and expectations of the athletic programs and how they fit into the greater mission of the school. Talin Prep employs over 90 full and part-time faculty and staff, including 6 Jesuit priests.

Given these facts and statistics, it is important to know that the study was conducted in a school where high achievement is an expected result. Many students choose Talin Prep certain reasons, including superior academics, strong religious and moral beliefs and values, and preparation for lifelong learning and service. Therefore, Talin Prep was an appropriate context in which to study sportsmanship and whether or not there is a commensurate level of expectation and realization of its tenets in a Jesuit context. Academics, values, spirituality, and character appear to be well-defined components of Jesuit education and Talin Prep. It is appropriate to expect that sportsmanship is equally well-defined and realized.

Research Participants

The participants in this study were: a) coaches; b) teachers; and c) Jesuit priests with an n value ranging from 4 to 7 for each group. Participants were asked to identify their roles at Talin Prep as well as how many years they had been there. Coaches were selected because of their responsibility interact with athletes, parents, teachers, administrators, and other coaches in shaping, guiding, and carrying-out the mission and ideals of Jesuit education through athletics. Furthermore, coaches are responsible to support, train, develop, and mentor student-athletes as they grow and become young men. The researcher included teachers because of their responsibility to develop and educate students in various academic disciplines while instilling in their students a love for learning and a commitment to serve their fellow man. Jesuit priests were chosen because
of their expert knowledge, understanding, and practice of the tenets and ideals of Jesuit education as visible models and stewards of its goals and mission.

*Instruments Used in Data Collection*

The study interviewed coaches, teachers, and Jesuit priests at Talin Prep to gather their perceptions on what should be included in a Jesuit coach-training program on the topic of sportsmanship. The data from this study provides feedback, guidance, and a foundation for school presidents, principals, and athletic directors to evaluate the quality of the coach education and support available in their respective schools. Additionally, it serves to help create an impetus for the development of national or regional curriculum training standards for Jesuit school coaches in the United States. The researcher developed the focus group interview questions using the following content and procedures: a) the research literature, especially Vallerand’s definition of sportsmanship; b) discussions with the researcher’s dissertation committee; (c) discussions with fellow doctoral candidates; and (d) discussions with fellow administrators and fellow coaches from other schools and programs. After reviewing the literature, Vallerand and Losier’s (1994) five dimensions of sportsmanship: (a) Full commitment to participation; (b) Respect and concern for rules and officials; (c) Respect and concern for social conventions; (d) Respect and concern for the opponent; and (e) Avoiding poor attitudes toward participation created a framework within which the research was guided and conducted.

Following Creswell’s (2003) design, the overall instrument development was sequential. Focus groups was selected as a method for data collection and interview questions were created, discussed, reviewed, and finalized. Potential focus group
participants were then identified. Focus groups were chosen, because they are useful for creating dialogue between interviewees (Creswell, 2003). A focus group interview is a qualitative exercise with six to eight interviewees that involves unstructured and generally open-ended questions intended to elicit views and opinions from the participants (2003). “The interaction among the interview subjects often leads to spontaneous and emotional statements about the topic being discussed” (Kvale, 1996), that may provide richer information based on multiple perspectives than a simple one-on-one interview (Creswell, 2003).

Procedures Used in Data Collection

Qualitative instruments and procedures were used in the data collection process and carrying out the research design. The researcher selected three groups of six to eight individuals from the Talin Prep school community to participate in focus groups to discuss, a definition of sportsmanship, the teaching and modeling of sportsmanship and its perceived level of importance and feasibility, the potential needs of coaches in Jesuit schools to be able to effectively teach sportsmanship to their student-athletes, and practical design and format preferences of a potential training program. The focus group members were coaches, teachers, and Jesuit priests at Talin Prep. Including protocol from Wholey, Hatry & Newcomer (1994) and Kvale (1996), the focus groups were conducted as follows:

1) For each focus group, the researcher invited, six to eight members of the Talin Prep school community to participate. Current and past coaches were invited to participate in the first focus group. Teachers with at least ten years of experience were invited to participate in the second focus group. The Jesuit priests were invited to
participate in the third focus group. The members were selected based on their previous interactions with the researcher and the researcher’s perception of the individuals’ openness and willingness to participate.

2) The focus group members were contacted either by phone, e-mail, or in-person and asked to participate in a focus group about sportsmanship.

3) The focus group members were informed in writing (via e-mail) of the date, time, and location of the focus group and asked to confirm their intent to participate via phone, e-mail, or letter.

4) The researcher scheduled three 90 minute focus group sessions that were conducted Talin Prep.

5) The researcher moderated the focus groups and used two digital audio-recorders to record the conversations of the focus groups. Likewise, a scribe was present at the first focus group, to record responses and topics, so that they participants were able to refer back to previous statements if needed.

6) The focus groups were asked the following questions in the order they appear here:

   a. Define sportsmanship. What are the characteristics or facets of sportsmanship?

   b. How important, if at all, is it for coaches to model good sportsmanship?

      Explain why or why not.

   c. How do coaches learn how to teach good sportsmanship to student-athletes?
d. What should be the components, if any, of a training program for coaches that addresses sportsmanship?

e. For individuals coaching in a Jesuit school, should such a program have different components for addressing sportsmanship? (e.g. content, instructional methods/strategies, assessments)

f. Is there anything else that you would like to say or include about a training program for coaches in Jesuit schools?

7) The focus group proceedings were recorded and transcribed for the researcher to read and review. The report from the focus group served as a debriefing summary of the session and included specific quotations from participants. A content analysis was conducted to identify themes and varying areas of emphasis.

8) Copies of the transcriptions were made available to focus group participants if they wanted them.

For purposes of confidentiality, the focus group participants’ identities are known only to the researcher and the members of each respective group.

*Data Analysis*

In accordance with Creswell’s (2003) descriptive design for qualitative analysis, the focus group results were considered within a data analysis spiral. The spiral included the following steps: (a) data collection; (b) data managing; (c) reading, memoing; (d) describing, classifying, interpreting; (e) representing visualizing; and (f) account of the interview. In accordance with Creswell (2003), Agar (1980) suggested that researchers “read the transcripts in their entirety several times. Immerse yourself in the details, trying to get a sense of the interview as a whole before breaking it into parts” (p. 103). Based on
Creswell's (2003) spiral framework and Agar's (1980) suggestion of immersion, the researcher combined both methods and borrowed steps from the data analysis design strategy of Huberman & Miles (1994) to ultimately analyze the focus group data. The six steps borrowed from Huberman's & Miles' (1994) nine-step design were: (a) write margin notes in field notes; (b) draft a summary sheet on field notes; (c) write codes, memos; (d) note patterns and themes; (e) count frequency of codes; and (f) make contrasts and comparisons (Creswell, 2003, p. 149).

Summary of the Methodology

The researcher used qualitative methods and the methodology was selected based upon a focus group format. The data was collected over a two month period after IRB approval had been earned. The researcher selected the focus group format to collect detailed testimonial knowledge of the topic and valuable input to the potential need for and design of a sportsmanship curriculum. The focus groups met and the results were be transcribed and made available to the members. The focus group results were analyzed, coded, recoded, narrowed, checked for frequency, and compared and contrasted with the research literature as suggested by Creswell (2003), Agar (1980), and Huberman & Miles (1994).
Chapter 4: Results

The purpose of this chapter is to report the qualitative results of the three focus groups conducted at Talin Preparatory School regarding the research question: What do coaches, teachers, and Jesuit clergy at Talin Prep identify as necessary components for a training program designed to prepare coaches to teach sportsmanship to student-athletes? The focus groups were conducted separately and based on six questions posed to each group centered on the content, pedagogy, and evaluation methods of a training program (see Appendix E). The facilitator used corresponding question probes (see Appendix F) to further the discussions. The results of the focus groups were units of analysis that were separated into emerging themes determined by the nature and frequency of comments within each focus group. The results were further sorted by the commonality of responses across all three focus groups. These findings have been organized into components of a possible curriculum for coaches to learn how to teach sportsmanship.

The themes that emerged from the focus groups fell into four major categories: (a) Internal Attributes of Sportsmanship; (b) External Attributes of Sportsmanship; (c) Context and Expectations for Sportsmanship; and (d) Delivery of a Sportsmanship Curriculum. These categories identify the necessary components of a sportsmanship curriculum for coaches and consist of the specific dimensions of each component as identified by the focus groups. All of these components and their respective dimensions form the basis for a potential training program for coaches.
The focus group of coaches was comprised of current coaches and a school athletics photographer at Talin Prep; the focus group of teachers was comprised of teachers at Talin Prep that did not currently coach; and the focus group of Jesuits was made up of four of the five Jesuit clergy at Talin Prep. The results of the focus groups are presented on the following pages and describe each component of sportsmanship training as it emerged in the focus group discussions.

**Internal Attributes of Sportsmanship**

An internal attribute is defined as an attribute that is value-based; something that an individual possesses as part of his or her character. Furthermore, the internal attributes are identified as a coach’s character traits and are reflective of each coach’s knowledge of and disposition to sportsmanship as an important part of a student-athlete’s athletic experience. In establishing a coach’s level of knowledge of and demonstrated disposition to sportsmanship, the focus groups identified respect as a value, the Jesuit code, and passion as three internal attributes that would be essential to include in a sportsmanship curriculum. Table 4.1 lists the three internal attributes of sportsmanship as identified by the focus groups in order of decreasing frequency of mention.

**Table 4.1**

<table>
<thead>
<tr>
<th>Internal Attributes of Sportsmanship</th>
<th>Coaches</th>
<th>Teachers</th>
<th>Jesuits</th>
</tr>
</thead>
<tbody>
<tr>
<td>Respect as a Value</td>
<td>X</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>Jesuit Code</td>
<td>X</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>Passion for the Sport</td>
<td>X</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Respect as a Value

All three focus groups immediately and repeatedly mentioned respect in defining sportsmanship and as a basis for developing a training program. Based on the responses of the focus groups, respect is defined as a disposition to positively regard the game and its participants, and appreciate the context of the game as well as the integrity of the athletic performances and experiences. Overall, the topic of respect was referenced a combined total of 104 times in the three focus groups. Coaches, teachers, and the Jesuits appeared to hold respect as vital to a sportsmanship curriculum.

The initial comments of both the coaches and teachers were centered on respect. The Jesuits began differently, saying that “sportsmanship would probably be based on the cardinal virtues” but then quickly shifted to “respect” when further explaining those virtues. In turn, coaches, teachers, and Jesuits commented that respect must be continually demonstrated for the sport and all individuals involved in it. One coach stated “respect for the game, for the coaches, for the officials, for the players...automatically, all the time, to me that’s sportsmanship.” A second coach supported that idea, remarking that “respecting the players, other coaches, and the fans as a whole entity” is essential to having and demonstrating sportsmanship.

Teachers further emphasized respect as being necessarily mutual and consistent, regardless of circumstance. The importance of mutual respect as a foundation for sportsmanship was explained by one teacher as “I just equate this with teaching. [If] I want respect from my students, I’ve got to respect them or I’ve got to generally show that I care for my students, and they’re going to care for me and my sport.” A second teacher reiterated the concept of mutual respect by saying “If I want them to present me their
best, then I have to give them my best. If I want them to respect me...I have to respect them.” If respect is to be expected, then respect is to be given. In agreement with the teachers, one Jesuit explained the importance of mutual respect as “kids respecting one another.” If players can’t respect one another, then their ability to respect coaches, officials, and fans is questionable. The consistency of demonstrated mutual respect regardless of the circumstance was further specified by one teacher who stated “it’s being respectful to the other team, your own players, your coach [es], the referees, no matter how bad they might be.” In other words, just because a call doesn’t go your way, or an opponent, fan, or official makes a mistake, the player does not have grounds to be unsportsmanlike. Inculcating respect for the opponent, officials, coaches, and fans appeared to be an essential recommendation for a curriculum about sportsmanship.

Another internal dimension of respect is having respect for oneself. Respect for oneself is defined as taking care of one’s physical well-being by not doing anything to gain an advantage that would physically harm the body or be illegal by the rules of the game or society. While coaches, teachers, and Jesuits all recognized the importance of student-athletes respecting themselves, one coach specifically emphasized the concept as student-athletes “respecting themselves by not doing things illegally or harming themselves.” To have respect is to internally have a regard for oneself and the importance of one’s physical, mental, and emotional health.

Respect for the game also emerged as a facet of this theme, defined as having respect for the rules and social conventions of the game. This does not mean that getting a penalty or foul during the course of regular game play represents a lack of respect for the game. Rather, it means that a student-athlete respects the game by playing within and
accepting the consequences of its rules and respective penalties for in-game infractions. An example of a lack of respect for the game would be if a player intentionally or maliciously broke the rules of the game with no regard or care for the consequence. The use of performance enhancing drugs would be an obvious disrespect for the game. Likewise, an attitude of “The rules don’t apply to me, because I’m a star player” would be an example of an internal disrespect for the game that could result in unsportsmanlike behavior. One coach stated the importance of attitude as a component of sportsmanship very plainly: “I think sportsmanship has a lot to do with attitude.” That attitude is a foundation for demonstrated respect, but even demonstrated respect must come from an internal impetus.

Jesuit Code

Based on the results of all three focus groups, Jesuit Code is defined as that aspect of Jesuit education that promotes the formation of the whole person, physically, intellectually, spiritually, and morally. The foundational text of Jesuit education, the Ratio Studiorum (Duminuco, 2000) outlines characteristics of Jesuit education and provides a philosophical and practical framework within which educators, coaches, and staff in Jesuit schools should operate. The Ratio Studiorum (2000) emphasizes that Jesuit education believes in the “radical goodness of the world” and “assists in the total formation of each individual within the human community,” (p. 163). Furthermore, Jesuit education is committed to “the fullest development of all talents: intellectual; imaginative; affective, and creative; effective communication skills; physical,” and the formation of “the balanced person within community,” (p. 163).
Further explanation of Jesuit education and pedagogy states that it: (a) is world affirming; (b) includes a religious dimension that permeates the entire education; (c) is an apostolic instrument in preparation for life; and (d) promotes dialogue between faith and culture (Duminuco, 2000). These tenets are representative of the emphasis on spiritual growth and development in concert with the promotion of God’s world that Jesuit education fosters and expects of its teachers, coaches, and administrators. Jesuit education maintains that learning, as all things, is done for the greater glory of God and the understanding of and care for His creation. That understanding and care as an educational pursuit is further emphasized in that Jesuit pedagogy: (a) insists on individual care and concern for each person; (b) encourages life-long openness to growth, including adult members being open to change and providing the professional training and ongoing formation that is needed; (c) encourages a realistic knowledge, love, and acceptance of oneself; (d) provides a realistic knowledge of the world in which we live; (e) proposes Christ as the model of human life; and (f) stresses lay-Jesuit collaboration (Duminuco, 2000). All of these Jesuit tenets underpin the simple design that Jesuit education takes place within a structure that relies on and promotes a spirit of community among all members, student and adult alike (Duminuco, 2000). This pedagogical framework positions Jesuit schools and their members to pursue and foster growth and formation in all aspects of life and to do so with an emphasis on faith, values, justice, and the teacher-learner relationship.

“The ultimate aim of Jesuit education is...that full growth of the person which leads to action-action, especially, that is suffused with the spirit and presence of Jesus Christ, the Son of God, the Man-for-Others,” (Duminuco, p. 240). Athletics in Jesuit
schools provide an opportunity to practice physical expression as well as moral virtue that underpins the mission of Jesuit education for the student-athlete. All three focus groups agreed that a coach must have a knowledge and understanding of the Jesuit school environment, and one teacher admitted “we’ve had some examples where we’ve asked some people not to coach for that exact reason ‘cause they just didn’t get it.” Coaches further identified that working with student-athletes in a Jesuit school involves “molding the entire character and a coach coming into this situation needs to be introduced to that.” A second coach stated that “you’re teaching…the Jesuit values,” and as a coach you need to understand what those values are.

Jesuit participants identified that “Jesuit schools have a tradition,” that includes “the importance of academics, the importance of prayer.” Foundational to the Jesuit values is the knowledge and understanding of the presence and love of God. While the coaches, teachers, and Jesuits all mentioned the higher expectations that are placed on coaches and student-athletes in Jesuit schools, the Jesuits focused on the presence and love of God as a critical dimension of the internal components of a sportsmanship curriculum.

Consequently, the congruence of all three groups’ responses regarding the knowledge and understanding of the Jesuit school environment by coaches was followed by the Jesuits great emphasis on the presence and love of God. One Jesuit emphasized that in all aspects of Jesuit school life, including athletics, people must be “looking constantly at ‘where does God fit into my life, where is He taking part in my life as I do the things I do in life, as I coach, as I train?’” Another Jesuit priest further referenced the uniqueness and importance of “being Ignatian,” and that “the Ignatian way to think is
through the examination of conscience where you’re putting a spiritual emphasis on everything you’re doing.”

With regard to the Ignatian paradigm referred to in chapter two of this dissertation, coaches must be conscious of the teacher-learner relationship and the Ignatian principles of experience, reflection, and action. An Ignatian view is the emphasis on the individual’s encounter with the Spirit of Truth and how the individual’s actions and thoughts are then impacted by that encounter. The Ignatian way to think requires coaches to reflect upon their own experiences as well new information and to distill the two in an effort to grow in completeness and truth. In doing so, coaches are able to then move to action, in which they take their own reflection to create the conditions by which their student-athletes gather and recollect material of their own experiences and understandings. Implementing these Ignatian principles of experience, reflection, and action, coaches are called to be sensitive to their own experience, attitudes, and opinions so that they do not impose their own agenda on their student-athletes (Duminuco, 2000). The presence and love of God is to be emphasized, and coaches are expected to reflect upon their own spiritual formation and experience in order to provide their student-athletes with opportunities to experience and discover God in their own lives. The priest continued that as a person in a Jesuit school it is important to understand “How do we come to know the great love of God,” and the love “that God has for us?” The Jesuits provided a very simple straightforward answer: “We’re looking for the hand of God in everything we do.”
Passion for the Sport

Coaches were the only group to identify passion for the sport as an important internal component of sportsmanship. Having passion for the sport is defined by coaches as an intense enthusiasm and dedication for the sport, a love of the game within each coach. However, passion may work in concert or discord with each coach’s ability to consistently model positive behavior. “When you talk about sportsmanship, you talk about how you demonstrate your passion for what you’re doing,” one coach remarked. Coaches expressed that passion turns into emotion when making decisions within the context of the game, and one coach said “It’s how you take that passion for the game and make it public. How do you transform that passion for all that you’re doing into something that’s sportsmanlike” because the players are watching? Perhaps coaches will challenge the official, but they should do so in a respectful and professional manner that is commensurate with the rules and customs of the game. “Stomping your feet, throwing chairs…riding the ref on every single call…that’s passion right, in an unsportsmanlike way,” one coach stated. A coach’s passion should be focused on the advancement and betterment of his or her players and the game as a whole. In considering a training program for coaches, the coaches recognized that it is necessary to take into account the natural passion that each coach has for the game and the challenges that passion may present for the coach in consistently modeling positive behavior. When a coach’s perspective of a game situation is ambiguous because passion takes over, a coach’s ability to manage that situation is compromised. When a coach follows his or her heart instead of his or her head, passion can turn into poor behavior.
Ultimately, the modeling of positive behavior, in a Jesuit context, is thus impacted by the coaches’ levels of respect, passion, and knowledge and understanding of the Jesuit code. The positive behavior that a coach and student-athlete display during and outside of the game is what the focus groups identified as the external attributes that need to be addressed when considering a sportsmanship curriculum; specifically the modeling of in-game and sideline behavior.

*External Attributes of Sportsmanship*

- An external attribute is defined as a visible action exhibited by coaches or student-athletes. The external attributes are outward manifestations of the internal attributes of sportsmanship. The skills a coach has can be modeled and observed by others, especially student-athletes. Based on the results of all three focus groups, modeling is defined as: a coach demonstrating behavior that both sets a tone and level of acceptance of behavior for players and fans and has the potential to impact the way that players conduct themselves outside of the sport as well. The definition includes an expectation and imperative that the coach’s behavior is positive and consistent in day-to-day life.

Shaking hands and other in-game as well as sideline behavior were identified as the specific external attributes that should be modeled to demonstrate and encourage sportsmanship among student-athletes and included in a sportsmanship curriculum. Table 4.2 lists the external attributes of shaking hands and in-game and sideline behavior as identified by the focus groups. The external attributes are listed by the frequency of how they were mentioned.
Table 4.2

*External Attributes of Sportsmanship*

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<th>Coaches</th>
<th>Teachers</th>
<th>Jesuits</th>
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<tbody>
<tr>
<td>In-Game and Sideline Behavior</td>
<td>X</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>Shaking Hands</td>
<td>X</td>
<td>X</td>
<td>X</td>
</tr>
</tbody>
</table>

The focus group results included 126 different mentions of the influence and impact of coaches on athletes and fans in potentially both positive and negative ways. Coaches mentioned modeling 58 times, while teachers mentioned it 36 times and Jesuits mentioned it 32 times. It was clear in all three focus groups, that the role of the coach was seen and emphasized as lynchpin in teaching and modeling sportsmanship to and for student-athletes. One coach stated “If the coach himself does not exhibit those types of qualities [respect and sportsmanship], then the kids won’t.” A second coach supported the impact of modeling and said “exhibiting out of control behavior...your kids pick up on that then they play out of control as well.” Teachers agreed with the coaches and one teacher remarked “if that’s [sportsmanship] constantly being modeled for them, that’s how they’re going to behave.” Finally, the Jesuits echoed both the coaches’ and teachers’ sentiments as one Jesuit said “If you model it [sportsmanship] that’s going to speak a lot more than just telling kids to be a good sportsman.” All three focus groups found modeling to be an important and essential component in a training program for coaches to teach sportsmanship to student-athletes. As one coach said “athletes will follow the coaches’ lead for the most part in all sports,” and as a teacher confirmed “there’s no question that a coach’s behavior he exhibits on the sideline...gets reflected in full by his
or her players.” That same teacher continued “If you’ve got a coach who’s up and griping and yelling at the officials and blaming officials…and losing his head and screaming…those players and assistant coaches are going to mimic that.” Modeling can shape a student-athlete forever far beyond the game, because, as one teacher said, “Guys are looking to their coaches for how they need to behave as adult men.”

The impact of modeling, however, does not end with the student-athlete. Coaches, teachers, and Jesuits agreed that fans were likely to be impacted by modeling as well. Just as players are watching and learning from coaches, so are fans. One coach said “[Y]ou’re a role model really for the fans and because how the fans react a lot of the time is how a coach himself reacts, and if the coach reacts in a way that is outside the realm of…good character or conduct then certainly the fans take sight of that.” Another coach supported that comment and said “reacting to a bad call…fans see that” and “a fan might interpret a coach’s protestation as being unsportsmanlike.” Therefore, it is important for the coach to maintain composure and be respectful so as to set a tone of behavior for the fans.

In-Game and Sideline Behavior

All three groups noted that players’ and coaches’ in-game and sideline behavior was an excellent determinant of the level and understanding of respect that a team and coach had. References to sideline behavior included “behavior in a public setting,” “sideline antics,” losing one’s temper, taunting fans or opponents, and arguing with officials. Identified examples of positive behavior included helping an opponent up if they fall, not taking “cheap shots” when the official isn’t looking, not talking back to officials, fans, or coaches, demonstrating positive behavior on the sidelines, and not losing one’s temper. One coach gave an example of a lack of respect as “a cheap shot
after the whistle blows or the official turns their back,” and emphasized that
“sportsmanship is rarely I think addressed unless some type of infraction occurs.” If the
officials or coaches don’t see it, then the player may not be reprimanded for it and think
that it may be permissible. Or, if a player continually gets away with disrespectful
behavior, then that player is more likely to become more disrespectful.

The Jesuits repeatedly spoke about the behavior of student-athletes as a sign of
the level of respect that the players have. Good conduct and respect was emphasized, and
one Jesuit stated “you want them to win, you want them to get that drive in them, but you
want them always to be gentlemen.” The Jesuit continued that it’s important that players
“touch hands with one another if they’ve made a mistake” and that players “maintain a
sense of perspective...temper themselves, that they maintain some sort of composure,”
because “you really depend on one another for working hard and giving your all [in an]
opportunity and chance to be working with others.” Again, all three groups saw in-game
and sideline behavior as a demonstration of an individual having or not having respect.
The Jesuits said it most plainly: “Actions speak louder than words.”

*Shaking Hands*

“Just because you shake hands doesn’t mean that kid is a good sportsman,” stated
one coach. The simple act of shaking hands was mentioned thirteen times throughout all
the groups, with the coaches mentioning it the most. Shaking hands was seen as a
primary symbol of sportsmanship. Shaking hands is a customary action exchanged
between coaches, players, and teams, before or after games, but it does not guarantee that
sportsmanship will be demonstrated throughout an entire competition. The coaches
mentioned that shaking hands was a positive symbol of sportsmanship and that it publicly
demonstrated respect for opponents and the game. The coaches further discussed that shaking hands after a tough loss also demonstrated a positive symbol of behavior for the fans watching the game, and one coach specifically stated that “symbols of sportsmanship are important to a lot of people.” However, coaches then cautioned that simply shaking hands was only one dimension of sportsmanship and was not an accurate final assessment of a player’s respect. Teachers and Jesuits combined both concepts and discussed the idea of shaking hands as an example of the larger definition including players demonstrating virtuous and gentlemanlike behavior. Shaking hands may come from an internal knowledge and disposition to sportsmanship, but modeling positive in-game and sideline behavior was further identified as a skill and an external component. With both the internal and external attributes of sportsmanship identified, it is necessary to understand the context in which the curriculum will have a potential impact on the games and people involved in them.

**Context and Expectations for Sportsmanship**

The focus groups recognized that, dependent upon the type of school, there is an additional level of expectation in which coaches are observed and perform their job. Coaches, teachers, and Jesuits agreed that coaching in Jesuit schools is fundamentally different than coaching in non-Jesuit schools. Of 82 total remarks about the specificity of being in a Jesuit school, 77 remarks supported that coaching in a Jesuit school includes higher expectations placed on its coaches and student-athletes by the school. Five comments stated that expectations of coaches and student-athletes regarding sportsmanship was not unique for Jesuit schools. Four of those comments came from the teachers and one came from coaches. None of those comments came from the Jesuits.
Table 4.3 lists the facets of the theme of context and expectations of sportsmanship in a Jesuit school as identified by the focus groups. Facets of the context and expectations of sportsmanship are listed in decreasing order by the frequency of which they were mentioned. Jesuit schools having higher expectations of their coaches and student-athletes were mentioned the greatest number of times.

Table 4.3

*Context and Expectations for Sportsmanship*

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<th>Coaches</th>
<th>Teachers</th>
<th>Jesuits</th>
</tr>
</thead>
<tbody>
<tr>
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<td>X</td>
<td>X</td>
</tr>
<tr>
<td>Public Expectations of Jesuit School Coaches and Student-Athletes</td>
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<td>X</td>
<td>X</td>
</tr>
<tr>
<td>Part of the Game</td>
<td>X</td>
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_Jesuit Schools’ Expectations of Coaches and Student-Athletes_

All three focus groups referenced Jesuit schools as having higher expectations of their coaches and student-athletes than non-Jesuit schools regarding sportsmanship and behavior. One coach said “The expectation[s] from us as a Jesuit school coaching staff, are higher than our opponents...we have a higher expectation of our students’ behavior.” With 36 remarks, the coaches provided the most commentary on the uniqueness of coaching in Jesuit schools. Another coach stated “our expectations specifically to the Jesuit schools is different...here we want to win, but you are also supposed to gather some character.” One coach went so far as to say that unsportsmanlike behavior in a Jesuit school is “flat out unacceptable...in our students and especially our coaches who
are teachers and mentors for these young men.” It was clear that the coaches identified that Jesuit school expectations and expectations of Jesuit schools were both considered to be at a higher level than non-Jesuit schools.

Teachers and the Jesuit priests echoed the coaches’ sentiments about expectations placed on coaches and student-athletes in Jesuit schools. One teacher said “we’re being viewed through a different lens.

*Public Expectations of Jesuit School Coaches and Student-Athletes*

Referring to the public’s expectations of Jesuit school coaches and student-athletes, coaches concurred that expectations were not equal when considering Jesuit and non-Jesuit schools. One coach said “We’ve been held to a higher level of accountability than most other schools out there; what’s expected out of us, that’s different than anybody else we play, than any other institution we play.” Teachers and Jesuits agreed with the coaches about the expectations from the school and of the public, and one teacher stated “We’re getting viewed through a different lens.” Another teacher noted “we’re a Jesuit school…class and integrity has always been associated with these schools.” Likewise, teachers identified coaches being held to a higher standard because of a larger perspective of what it means to be a Jesuit school and the necessary knowledge that coaches should have of being in a Jesuit school environment. The second teacher continued “we’re a Jesuit school; we’re in a long line of Georgetown, Boston College, you know, we’re in that family,” and “if a coach comes here…you have to make him more aware of how you’re more in the spotlight; You have to be more aware of what you do.” If a coach does not have a sound understanding and knowledge of what it means to coach in a Jesuit school, then the positive impact of that coach on student-athletes is at
risk. Teachers recognized the importance of a coach’s knowledge and understanding of a 
Jesuit school environment and the need “especially for coaches from the outside to know 
what it means to be Jesuit; I think that’s different.”

Part of the Game

The dimension titled “Part of the Game” is defined by the coaches’ comments as 
the interactions within a game that may be seen as unsportsmanlike by some, but simply 
seen as a common practice or occurrence by players and coaches. Likewise, “Part of the 
Game” may and often will vary from sport to sport. In basketball, “guys coming to the 
basket or guys coming into the lane, we teach them; we call it bumping cutters and we 
show them the difference between bumping a cutter and a dirty play or...a hard foul and 
what’s a dirty foul, you know, so it’s a fine line.” Coaches remarked that, in respecting 
themselves and the game, student-athletes are expected to play hard, and sometimes 
playing hard results in a foul or infraction. The difference is to know how hard to play 
without taking “cheap shots” or being “dirty.” In putting a player into a basketball game, 
coaches stated “you realize the kid you put in there, their skills were pretty limited but 
their ability to go out and give a hard foul,” is good; “That’s part of the game.” Another 
example that coaches provided was in baseball. “If a player gets hit in the batter’s box, 
the other half of that inning one of their stars is going to get popped, you know, by the 
pitcher too...but that’s in baseball, that’s part of the game.”

The results of the coaches’ focus group demonstrated a unique perspective. The 
nuance of the game plays a role in defining sportsmanship and how the coach teaches and 
models it for student-athletes.
After identifying the internal and external components of a sportsmanship curriculum and reviewing and understanding the various expectations for sportsmanship placed on Jesuit schools, coaches, and student-athletes, the next question is how to best deliver it. The knowledge, disposition, skills, and context of the curriculum lead us to the method of curriculum delivery.

**Delivery of a Sportsmanship Curriculum**

In determining the components of a sportsmanship curriculum, the focus groups had specific ideas of how to deliver the knowledge and skills based on the context of the Jesuit school environment. First and foremost, coaches, teachers, and Jesuits agreed that the school’s interview process for new coaches would have already determined that a potential coach had the positive character traits as discussed in the beginning of this chapter. If the coach did not possess those traits, then he or she would not have been hired. Based on the presence of those positive character traits, coaches, teachers, and Jesuits agreed that coaches learn in many different ways: from the coaches that they had as student-athletes, from trial and error as they matured, as well as by instruction from professional development or “in-service” opportunities. Additionally, participants responded that a coaches’ training program in sportsmanship was not only possible, but necessary and desirable. One teacher stated “Someone can be taught to be a good coach where sportsmanship is concerned.” Coaches, teachers, and Jesuits then discussed what the delivery of that program would look like. Ultimately, coaches, teachers, and Jesuits agreed that mentoring was the preferred, realistic, and most effective way for coaches to learn. One coach said “the best way to do that would be some mentorship,” and another coach stated “mentorship is the crucial component.”
Additionally, two focus groups identified the implementation of a professional development in-service program as a secondary means of curriculum delivery. One teacher said that a great method for curriculum delivery is "an in-service day for coaches," and a Jesuit followed that it should be a program to "repeat it each year...with a different thrust." The focus groups determined that the combination of both mentoring and an in-service program creates a dual training opportunity for coaches and increases the chances for a sportsmanship curriculum's effectiveness.

Table 4.4 lists the two components of a delivery method for a sportsmanship curriculum as identified by the focus groups. The components are listed in decreasing order by the frequency of which they were mentioned. Mentoring was mentioned the greatest number of times.

Table 4.4

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<th>Coaches</th>
<th>Teachers</th>
<th>Jesuits</th>
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<tbody>
<tr>
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<td>X</td>
<td>X</td>
</tr>
<tr>
<td>In-Service Program</td>
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*Mentoring*

Based on the results of all three focus groups, mentoring is defined as the method by which a new coach is trained, by a respected veteran coach with a strong knowledge and understanding of the school environment, to be a positive and effective role model for student-athletes. Additionally, coaches, teachers, and Jesuits agreed that the effectiveness of mentoring was linked to the character and values of the coach being mentored. Commensurate with establishing internal and external attributes
sportsmanship, the focus groups found that you must first start with a coach that possesses the internal character traits discussed in the beginning of this chapter. One coach said “it comes down to the character of the individual and how they have grown up as a person.” Another coach supported that idea and stated “if the character of the individual is not really there, you’re going to have a problem.” One coach said it the best; that if a school has hired a new coach that they believe has positive character traits and knowledge of the specific sport, then “I can’t think of a better way, and we’ve talked all about it than having a mentor show a new coach the rules.” The coach continued that if you “have a solid mentor in place that that new person can follow and model,” then you have an ideal method for the new coach to learn how to teach and model sportsmanship to student-athletes.

Jesuit participants further emphasized the role of mentoring in teaching a new coach about the spiritual nature of coaching in a Jesuit school. One Jesuit remarked that “we want them to meet our standards as an Ignatian school, a Jesuit school” and to understand “the importance of academics, the importance of prayer.” The Jesuit priests further emphasized the potential impact of mentoring in training “outside coaches” that were not teachers in the school. One Jesuit stated that “coaches outside of the school I think in the past have always caused us trouble,” and a second Jesuit supported that concept and stated “we need to spend more time addressing the outside coaches and giving them a program which is comparable to what our teachers learn from being here.” The first Jesuit continued that teachers in a Jesuit school have an advantage as coaches inside the school, because they “already have a conception of what we’re about.” Consequently, mentoring would play a critical role in the transfer of knowledge,
experience, and skills from a veteran coach to a new coach as they learned what it means to be a coach in a Jesuit school.

In-Service Program

While all three focus groups identified mentoring as the primary delivery method of a sportsmanship curriculum for coaches, the teachers and Jesuits further identified an in-service program as an effective method of curriculum delivery. Both teachers and Jesuits recognized the need for a new coach to have the necessary positive character traits in order to benefit from a sportsmanship training program. Again, teachers and Jesuits agreed that the school’s interview process for new coaches would have already determined that a potential coach would have those positive character traits. If the coach did not possess those traits, then he or she would not have been hired. An in-service program would then be effective based on the quality of the individual that was hired.

Within an in-service program, teachers and Jesuits agreed that it should be a multi-year program, and one Jesuit noted that “it’s not just a carbon copy every single year so that it doesn’t get stale.” The Jesuit continued that the first year would be “a little bit more of history of [Talin Prep], what our student-athletes experience as far as what their day is like, or what their day is like here as student-athletes in comparison to other schools…nuts and bolts types of things.” Both groups also suggested that coaches be given situations to consider based on actual experiences and then be given choices of how they thought the situations should be handled. One teacher said “you could show them actual experiences or read actual experiences” and let them identify and discuss the most sportsmanlike ways to handle those experiences.
Teachers also proposed that an in-service program could use tapes, videos, and other educational materials from coaches and athletes that are universally recognized for having sportsmanship to communicate concepts and practices to the new coaches. One teacher noted that there are “concrete videos and things out there from these great coaches,” and that a program could also use testimonies in the form of “videos of former players that played for long time coaches here.” Another teacher stated “you’ve got guys who are role models who have been and who actually have a tape, here is them talking, these are the best in the business in regard to sportsmanship.” These presentations could be followed up by small and large group discussions and the opportunity, as one teacher mentioned to “brainstorm or get how many ever categories of criteria, an outline of these are the characteristics of a good coach with sportsmanship.”

Jesuit clergy agreed and recommended the opportunity for new coaches to discuss sportsmanship and give examples of what it would look like in action. One Jesuit stated “let me give you a call and tell me how you would execute it,” and then “you ask them; if they will define sportsmanship.” Another Jesuit said that the in-service program should have an obvious focus on the spiritual and Ignatian nature of the school “including the examination of conscience in the training of coaches.” The examination of conscience would further emphasize the presence of God in all that the school and its teachers, coaches, and student-athletes undertake. Finally, the Jesuit participants recommended that in implementing an in-service program, there should be, as one Jesuit articulated, “a longer concentration on outside coaches…They can’t go through the same program as our inside coaches, cause our inside coaches have a lot of insight already.”
Overall, an in-service program would provide the new coaches with an opportunity to demonstrate their knowledge and understanding of sportsmanship and to discuss and inquire about the community expectations of coaching in the context of a Jesuit school. As one Jesuit stated, it's important for new coaches to "see what [Talin Prep] stands for, and I think you can put coaching in perspective I think for them."

Summary

The results of the three focus groups identified a framework in answering the research question: What do coaches, teachers, and Jesuit clergy at Talin Prep identify as necessary components for a training program designed to prepare coaches to teach sportsmanship to student-athletes? Participants stated that respect as a value, the Jesuit code, and passion for the game were critical internal attributes of sportsmanship. The focus groups further determined that the modeling of in-game and sideline behavior and shaking hands were necessary external attributes of sportsmanship important to the curriculum. Additionally, the expectations of the Jesuit community and the public, and the unwritten expectations that are part of the game itself, all are important themes to recognize and address in a sportsmanship curriculum, as they are the determining context in which sportsmanship is recognized and assessed. Finally, coaches, teachers, and Jesuits determined that mentoring was the most effective means of delivering a sportsmanship curriculum to new coaches at Talin Prep, and the teachers and Jesuits further identified the implementation of an in-service program for coaches as another desirable method of curriculum delivery. Coaches, recognized the possibility and previous implementation of an in-service program in other schools, but questioned the effectiveness of such a program in a Jesuit school. The four main themes of internal
attributes, external attributes, context and expectations of sportsmanship, and pedagogy were identified within a context of knowledge and disposition, skills, context, and delivery of a sportsmanship curriculum for coaches.

While all three groups agreed in identifying the essential themes that make up a framework by which to implement a sportsmanship curriculum for coaches at Talin Prep, the uniqueness of each group was manifested in the subtle differences in opinion as each group prioritized concepts. While the coaches emphasized the passion involved in and the unwritten rules of athletics, teachers focused on the idea that learning could and should constantly be taking place. In turn, the Jesuits emphasized the importance of the spiritual presence in athletics and the ideal that all that is undertaken is done so for the greater glory of God. It is in the similarity of responses and the difference in perspectives that the results of the focus groups provide a framework in which a sportsmanship curriculum for coaches at Talin Prep, and ultimately all Jesuit schools, can be designed and implemented.
Chapter 5: Discussion

Introduction

The intent of this study was to consider the research question: What do coaches, teachers, and Jesuit clergy at Talin Prep identify as necessary components for a training program designed to prepare coaches to teach sportsmanship to student-athletes? The purpose of this chapter is to discuss the results of the research and the subsequent interaction of those results with the literature and research discussed in chapter two. This chapter includes an overall summary of this study, its results, and a discussion of significant research findings. Furthermore, after considering the research findings, the chapter addresses limitations of the study, and possible implications for future practice, policy, and research.

Focus groups, conducted separately, responded to six questions centered on the content, pedagogy, and evaluation methods of a potential training program on sportsmanship. Corresponding question probes were used to further facilitate the discussions. The results of the focus groups were organized into emerging themes and sorted by commonality of responses across all three focus groups. Findings were organized into components of a possible curriculum for coaches to learn how to teach sportsmanship.

Four major themes emerged regarding a sportsmanship curriculum for coaches in Jesuit schools: (a) Internal Attributes of Sportsmanship; (b) External Attributes of Sportsmanship; (c) Context and Expectations for Sportsmanship; and (d) Delivery of a
Sportsmanship Curriculum. The four themes focus on knowledge and disposition, skills, context of game and people, and delivery. The first three categories center on what people need to know about sportsmanship and a potential curriculum. The fourth category centers on the delivery of the content of a sportsmanship curriculum. The results of the focus groups are the basis of the themes, categories and dimensions of a potential sportsmanship training program for coaches.

Implications of Findings

The overall research findings present a foundation for sportsmanship training for coaches in Jesuit schools. In comparing the findings with the review of literature in chapter two, there were evident similarities with the previous findings of Vallerand & Losier (1994), Boxill (2003), Etzioni (1998), and Bandura (1977b). Vallerand’s (1994) social-psychological approach emerged as the leading theory of sportsmanship as it presented an accepted definition and specific elements of that definition. Vallerand’s theory proposed the elements of sportsmanship orientations and their development and the subsequent display of sportsmanship behavior. Furthermore, Vallerand & Losier (1994) found that a student-athlete may cheat or deliberately refuse to accept a decision made by a game official, and that decision may be influenced by motivational orientations and social context. A coach’s motivational style can shape the social context of the game, and consequently, the coach can influence the level of sportsmanship demonstrated by a student-athlete. For example, if a student-athlete is motivated to please the coach, then a coach with a win-at-all costs attitude can negatively impact a student-athlete’s level of sportsmanship. If the social context created by the coach is that the team
must win, then the loyal student-athlete is pressured to do whatever it takes to achieve that victory.

Boxill (2003) provided a sports model that emphasized rules, decency, fair play, mutual challenge and competition, accepted physical demands, desire for excellence, and the free choice to participate. Boxill’s theory emphasized that sports are a microcosm of society, and the manner in which a game is played is reflective of the manners of those involved. For example, if a coach places winning before sportsmanship, then student-athletes will do the same and sports will become a means to an end. Furthermore, if sports are perceived as a means to an end, then it begins to degenerate. Finally, if sports degenerate, then the attitudes and actions of those involved will degenerate as well. This potential degenerative effect on sports and sportsmanship was the reason that Etzioni (1998) held that sports are a major tool for character building. Etzioni’s theoretical rationale focused on the need for character education and the balance between team sports and general school life. If the example of the school and coach is a positive one, then the actions of the student-athlete are likely to be positive as well.

Bandura’s (1977b) theory of learning occurring within a social context coincides with the concept that student-athletes will learn from the actions and words of their coaches. Consequently, Bandura’s theory supports that a coach can potentially positively or negative impact a student-athlete’s level of sportsmanship. A student-athlete’s level of sportsmanship can be learned by the observed behavior of the coach, and Bandura’s theory emphasizes the modeling of the coach and the internalization by the student-athlete. Ultimately, the findings of this dissertation are supported by the researchers’ earlier work and provide opportunities to further advance it.
Overall, the research results call for sportsmanship training to be implemented for coaches in Jesuit schools. All three focus groups agreed that sportsmanship is an essential element of athletics, and it must be taught to and modeled for student-athletes. Likewise, the focus groups all agreed that coaches are the most appropriate group of individuals to do the teaching and modeling. The role of the coach was emphasized by all research participants as critical to the development of student-athletes, both in skill and sportsmanship. When asked to define sportsmanship, all three focus groups identified respect as the main and critical element. In further explaining the role of the coach, participants once again immediately identified respect as the primary value that coaches must teach and demand for sportsmanship to be learned. Table 5.1 presents the similarities between Vallerand & Losier’s dimensions and the focus groups’ results.

Table 5.1

Comparison of Focus Groups and Vallerand & Losier (1994)

<table>
<thead>
<tr>
<th>Talin Prep</th>
<th>Vallerand &amp; Losier</th>
</tr>
</thead>
<tbody>
<tr>
<td>Respect for opponent[s]</td>
<td>Respect and concern for the opponent</td>
</tr>
<tr>
<td>Respect for rules and officials</td>
<td>Respect and concern for rules and officials</td>
</tr>
<tr>
<td>Respect for coaches and teammates</td>
<td>Respect and concern for social conventions</td>
</tr>
<tr>
<td>Respect for the game</td>
<td>Full commitment to participation</td>
</tr>
<tr>
<td>Respect for fans</td>
<td>Avoiding poor attitudes toward participation</td>
</tr>
<tr>
<td>Respect for oneself</td>
<td></td>
</tr>
</tbody>
</table>

Centering on respect, the focus groups specifically identified six categories: (a) respect for opponent[s]; (b) respect for the game; (c) respect for rules and officials; (d)
respect for coaches and teammates; (e) respect for fans; and (f) respect for oneself. In the focused pursuit of all six of these categories, participants concluded that sportsmanship would be both achieved and consistently demonstrated. It is clear that respect was considered the foundational attribute of sportsmanship.

Overall, the research results are supported by and add to Vallerand & Losier’s (1994) theory. For the purpose of this dissertation, “sportsmanship” as manifested in a Jesuit secondary school was defined and identified as having five facets: (a) Full commitment to participation; (b) Respect and concern for rules and officials; (c) Respect and concern for social conventions; (d) Respect and concern for the opponent; and (e) Avoiding poor attitudes toward participation (Vallerand & Losier, 1994), while maintaining a religious imperative and the tenets of Jesuit education. The specific Jesuit tenets are being: (a) religious; (b) loving; (c) open to growth; (d) intellectually competent; and (e) committed to justice in generous service to the people of God (see Appendix B). The five facets of sportsmanship were based on the five dimensions of sportsmanship established by Vallerand & Losier (1994) mentioned in chapter two; and the results of the focus groups clearly and repeatedly supported those dimensions.

In defining respect, participants also included a student-athlete’s commitment to understanding and appreciating the context of a specific sport and the physical, psychological, and emotional demands that it may entail. The focus groups further identified that student-athletes and coaches must be fully-committed to their sports and those involved in them, while having respect for the game itself and the social conventions unique to and common with each sport. Congruently, the focus group of coaches included a passion for the sport as a part of a full commitment to it. Again, the
work of Vallerand & Losier (1994) supported the focus groups’ findings. First, Vallerand & Losier (1994) identified respect as a critical attribute of sportsmanship. Second, they identified the importance of an athlete’s understanding and appreciation of the context of each sport and its demands. Third, they categorized that understanding and appreciation as commitment to full participation and having a positive attitude about the sport. However, while having passion for a sport was implied, they did not specifically identify or discuss it or its potential positive and negative impact.

Overall, the theory and research of Vallerand & Losier (1994) supported the results of the focus groups in defining and discussing sportsmanship. Their (1994) five dimensions of sportsmanship provided a framework within which the research results could be considered. However, it is important to note how Vallerand & Losier (1994) differed from the focus groups in categorizing similar results. Sportsmanship was identified by their (1994) five dimensions. The research results coincided with those dimensions, but were further specified as being internal or external attributes of sportsmanship. For example, the focus group results that were sorted as “In-Game and Sideline Behavior” and “Shaking Hands” could be considered as respect for opponents or respect for the game, or both. The research results often could be fit into multiple dimensions of Vallerand’s & Losier’s (1994) sportsmanship framework.

Sorting the research results into internal and external attributes of sportsmanship was also supported by the research of Boxill (2003) and Deci & Ryan (1985). The categories of respect that the focus groups and Vallerand & Losier (1994) agreed upon emphasized respect as lynchpin in the discussion of sportsmanship. The attribute of respect was defined as a disposition to positively regard the game and its participants, and
appreciate the context of the game as well as the integrity of the athletic performances and experiences. This definition and the research findings are further supported by Boxill’s (2003) sports model that states sports involves competition in a mutual challenge to achieve excellence and is governed by both rules of decency and fair play. Concurrent with the focus group results, Boxill (2003) emphasized that having respect for an opponent, can actually lead to a positive relationship between opponents and a mutually recognized respect for the game. Furthermore, Boxill’s (2003) emphasis on rules of decency and fair play was commensurate with the focus groups’ emphasis on respect for rules and officials and the game itself.

Boxill’s (2003) support of the research included that sports is a freely chosen, voluntary activity. Deci & Ryan (1985) further supported the research with their theory of intrinsic and extrinsic motivation to make choices. A player can choose to demonstrate respect because he or she intrinsically is motivated to be a good person and opponent, or because he or she will be punished or penalized for not demonstrating respect. Thus the simple act of shaking hands, which was referenced by all three focus groups, could be intrinsically or extrinsically motivated. The research results held that for student-athletes to demonstrate sportsmanship, they must be motivated to do so. Deci & Ryan’s (1985) theory supports the call for a training program, because they determined that the role of the coach was critical to providing motivation for student-athletes and ultimately impacting student-athlete sportsmanship.

With the multiple attributes and dimensions of sportsmanship considered, the research results also identified and discussed the importance of the context and expectations for sportsmanship. In comparing the overall research results to the review of
the literature, a critical difference must be noted. An element that was strongly identified and discussed by all three focus groups but absent from the research of Vallerand & Losier (1994), Boxill (2003), Deci & Ryan (1985), Etzioni (1998), and Bandura (1977b) was the consideration of the religious imperative and Jesuit tenets when discussing sportsmanship in Jesuit schools; the concept of a Jesuit code.

It would be reasonable to assess that this dimension was unique to the Jesuits, because of their intense and extensive religious training. While coaches and teachers in Jesuit schools are subject to training in the tenets and principles of Jesuit education, neither group has the opportunity to be exposed to the level and depth of the religious training to which the Jesuits commit their lives. However, all three focus groups highlighted the uniqueness and importance of a Jesuit code and the expectations that accompany it. Again, when comparing the overall research to the review of the literature, it is clear that Jesuit schools have a stakeholder expectation that exceeds that of coaches in other schools. It is not enough for a coach to be effective and sportsmanlike; he or she must live and model the tenets of Jesuit education to be “Men for Others” and to pursue all things for the greater glory of God. These expectations are unique to Jesuit schools, and consequently, neither agree nor disagree with the previously mentioned researchers, but most certainly add to their research by providing an additional lens through which to consider it.

In discussing the context and expectations for sportsmanship an additional element arose, unique to the focus group findings. The focus group of coaches specifically emphasized that certain sports have competitive interactions that are considered “part of the game” by its participants but may be labeled unsportsmanlike by
the casual observer. These ambiguities, that are unique to each sport, add to the
discussion of respect and sportsmanship, because they present an additional delineating
category for further consideration and discussion of the social conventions and rules of
the game. The review of the literature did not identify sport-specific conventions, such as
“giving a hard foul” in basketball or “protecting your goalie” in hockey. However,
actions that may be deemed “part of the game” by coaches, may result in learned
behavior for student-athletes that does not demonstrate sportsmanship. Bandura’s
(1997b) theory of social modeling and observational learning would indicate that if a
coach acts in an unsportsmanlike way or condones and unsportsmanlike act as a “part of
the game,” then his or her student-athletes are likely to recognize that behavior as
acceptable. Furthermore, if the coach is a mentor for a new coach, then that questionable
or unsportsmanlike behavior may negatively impact the professional development of the
new coach. Concurrently if the coach is winning, then as a model and mentor, he or she
may act as an extrinsic motivation for student-athletes and new coaches to replicate that
negative behavior. Thus, the idea that certain questionable actions are “part of the game”
is dangerous when considering their potential negative impact on sportsmanship.

The focus group findings identified two potential methods of curriculum delivery
for a sportsmanship training program. Concurrently, Etzioni’s (1998) discussion of
character education and the responsibility of schools to self-evaluate how they address it
supported the research findings. While Etzioni (1998) stated that “schools would be wise
to involve teachers and coaches in character-education,” the research findings clearly
emphasized that coaches in Jesuit schools have a responsibility to teach and model
sportsmanship to their student-athletes. Likewise, the research findings emphasized that
Jesuit schools have a responsibility to train and support their coaches in understanding what it means to coach in a Jesuit school and the increased level of expectations that comes with it. All three focus groups identified and stressed these responsibilities, and specifically focused on the role of the school in facilitating the fulfillment of these responsibilities.

Overall, Etzioni (1998) emphasized that schools must take action to ensure positive character-building measures, and all the focus group participants supported that action. One Jesuit priest stated that schools should have "an introduction program...a mentoring program" for coaches to ensure that sportsmanship is not only understood but taught and modeled by coaches. Thus, in regard to sportsmanship, Etzioni's call for schools to include and continually assess the effectiveness of character education directly coincides with the research findings with regard to the responsibility of Jesuit schools to train and support their coaches. Sports are a major tool for character building (Etzioni, 1998), and it is incumbent upon Jesuit schools to form that character through the promotion of sportsmanship and the training of their coaches. Again, Deci & Ryan (1985) supported the research by emphasizing the importance of the coach in effecting student-athlete sportsmanship. In turn, the training of the coach is directly linked to the level of sportsmanship that student-athletes demonstrate.

The research was further strengthened by Hansen's (1999) work. Hansen (1999) determined that coaching intervention and preparation programs that emphasize teaching sportsmanship are crucial to the successful increase of sportsmanlike behaviors by high school athletes. Hansen (1999) stated that the first necessary step to improve student-athletes' sportsmanship was to educate coaches. A sportsmanship training program for
coaches would provide that first necessary step, and the design of that program is critical to its success.

In defining and framing sportsmanship and emphasizing the importance and value of character education through a sportsmanship training program for coaches, the research findings concluded that mentoring was the most effective method by which to achieve these desired results. Thus, the research findings coincided with Bandura’s (1977b) theory that learning occurs within a social context and people learn from one another. Bandura’s (1977b) theory presented that a coach, as an external force, is an ideal candidate for positively impacting a student-athlete. Congruently, the focus groups emphasized that student-athletes learn from coaches and coaches learn from other coaches. All three focus groups agreed a new coach should be mentored by a veteran coach, and in turn, that new coach will be better equipped to be an effective mentor for his or her student-athletes. By repeatedly stating that mentoring was the ideal method to train coaches how to teach and model sportsmanship to their student-athletes, the overall research findings coincide with Bandura’s position and mark it as a foundational concept in considering a sportsmanship training program for coaches in Jesuit schools.

Surprisingly, the review of literature revealed that the training of coaches, specifically in sportsmanship, was neither common nor widespread in the United States. While sportsmanship awareness was perceived to be on the rise and the call for coaches to be better role models for their student-athletes was being increasing emphasized, the implementation of training programs for coaches was not equally evident. Coaching certification programs are now being implemented throughout the United States, but their existence is relatively new, and their effectiveness cannot yet accurately be qualitatively
and quantitatively evaluated. The support of and excitement surrounding these programs can be celebrated, but their results must be witnessed over a continuum to validate their intended impact and success. What is clear from this and Bandura's research is that mentoring should be an integral component of such training.

Limitations

In considering the overall research methods and results, it is important to recognize the limitations of the study and its findings. In this, four limitations are to be considered: (a) the application of the study to one school; (b) the size of the focus groups; (c) the all-male student research setting; and (d) the inability of the research to separate out different sports when considering the research question.

The first limitation of the study is that it was conducted at a single school. Consequently, the researcher did not have the opportunity to compare results across multiple schools and subsequently formulate, consider, and discuss trends, similarities, and differences among different schools. Multiple schools may have produced a myriad of findings and points for further discussion and research. However, the fact that the research was conducted at a singular school provided the researcher with an opportunity to consider and discuss the findings with a very narrow and strong focus with respect to the particular school environment. Consequently, the results of the research are very specific to Talin Prep.

Second, the size of the focus groups is a limitation. The researcher invited eight to twelve individuals to participate in each of the first two focus groups with the expectation that the focus groups would include six to eight participants. Unfortunately, while the interest of the participants was high, the mutual availability of the participants was low.
The intended make-up of the teacher focus group was partially achieved: (a) All participants were current teachers at Talin Prep, and two of the teachers had previous coaching experience; and (b) none of the teachers were current coaches. However, illness and travel difficulties prevented multiple participants from arriving, and the focus group of teachers had only four participants. More participants may have provided for richer and more comprehensive perspectives and discussion. Similar to the teachers, the make-up of the third focus group was achieved in that all participants were Jesuit priests at Talin Prep. However, there are only six Jesuits at Talin Prep, and two of the six were unable to participate. While the size of the focus groups was small, the discussion was deep and extensive due to smaller groups.

The third limitation is that Talin Prep is an all-boy school. Participants may have had a bias regarding male student-athletes and what is expected of them as young men versus what is expected of female student-athletes as young ladies in school and society. Gender bias and stereotypes regarding what is acceptable and appropriate behavior for boys and girls may have further influenced participant responses. Since the results of this research are intended for potential use at both all-boy, and co-educational Jesuit schools, they may need to be considered differently for each student population. Fortunately, Jesuit schools throughout the world share the same educational mission and ideals. Consequently, teachers and coaches at Talin Prep are apt to have very similar perspectives as those of teachers and coaches in other Jesuit schools. If that is the case, then the results may need little or no adjustment when being considered and discussed.

Lastly, since participants have varying coaching backgrounds and since all sports were not represented among those backgrounds, it is difficult to separate out the
responses based on specific sports. Each sport has its own unique rules, customs, practices, and expectations. What may be seen as unsportsmanlike in one sport may not necessarily be deemed unsportsmanlike in another sport. This may specifically be the case when considering sports that have varying degrees of physical contact between competitors. For example, the pushing and shoving that is a skill and expectation in the sport of football does not transfer to baseball or volleyball. However, the range of sport backgrounds that the participants represented included nine of the nineteen offered at Talin Prep. Additionally, one participant was also a physical education teacher and had taught several of the other sports that were not directly represented by a coach. Overall, more than half of the sports that Talin Prep offers were represented either directly or indirectly.

Recommendations

The findings of this research suggest that there are many opportunities for further study. The following is a compilation of recommendations for high school athletic directors, presidents, principals, and coaches considering sportsmanship and the training and development of coaches.

Implications for Future Policy

Jesuit schools should consider the creation and mandate of a uniform code of conduct specifically for coaches in all Jesuit schools throughout the United States. The code of conduct should be commensurate with the ideals of Jesuit education and specific to the profile of the Ignatian educator. Furthermore, the code of conduct should incorporate the elements of the Ignatian Paradigm: (a) context; (b) experience; (c) reflection; (d) action; and (e) evaluation. By incorporating the Ignatian Paradigm, a coach
is then provided with an opportunity for reflection and growth. The element of reflection is defined as clarifying the meaning and value of what is expected, the element of action is defined as the manifestation of internal growth. These coincide with Deci & Ryan's (1985) theory of motivation. Thus, the use of the code of conduct in the evaluation process can heighten or provide intrinsic and extrinsic motivation for a coach to be a positive model of sportsmanship for student-athletes. For example, an evaluation may be the original external motivator for a coach to perform well. At the end of the season a coach may feel good to know that he or she received a positive evaluation. Consequently, that coach feels confident in his or her abilities and internalizes the ideals that were originally motivated by external factors. In turn, a student-athlete may observe the coach’s actions and subsequent increasing positive behavior and, in accordance with Bandura’s (1977b) theory, choose to model that learned behavior that was originally influenced by the code of conduct.

The code should be published and available in print and online through the school and the JSEA. All three focus groups agreed that a school’s interview process would have already determined that a potential coach had positive character traits and an understanding of the expectations of a Jesuit school. Consequently, the advertisement of any coaching position should, at minimum, include an outline of the code of conduct for potential applicants to review and consider. Furthermore, the code of conduct should be directly incorporated into any new or previously existing program or tool used by a school to evaluate a coach at the end of each season. Accordingly at the end of each sports season, all Jesuit schools should conduct an end-of-season evaluation for each and every coach.
The creation of a code of conduct for coaches in Jesuit schools should be facilitated, completed, and distributed by a JSEA committee made up of athletic directors, presidents, principals, and coaches selected from JSEA member schools. The finalized code of conduct should be provided to the JSEA member schools with specific expectations for its implementation as decided by the committee. Additionally, the committee should determine and announce a regular time-line along which the code of conduct should be reviewed for any necessary changes.

*Implications for Future Practice*

Jesuit schools should emphasize the importance and necessity of sportsmanship among their student-athletes. The research established that coaches, teachers, and Jesuit clergy recognized and emphasized the necessity for Jesuit school coaches and student-athletes to model sportsmanship at all times. Interestingly however, there existed a professional tension among the focus groups when discussing the effectiveness of an in-service program. The coaches said that you *cannot* implement a program; the teachers said you *can* implement a program; and the Jesuit priests said you *must* implement a program and “repeat it each year...with a different thrust.” Accordingly, Jesuit schools should continually examine the qualifications, training, and continued development of their coaches in an effort to maintain the highest quality of instruction for and experiences of their student-athletes. Additionally, schools should recognize the varying needs of coaches, specific to sport, previous years of experience, and whether the coach is “in-house” or comes from off-campus. With this in mind, Jesuit schools should promote and foster discussion with and among their coaches in order to continually identify coaches’ needs and desires for development from both the schools’ and coaches’
perspectives. Jesuit schools must help their coaches learn how to model and be models of sportsmanship for their student-athletes. In an effort to ensure the quality of a Jesuit education for their students, schools should ensure a quality training and development program for their coaches, and sportsmanship is a foundational value for all involved.

A uniform training program should be designed and implemented to better equip coaches in Jesuit schools to teach and model sportsmanship to and for their student-athletes. It is recommended that the creation of a program for coaches in Jesuit schools be facilitated, completed, and distributed by a JSEA committee made up of athletic directors, presidents, principals, and coaches selected from JSEA member schools. The finalized program should be provided to the JSEA member schools with specific expectations for its implementation as decided by the committee. The committee should determine and announce a regular time-line along which the program should be reviewed for any necessary changes.

Additionally within each school, a committee should be formed to be responsible for the implementation, tracking, and continued evaluation and development of the program. The name of that school committee should be determined by the larger JSEA committee to ensure consistency within Jesuit school organizational descriptions. That committee should include but not be limited to the athletic director, coaches, and teachers within each school. As one coach said “anybody coming in and coaching anywhere has to understand the culture that he’s coming into.” It is necessary to provide coaches with the appropriate background to ensure a knowledge and understanding of Jesuit school culture and pedagogy. Consequently, a training program should include instruction in the topics of (a) the history and tenets of Jesuit education; (b) the history of the specific Jesuit
school; (c) a “day in the life” of a Jesuit school student-athlete; (d) sportsmanship; and (e) positive coaching and modeling. The history and tenets of Jesuit education, sportsmanship, and positive coaching and modeling are topics that would have a uniform curriculum provided by the JSEA. The history of the specific Jesuit school and a “day in the life” of a Jesuit school student-athlete are topics that should be designed by each individual school’s committee in order to personalize and maximize the impact of the program.

Consistent with the research findings, the program should include an assigned “mentor coach” for each new coach in the school. The mentor coach should be selected by the athletic director in conjunction with the school committee and should be responsible for monitoring and evaluating the quality of the mentorship and training. The mentor coach would have an official requirement to work with the new coach for the first two seasons. Any additional mentoring would be determined by the school committee or at the request of the new coach. The committee would also be responsible for creating a schedule for when the training program will be offered as well as the length of the initial training in order to address the hiring of new coaches at various times during the year. When a new coach is hired, he or she would be required to complete the training program before coaching any student-athletes. The mentorship component would be ongoing throughout the new coach’s first two seasons of coaching.

By creating and implementing a uniform training program, Jesuit schools could strengthen both the quality of their coaching staffs and their student-athletes’ experiences and growth. Currently, the majority of the 52 Jesuit schools in 27 states across the U.S. have neither formal nor uniform coaching education programs and no training program
exists for coaches specifically on the topic of sportsmanship. Such a sportsmanship training program should be implemented, because as one coach specified, it is important to understand that there is a higher “expectation from us as a Jesuit school coaching staff.”

Implications for Future Research

Research should be conducted to gather and examine the perspectives of athletic directors and coaches throughout all Jesuit high schools in the United States on the topics of sportsmanship and the creation of a sportsmanship training program for coaches. The research results from Talin Prep should then be compared to national results. A survey should be conducted across all sports and all levels of Jesuit high school coaching experience to determine what coaches need to better teach and model sportsmanship to their student-athletes and what instructional methods are most effective in delivering a sportsmanship training curriculum throughout all JSEA member schools. The survey should also include an opportunity for coaches to express any other development needs that they feel Jesuit schools should provide. Further research should ask for concrete examples of training methods and curriculum tools to be used in a nationwide program.

Findings should be analyzed and results shared with athletic directors, coaches, and administrators in all Jesuit secondary schools in the United States. Further research should continue to examine the importance of coach education and training in Jesuit schools in an effort to ensure the best possible experience for Jesuit school student-athletes. The results could be further examined and considered as a reference point for all schools, public and religious, nationwide.
Conclusion

The researcher set out to address the problem that no training program exists for coaches in Jesuit schools specifically on the topic of sportsmanship. The problem led to the question: What do coaches, teachers, and Jesuit clergy at Talin Prep identify as necessary components for a training program designed to prepare coaches to teach sportsmanship to student-athletes? In considering the research question, the researcher reviewed literature that included: (a) the history of sports; (b) the value and impact of sports for society; (c) coaching; (d) sportsmanship; (e) the theories of self-motivation, social learning, and moral development; and (f) Jesuit education. Guttman (1979) and Wiggins (1995) provided a valuable historical context of sports and its impact on society. With that history and impact of sports on society considered, Boxill (2003) presented a four-feature sports model that established: (1) it is a freely chosen, voluntary activity; (2) it involves competition in a mutual challenge to achieve excellence; (3) it is physically challenging; and (4) it is governed by both rules of decency and fair play and constitutive rules. These four features led to the consideration of the role of the coach in supporting and guiding these features.

Buchanon (2006) discussed the role and impact of the coach and the challenges that coaches face. Furthermore, he (2006) argued that coaches are both integral to a student-athlete’s positive experience and have the profound responsibility to teach values and life lessons. Supportive of Buchanon’s (2006) research, the NASPE (2008) recommended that all coaches be required to complete coach education programs before working with student-athletes. With sports and coaching examined, the focus turned specifically to sportsmanship.
The literature provided a foundational framework upon and within which to define sportsmanship and discuss the most effective means in which to promote and teach it to adolescent student-athletes in Jesuit schools. Multiple researchers provided conceptual definitions of sportsmanship, with Vallerand and Losier (1994) identifying a specific framework based on respect and participation. Respect and participation were further considered in the context of the motivation level of an adolescent student-athlete. Consequently, the theory research of Deci & Ryan (1985), Bandura (1977b), and Kohlberg (1981) were reviewed as self-motivation, social learning, and moral development were considered respectively. The review of theoretical rationale provided support for the framework of examining the potential impact of coaches on adolescent student-athletes with regard to sportsmanship and positive character development.

With a clear relationship between coaches and their potential impact on student-athletes established, the research focus shifted to the characteristics and uniqueness of sportsmanship specific to Jesuit education and work of McMahon (2005) and Naggi (1996). McMahon (2005) provided the philosophical background of Jesuit education and Naggi (1996) presented and detailed the Jesuit pedagogical framework in the form of the Ignatian Paradigm: (a) context; (b) experience; (c) reflection; (d) action; and (e) evaluation. After considering the context of Jesuit education and how sportsmanship is viewed and expected within it, a review of various sportsmanship policies identified various practices and policies on national, state, and local levels as well as the increasing awareness of and emphasis on sportsmanship at all levels.

Research conducted by Vallerand, Briere, Blanchard, & Provencher (1997) developed and validated the Multidimensional [Sportsmanship] Orientations Scale
(MSOS) which further supported Vallerand’s & Losier’s (1994) framework for the
definition of sportsmanship. Further research by Vallerand, Briere, Blanchard,
(1994), and Vallerand, Deshaies, Cuerrier, Pelletier, & Mongeau (1992) reinforced the
sportsmanship framework and established that Ajzen’s and Fishbein’s (1980) theory of
reasoned action could accurately predict behavioral intentions of sportsmanship.
Understanding sportsmanship and what can influence and predict sportsmanlike behavior,
justified the pursuit of creating a curriculum designed to train coaches how to foster and
promote sportsmanlike behavior in their student-athletes.

Further review of the literature substantiated that sports play a prominent role in
the culture of American education (Davidson & Moran-Miller, 2005), but that there has
been a consistent inability among educators to design, implement, evaluate, and adjust
any programmatic strategies or efforts that promote sportsmanship among student-
athletes (Wandzilak, Carroll & Ansorge, 1988). Concurrent with Wandzilak et. al.
(1988), Copeland & Wida (1996) found that most coaches do not receive sportsmanship
training in their coaching preparation programs.

The research of Sharp, Brown, and Crider (1995) revealed that the potential for
coaches to positively impact the sportsmanlike behavior of their athletes is substantial,
and Wandzilak, Carroll & Ansorge (1988) studied two male junior high school basketball
teams and determined that intervention was effective in altering sportsmanlike and
unsportsmanlike actions of participants. Priest, Krause, and Beach (1999) found that an
established lack of moral consideration among males in athletic competition presents an
opportunity to investigate the potential of a coach trained in sportsmanship to impact that
consideration. They argued that they would expect a positive correlation between the perception of a coaches’ and the athlete’s own ethical choices, thus providing the grounds for research regarding the importance of sportsmanship training for coaches.

Tinning’s (2001) study of coaching behaviors supported the need for formalized training and instruction for coaches, and Rutten, Stams, Biesta, Schuengel, Dirks, and Hoeksma (2007) determined that it is the coach that creates the environment in which the student-athlete is able or unable to survive.

Studying physical education majors and elementary school children participating in physical education with regard to training in a positive environment, Rees (2003) and Green & Gabbard (1999) established that a coach should both believe in and be equipped with the tools to model and teach sportsmanship. The findings of Goeb (1997) and Hansen (1999) supported the belief that athletes are inclined to model the behaviors of their coaches. These finding ultimately determined that a sportsmanship training program for coaches would have a positive impact on student-athletes’ sportsmanship.

What followed was the conducting of three focus groups at Talin Preparatory School, an all-boy Jesuit school for grades seven through twelve. The focus groups were comprised of coaches, teachers, and Jesuit priests at Talin Prep. The focus group protocol suggested by Wholey, Hatry & Newcomer (1994) and Kvale (1996) was followed, and the results were analyzed and compared and contrasted with the literature, per the analysis design of Huberman & Miles (1994), to determine the implications of the research findings. The literature supported the focus groups results and determined that the creation and implementation of a training program for coaches in Jesuit schools to learn how to teach and model sportsmanship for their student-athletes was indeed a
needed and viable initiative. Limitations of the study were noted and recommendations for future policy, practice, and research were reported.

Etzioni (1998) called for schools and school districts to self-examine their sports programs and to involve their teachers and coaches in character education for the betterment of their students. It is the hope of this researcher that the results of this research serve as an impetus for such self-examination and as a guiding beacon for continued research on sportsmanship in Jesuit schools and the implementation of sportsmanship training programs and requirements for coaches throughout Jesuit education and the rest of the world.
References


Appendix A

Summary of Kohlberg’s 6 Stages of Moral Development (Cooper, 2007)

I. Pre-conventional Level

Stage 1. *The punishment-and-obedience orientation.* The direct consequences of actions determine right and wrong. The individual acts to avoid being punished.
Stage 2. *The instrumental-relativist orientation.* Decisions are made pragmatically, based on equal exchange. “You scratch my back and I’ll scratch yours” sums up this position.

II. Conventional Level

Stage 3. *The interpersonal concordance, or “good boy, nice girl” orientation.* Good behavior is defined as that which pleases others and gains their approval. Individuals adhere to stereotyped images of “right” behavior.
Stage 4. *The “law and order” orientation.* Actions are based on upholding the system and obeying the rules of society. Showing respect for authority and maintaining social order for its own sake are seen as important.

III. Post-conventional, or Principled Level

Stage 5. *The social contract or legalistic orientation.* Right action is determined by standards that have been agreed upon by society, but awareness exists that rules can be evaluated and changed. Individuals are bound by the social contracts into which they have entered.
Appendix B
Profile of the Graduate at Graduation

*Intellectually Competent*

The Jesuit school graduate is highly educated in a wide spectrum of academic disciplines to meet the intellectual challenges of the future. He is trained in powers of reasoning, imagination, expression, freedom of choice and value formation, and sensitive and appreciative of aesthetics. With this background, he is beginning to become both confident of success in the world around him and, more important, capable as a leader in service to others.

*Loving*

The graduate, having attained a higher level of personal and social growth, begins to direct his life to a Christ-like giving of self to others and a more thoughtful stewardship of the created universe to be shared in common by all. His relationships deepen as he accepts and cherishes other people, and he begins to integrate his concerns, feelings and sexuality into his whole personality.

*Religious*

Influenced by the religious tone of the school and by his own insights and experiences including those from formal course work, the graduate should be on his way to becoming a faith-filled person. He is motivated by love of God and others in such a way that his decisions in life are being made more for the glory of God and service to his community that for his own perceived needs.

*Open to Growth*

Although he sees the importance of learning, the graduate also understands the Jesuit credo that it is more important to learn how to learn, to desire to go on learning through life, and to come to a deeper appreciation of the richness of God and his creation. Consequently, he strives for an ongoing development of imagination, feelings, conscience and intellect, and he recognizes new experiences as opportunities to further his growth.
Committed to Justice

Finally, the Jesuit school graduate is also coming to understand that Jesuit education teaches that the ultimate goal in developing one’s talents - the gifts from God - is not self-gain but the good of the human community. In light of this realization, he is developing the attitude of mind that sees service to others as more self-fulfilling than success or prosperity. All members of the educational community collaborate in this work.
Appendix C

Student Testimonies

*The Role of the Coach in Promoting Sportsmanship*

My team is only one win away from clinching a spot in the state tournament. We are leading 3-2 in an intense soccer match against North Cambridge Catholic. Both of my parents, my two siblings, my grandfather, and two of my cousins are there in the pouring rain to cheer us on. This is, by far, the biggest game of the season. The game has been a battle so far, with the teams evenly matched, and the tension escalating between the two teams is palpable in the humid air. With each footstep pounding into the muddy turf, the emotions are intensified a bit more on each side. Suddenly, one of the opposing players steals the ball from a midfielder on my team, and charges downfield towards the goal. As the team’s sweeper (the last line of defense) I rush to meet him. After he fails on several attempts to get past me and score, I emerge with the ball. Relieved, I clear the ball out of our defensive zone, and think to myself, “Yes, another fifteen seconds closer to the playoffs.” A whistle shrieks. The referee signals a direct kick penalty shot. I am dumbfounded – who committed the foul? Before I even realize that the foul was called on me, the opposing player sets the ball, and kicks it just past my goalie’s diving hand and the game is tied. I am livid! Foul? Impossible! The whole play was clean! I look towards my coach, expecting her to share in my outrage, but instead she just gives me a look. In one look she tells me *do your job, the referee will do his*. Games are not lost because of calls, they are lost because people get caught up in them and don’t *focus on the game*. The game ends up a tie, and afterward I see my coach go up to the referee to thank him. Not once in the game did my coach lose her temper, not once did she yell at the officials. Likewise, because of her example not a single player from my team has ever argued a call during our soccer matches. I walk over to my family after thanking the referee myself, and they all rush to congratulate me on the game, even though we didn’t win. Suddenly it is clear to me. Nobody at the stadium will remember the score of the game in years to come, but they will all remember the players’ conduct. We acquitted ourselves as gentlemen, and it all started with my coach.

In my third year playing varsity high school sports, I have learned many invaluable lessons from sports about attitude, teamwork, and leadership. However, I would not have learned half as much without the tutelage of my coaches. They have taught me not only the athletic skills to play basketball and soccer, but also about how to play, win and when necessary, lose with grace.

A good coach is one who helps his players advance in their sport, and leads his team to victory. A great coach, however, is one who not only focuses on the game, but how it is played, and how it affects the lives of his players. In my school, the athletic director and baseball coach, Coach Genualdo, has set the tone for the entire sports program. He not only serves as a role model for the players on the baseball team, he also
leads the other coaches in the school. Before every season, he addresses the teams and shares his insights. He tells us that “Every time you (the athletes) make a good play and do not gloat, or don’t get a call yet keep your composure, you reflect positively on everything you represent. Every time you go up to the referee and thank him at the end of the game, or shake the opposing coach’s hand, you send the message that respect comes before winning. When you compete against other schools, you are given the privilege of having the opportunity to represent your team, your school, your family, and most importantly yourselves.” These words ring true to me everyday, both on the field and off.

A coach is a role model to players young and old.

Every coach has a lesson to teach, and a story to be told.
They show you the correct manners on the field or on the court,
And whatever the outcome of the game, you must always remain a good sport.
Coaches make you play like a team and always display your unity.
They know that your attitude in the game represents your school and your community.
They help you to “keep you cool” and always control your anger,
Because they know that high tensions can only lead to danger.
A good coach shows you that it’s okay to lose a hard game.
They show you how to express the loss without expressing any shame.
Coaches let you know it is important to always try to succeed.
You can still be a key factor in the game without showing any greed.
They will help you understand that when on the bench, you should not pout.
How many minutes people play is not what the game is all about.
Every coach shows their players that they have a specific role.
They help you understand what to do to reach your personal goal.
Because you are a team you must always show support.
Coaches help you keep a positive outlook on and off the court.
Even though you may not like a team, you must always show respect.
Even just one friendly gesture may have a snowball effect.
When an official makes a call with which you don’t quite agree,
Keep your thoughts to yourself, no one benefits from a “T”.
A coach also brings laughter to the locker room with a funny joke or two.
You must show a sense of humor yourself, even when the joke is on you!
No matter what happens, they show you how to keep your dignity and pride.
It helps to know that through thick and then they will always be right by your side.
Sportsmanship taught by a coach cannot be written in books.
It may even change your view on how the whole world looks.
These qualities will be with you through happiness and strife.
Sportsmanship truly is a game plan for life.

My soccer coach has always said that the Lincoln-Sudbury soccer program is all about sportsmanship, no matter how well we play. I can not argue against him, because I know we have won the sportsmanship award in our league for many seasons in a row. Personally, I find a tremendous amount of pride in the fact that even though our games are so competitive; our opponents still respect us enough to award us the sportsmanship award each year. I think that we can attribute this honor to our coach. Although each team as a whole is expected to exemplify proper behavior and good etiquette, the coach is responsible for teaching his/her players good sportsmanship.
A coach is equivalent to a teacher. They are the source of information, as well as the mentor in skills improvement. However, the most important aspect of a coach’s job is guidance. Anyone can teach something they know, but it takes a good coach to properly discipline a team and to show their team the right way to win or lose. A team cannot simply do drills to learn sportsmanship. They must be directed towards good behavior and away from bad behavior. The person to do this is a coach. A coach has the position with the greatest power on a team or in a program. Yet, with great power comes great responsibility. They cannot be held responsible for the abilities of players; this the players must improve for themselves. However, the coach must use his power to make sure that his team follows rules, respects referees as well as opposing players and coaches, and is polite to spectators.

As a captain of my team I also have responsibility for the conduct of my teammates. I can connect with players in a way that the coach cannot. After all, they are my peers. Many times this year I have had to motivate, teach, and act as a precedent for my teammates. I also must guide them away from bad sportsmanship; but, then again, my coach guides me. Therefore, my coach is liable for the conduct of my team.

I have also served as a coach for two local youth basketball teams. I coached kids only a few years younger than myself. However, most of them had just begun playing organized sports. For players in their developmental stages, sportsmanship is just as crucial to teach for success as skills are. I have read magazine articles about the increasingly competitive nature of youth sports and how many coaches (and thus players) disregard sportsmanship. For my fellow coaches and me, it was our duty to make sure our players know that sportsmanship always comes first. We always told our players that although a championship is what we get if we beat every other team, nothing beats a sportsmanship award.

**Sportsmanship**

There are dreams that linger in every boy’s mind.  
They never vanish with happiness we find.  
For in us lives a burning desire,  
To hit the ball farther or jump higher.  
No matter the sport it is always the same.  
The dream is that dream hardest to obtain.  
We sit at home and we watch the pros.  
Will we get there? No one knows.  
However, we will always try and will never quit.  
For our love of sports and dreams are a perfect fit.  
We will need as much help as we can get.  
Many have helped me, I will never forget.  
Regardless however where my efforts lead,  
The lessons I learned set me up to succeed.

Through high school we train to be the best,  
To compete in our sport superior to the rest.  
Sadly though our good fortune sometimes turns away,
The score may sometimes go astray.
When it's over we're helpless, we feel so bad.
Sometimes the events may make us mad.
Then we remember the lessons taught.
No matter how hard and long we fought.
We realize then, sportsmanship true
This keeps us away from feeling blue.
For no matter the score we come out on top.
Our love of the game makes our anger stop.
We begin to appreciate the game for what it was.
No matter the crowd or the newspaper buzz.
We leave with our heads always high.
We may give a frown, we may give a sigh.
Thanks to what we have learned we can handle defeat.
Our coaches grin, their dreams complete.
All they wanted was to make us men,
To remember the time of sportsmanship way back when.
Hopefully now we have learned the true purpose of sports,
To control our emotions as they swing and contort.
Coaches dream of the day our sportsmanship flows.
Without restraints as the wild fern grows.
Sportsmanship touches a new aspect to life,
To avoid all the anger and strife.
My coaches taught me the greatest lesson of all.
Sport's about heart, and not about the ball.
Appendix D

McQuaid Jesuit Student Athlete Handbook

McQuaid Jesuit
Student Athlete
Parent Handbook
2008-2009

Bill Hobbs, President
James Coughlin, S.J., Principal
David R. Spiehler, Director of Athletics
Andrew Cavacos, Dean of Students
Lawrence Wroblewski, Dean of Academics
Daniel Behan, Dean of the Middle School

McQuaid Jesuit
1800 South Clinton Avenue
Rochester, NY 14618

(585) 256-6174
www.mcquaid.org

McQuaid Jesuit admits students of any race, color, national, and ethnic origin to all the rights, privileges, programs and activities generally accorded or made available to students at the school. McQuaid Jesuit does not discriminate on the basis of race, color, or national and ethnic origin in administration of its educational policies, admissions policies, scholarship and loan programs, and athletic and other school-administered programs.
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McQuaid Jesuit: History, Mission, and Philosophy

A. History

McQuaid Jesuit, named for the first Catholic bishop of Rochester, the Most Reverend Bernard J. McQuaid, D.D., is a private, Jesuit college preparatory school for young men in grades 7 to 12. It is located at the southeast corner of Clinton Avenue and Elmwood Avenue in Brighton.
Ground was broken for the 32-acre campus on 23 June 1953, and the building was completed by September 1955. The total cost exceeded two and one-half million dollars. While the new school was under construction, temporary quarters were found in the former St. Andrew’s Seminary building in Rochester. Here, the first class of McQuaid Jesuit (196 students) was admitted on 8 September 1954. That group of young men, together with the new first year class, started the school’s second year in the new complex on 7 September 1955.

Today, McQuaid Jesuit alumni number more than 7,000 and can be found in virtually every field of endeavor and in virtually every state of the nation.

As a Jesuit school, McQuaid Jesuit shares in a network of 47 Jesuit secondary schools in the United States and almost 4,000 educational institutions sponsored by the Jesuits throughout the world. In the Jesuit tradition, there is no life without learning, no learning without love and no love without God. Everything at McQuaid Jesuit is based on this belief. McQuaid Jesuit students are invited—indeed challenged—to become “Men for Others,” dedicated to serving God and humanity and guided by a profound sense of justice.

McQuaid Jesuit is accredited by The Middle States Association of Colleges and Schools, and is a member of the Jesuit Secondary Educational Associations (JSEA), the National Catholic Education Association (NCEA).

**B. Mission of McQuaid Jesuit**

McQuaid Jesuit is committed to fostering the harmonious development of a young man’s God-given talents: spiritually, intellectually, physically, emotionally and aesthetically. While preparing him for further education, his life’s work and social interaction, McQuaid Jesuit reaches beyond these goals to produce a growing love of learning and enthusiasm for life that will enable him to meet ever-changing challenges. All involved with McQuaid Jesuit work to achieve this development by personal concern for each student, competitive educational programs, distinctive Jesuit spirit and a formative sense of community. This is done in the hope that its academically select graduates will become “Men for Others,” dedicated to serving God and humanity and guided by a profound sense of justice (May, 1994).

Following the lead of the Commission on Research and Development of the Jesuit Secondary Education Association, McQuaid Jesuit also understands that living its mission will produce graduates with clearly identifiable characteristics. These are described in McQuaid Jesuit’s “Profile of the Graduate.”

**Intellectually Competent**

The McQuaid Jesuit graduate is highly educated in a wide spectrum of academic disciplines to meet the intellectual challenges of the future. He is trained in powers of reasoning, imagination, expression, freedom of choice and value formation, and sensitive and appreciative of aesthetics. With this background, he is beginning to become both
confident of success in the world around him and more important, capable as a leader in service to others.

Loving
The graduate, having attained a higher level of personal and social growth, begins to direct his life to a Christ-like giving of self to others and a more thoughtful stewardship of the created universe to be shared in common by all. His relationships deepen as he accepts and cherishes other people, and he begins to integrate his concerns, feelings and sexuality into his whole personality.

Religious
Influenced by the religious tone of the school and by his own insights and experiences including those from formal course work, the graduate should be on his way to becoming a faith-filled person. He is motivated by love of God and others in such a way that his decisions in life are being made more for the glory of God and service to his community than for his own perceived needs.

Open to Growth
Although he sees the importance of learning, the graduate also understands the Jesuit credo that it is more important to learn how to learn, to desire to go on learning through life, and to come to a deeper appreciation of the richness of God and his creation. Consequently, he strives for an ongoing development of imagination, feelings, conscience and intellect, and he recognizes new experiences as opportunities to further his growth.

Committed to Justice
Finally, the McQuaid Jesuit graduate is also coming to understand that Jesuit education teaches that the ultimate goal in developing one’s talents – the gifts from God – is not self-gain but the good of the human community. In light of this realization, he is developing the attitude of mind that sees service to others as more self-fulfilling than success or prosperity. All members of the educational community collaborate in this work.

C. Philosophy
McQuaid Jesuit is a Jesuit high school and as such has both academic and religious dimensions which merge into a single purpose, that of forming young men to be “men for others.”

The impetus for McQuaid Jesuit’s philosophy is the gospel of Jesus Christ with its commands to love God and to love one’s neighbor as oneself. As a Jesuit school, these commands are further specified by the vision of St. Ignatius Loyola for whom God is Creator and Lord, Supreme Goodness, and the one reality that is absolute, with all other reality coming from God and having value only insofar as it leads us to God. Our function, to the best of our ability, is to lead young men to use all of reality to achieve the greatest fulfillment of their lives within this context of a God-centered universe. Jesus Christ is at one and the same time both the manifestation of God who shows himself to be radically in favor of humanity, and the perfect human response, through service to others, to that love of God for humanity. Jesus shows us an “Abba” – Father – who knows and loves each man and woman personally, and who invites a response which, to be authentically human, must be an expression of radical freedom. The
purpose of the McQuaid Jesuit community is to enable young men to make this response. Moreover, such radical freedom presupposes a freedom to give of oneself, while accepting the consequence of one’s actions, and a freedom to work in faith toward that true happiness which is the purpose of life and which results from laboring with others in the service of the Kingdom of God for the healing of creation.

Jesus Christ comes also as Savior. The McQuaid community is called to engage in an ongoing struggle to recognize and work against the obstacles that block or limit freedom including the effects of sinfulness, while developing in young men capacities such as self-discipline and discernment, that are necessary for the exercise of true freedom. Such freedom requires a genuine knowledge, love, and acceptance of self combined with a resolve to be rid of excessive attachment to wealth, fame, health, power or even life itself. It would also include freedom from distorted perceptions of reality, warped values, rigid attitudes, or surrender to narrow ideologies. Consequently, to work toward true freedom, one must learn to recognize and deal with the influences that can promote and limit freedom – both those arising from within oneself and those resulting from the dynamics of history, social structures and culture.

The loving response required in “men for others” is one that cannot remain theoretical or speculative, but must rather manifest itself through decisive action: “love is shown in deeds.” McQuaid Jesuit, in all that it does as an institution and a community, strives to aid young men to attain the genuine freedom required for a loving response to God’s loving invitation through service to God and humanity.

**McQuaid Jesuit Athletics: Mission Statement**

An interscholastic athletic program as a co-curricular activity is an integral part of the total education and growth experience at a Jesuit school. Athletics are designed to affirm and promote the Ignatian values as stated in the Profile of the Graduate at Graduation and engage student-student athletes fully in mind, body, and spirit. Student-student athletes, coaches, and parents are called upon to work together in a true spirit of sportsmanship to assist in creating an environment in which those Ignatian values can be revealed, tested, and proven relevant both to participants and the entire school community.

Through participation in athletics at McQuaid Jesuit, students will mature physically, emotionally, socially, and spiritually. They will learn to take responsibility for personal growth by developing loyalty, pride, integrity, and commitment. Athletics provide the opportunity for the student-student athlete to exhibit a progression of physical skills and knowledge of a particular sport, enabling him/her to apply these skills and knowledge to new situations and a variety of learning formats. Through participation in athletics, the student-student athlete learns that God is active in all things and that individual and liturgical prayer will bring him/her closer to God. The student-student athlete comes to trust that he/she is known and loved by God: that love invites a personal response, which is an expression of movement within the human heart beyond self-interest. The student-student athlete is called to be conscious of the call to be a leader in service and to acknowledge his/her active commitment toward fostering a just society. Every member of
the McQuaid Jesuit community must seek to encourage, instill, and foster such growth and development in all student-student athletes.

**Athletic Office**

The McQuaid Jesuit Athletic Office consists of the Director of Athletics, the Athletics Administrative Assistant, part-time Athletics Trainer and a part-time Strength and Conditioning Coach.

**Contact Information:**

<table>
<thead>
<tr>
<th>Name</th>
<th>Title</th>
<th>Email</th>
<th>Phone</th>
</tr>
</thead>
<tbody>
<tr>
<td>David R. Spiehler</td>
<td>Director of Athletics</td>
<td><a href="mailto:dspiehler@mcquaid.org">dspiehler@mcquaid.org</a></td>
<td>585/256-6174</td>
</tr>
<tr>
<td>Greg Beier</td>
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<tr>
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</tr>
<tr>
<td>Phil Prinzi</td>
<td>Strength and Conditioning Coach</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Program Governance**

All McQuaid Jesuit athletic programs are governed by the rules and regulations of the New York State Public High School Athletics Association (NYSPHSAA), which may be found in the NYSPHSAA handbook. It is the responsibility of each coach, and especially each Head Varsity Coach, to see that all rules and regulations are followed at all times. Any questions or concerns regarding NYSPHSAA policies should be brought to the attention of the Director of Athletics as soon as possible.

**McQuaid Jesuit Athletic Program Expectations**

**Standards and Procedures for Athletic Participation**

1. Student athlete must be academically eligible. A student athlete who has failed two or more subjects is automatically ineligible for participation in a practice session or a contest for the period of time set forth by the principal.

2. Student athletes must have submitted to the school nurse prior to each sport’s season a properly signed permission/parents/legal guardian consent/drug contract form.

3. Each participant must pass a yearly physical examination, proof of which must be submitted to the school nurse before beginning the first practice session.

4. Prior to each sport season, a participant must see the school nurse regarding recertification of his physical eligibility.

5. Student athletes participating in fall sports have the opportunity to have a physical in April or May by the school physician. Physicals given in the summer are for entering new students only.
6. Student athletes sustaining injuries or significant illness must be cleared with the school nurse before returning to participation. A student athlete missing five or more days of practice for any reason must re-qualify by participating in one-half of the required number of practice sessions set forth by the NYPHSAA for that respective sport.

7. Students must arrive to school by 8:54 (the end of first period) in order to participate that day in team/individual practices, games, or other extra-curricular activities. The coach/activity moderator is responsible for checking attendance in order to determine whether or not a student may participate. A student must present a parent note and verification from a doctor or dentist’s office if he arrives late due to a scheduled appointment. These and other late arrivals that are special in nature will be reviewed by the Dean to determine athletic/extra-curricular eligibility on days in question.

8. Students who are absent on a school day preceding a non-school day contest must present to the coach a signed note from the parents indicating that, in their judgment, their son is healthy enough to participate. Failure by the student to present such a note makes the coach/activity moderator responsible for deciding whether or not a student may participate. A student who uses duplicity in order to participate will incur disciplinary penalties. All coaches and moderators are required to follow this policy.

9. Student athletes are expected to take physical education classes. Failure to attend will result in no participation in practice or game that day.

10. If a student athlete or the student athlete’s parents wish to discuss anything relating to participation on a school team, the procedure is to talk to the Coach first, then to the Director of Athletics. If needed, the Principal may be contacted next.

**Practices and Game Commitment**
- Teams will not hold practices, meetings or open gyms on Sundays; this day should be left open as a family day and a day of worship for students. When at all possible, Sunday matches should be avoided.
- Scheduling for athletic facilities at McQuaid Jesuit should be handled through the Director of Athletics office. All sports teams should put facilities requests through the varsity head coach of their sport who will then reserve the facility through the Director of Athletics office. Please do not presume permission to use a space.
- Practices should average 2 hours on school days and students should never be held beyond 10:00 pm.

**Development of a Student Athlete**
- Should train and play to win through legitimate means only.
- Should treat their coaches, teammates, opponents, referees and fans with respect.
- Should not engage in any action or course of conduct that would seem unsportsmanlike or dishonorable if known to one's opponent or the public.
• Should develop the self-control necessary for best performance in competition and life; loss of temper and consequent fighting or abusive language is failures in this regard.
• Should communicate thoughts and ideas, concerns and issues to the coaching staff and the Director of Athletics.
• Should remember that they are student athletes: academics first, sports second.
• Should be familiar with the policies on academic ineligibility and participation in athletics as contained in the Student Code of Conduct.
• Must abide by the Interscholastic Policy on Drugs/Alcohol.
• May not use the gym, field house, weight room, fields or other athletic facilities without adult supervision.

Multiple Sport Student Athletes
At no time should a McQuaid Jesuit coach discourage student athletes from participating in other sports or programs out of season, nor may they hold this against student athletes who try out for the team. Coaches may not require students to participate in travel teams, practices, etc...out of season. All McQuaid Jesuit student athletes, parents and coaches should understand the importance of the multiple-sport student athlete to our program and support, encourage, and allow students to participate in one, two or three seasons as they so choose. It should also be understood that student athletes who are finishing one athletic season while tryouts are in progress for another season will be given special consideration and opportunity for a delayed tryout. It is the duty of the student athlete to discuss this with his coaches well in advance.

Competitive Goal and Approach
• The competitive goal of the varsity program is to consistently perform as well as possible against opponents, within the rules.
• McQuaid Jesuit will always attempt to field the most effective combination of available team members to achieve this goal.
• The primary goal of non-varsity programs is to identify and prepare qualified student athletes for eventual varsity play.
• There is a direct relationship between ability, commitment, performance and playing time.
• Team membership and playing time are not guaranteed, regardless of grade level or previous team membership.

McQuaid Jesuit Athletic Program Procedures
Communication
McQuaid Jesuit also offers information pertaining to athletic schedules at the school website: www.mcquaid.org. Athletic contest dates and schedules are available at www.hightooschoolsports.net and the sports information line [585/241-0647].

It is our hope that by providing guidelines for parental participation, frustration and miscommunication can be avoided and each student athlete will enjoy a positive learning
experience. As parents are the primary role models for their children, their modeling of good sportsmanship and leadership will positively impact each child’s experience.

Chain of communication: the proper channels of communication when concerns arise
1) The student athlete should contact the coach in an attempt to obtain answers to questions or resolve a situation. The student athlete should make an appointment to meet with the coach. This meeting should provide clarification of the issue(s) at hand and will provide an important educational opportunity for the student athlete as he advocates for himself in his conversation with his coach.
2) If questions persist and/or a resolution is not reached, the parent is to contact the coach to set up a meeting between parent, student athlete and coach.
3) If resolution is still not obtained, the parent should contact the Director of Athletics to set an appointment with the parent, coach and Director of Athletics.
4) If this meeting still produces no resolution, the Director of Athletics will arrange a meeting of the parent, coach, Director of Athletics and principal. At this meeting, the next appropriate step can be determined.

*We ask that parents and coaches refrain from meeting before or after a practice or game/contest, as meetings of this nature do not result in reasonable discussion or resolution.

Sports Information Line
McQuaid Jesuit provides a Sports Information Line that lists daily events and venues. To reach the Sports Information Line, please call the school at (585) 241-0647. The Athletic Office will update the hotline as soon as any events are changed or cancelled. The Athletic Hotline will NOT have any information regarding practice cancellations. Practice information is relayed from the coach to the team. Student athletes will be notified as early as possible so they may notify their parents. It is the student athlete’s responsibility to convey the information to his parents.

The Athletic Office’s policy is to try to make daily updates before 10 a.m. and to make weather-related decisions by 2 p.m. In the event of a weather-related closing of schools, please check the Athletic Hotline for status of contests affected by closings.

Health Clearance/Eligibility
Student athletes are required to have the following information on file in the nurse’s office prior to participating in any practice, tryout, or contest:

- Health History Review (also known as triplicate form), required for each sport.
- Health Appraisal Form
- Current Physical, which is valid for one calendar year.

*Student athletes are required to turn these forms into the nurse’s office; forms should not be turned into coaches or the athletics office.
Further details regarding “requirements for participation in a sport” can be found on our website (www.mcquaid.org). From our Homepage, go to “Offices and Services” then to the “School Nurse” site. From this spot, you can also download required sports forms.

McQuaid Jesuit has a part-time athletic trainer on staff and available for athletic medical needs. We encourage you to inform our Director of Athletics and your coach as soon as an injury occurs, so appropriate treatment may commence immediately. They will inform the athletic trainer and nurse if the trainer and nurse are off duty at the time of the injury. McQuaid Jesuit has an accident report form that must be completed by the coaches and delivered to the nurses immediately following an accident or injury.

When a student athlete has had a significant illness or sustained an injury and is under the care of the trainer or a physician, the student may not return to practice or competition without authorization from that person and our school nurse. A final clearance from the school nurse is required before returning to sports participation. An student athlete missing five or more days of practice for any reason must re qualify by participating in one-half of the required number of practice sessions set forth by the NYPHSAA for that respective sport.

Our school nurses can be reached at 256-6126. Our school nurses are Joan Carpenter, R.N., B.S.N. Connie Murray, R.N., B.S. Pat McDonnell, R.N., M.S.N.

Team and Individual Pictures
Team photos are taken at the beginning of the fall, winter, and spring seasons. Team and individual photographs are taken at specific times in order to meet deadlines for tournament entries, which may require photos at the time of entry. The athletics office has order forms that are distributed at practice for parents to order player and team photographs.

Team Celebrations and Recognition
Banquets
- All McQuaid Jesuit sports banquets are held in the school cafeteria and are either catered by Sage Dining Services or are ‘pot luck’ by design. Banquets may be held on the weekends (Saturday or Sunday) or during the week, within the confines of the school’s availability (M-F until 10:30 pm, Sat 5:30 am – 5:00 pm, Sun 10 am –2:30 pm). Banquets held on a weeknight should take into consideration the academic workload of the students. Student athletes (and their families) are not obligated to attend any athletic banquet.
- Middle School teams are honored at a celebration during the school day, once for each sports season (fall, winter, spring).
• Contact the school receptionist to make reservations for facilities such as the cafeteria, the chapel or the auditorium. Please do not presume permission to use a space.

Senior Night
• Parents of senior student athletes are honored at the final home game of each season. Senior parents should arrive thirty minutes prior to the contest to prepare for the ceremony.

Spiritual Life
• Each varsity team/program will have at least one Mass per season.
• Each team/program will engage in at least one service project per season. (Mr. Chris Hood, Director of Christian Service can assist in providing service opportunities.)
• Teams should pray before each game or match; this prayer may be led by the coach, team captain(s) or a volunteer among the players.
• Mr. Andrew Hoelperl, Director of Campus Ministry, can assist teams that wish to hold a retreat during the course of the season or the year.

Facilities
McQuaid Jesuit Athletic Facilities include a lighted competition playing field (for soccer, lacrosse, rugby, and football), a six-lane all-weather track, a fieldhouse with three courts and track, a gymnasium, a weight room, a cardio room, a film room, a wrestling room, a training room, two baseball field, five game/practice fields, and four tennis courts.

Safety is of primary concern regarding facilities. Concerns for the safety of a facility should be brought to the attention of the Head Varsity Coach and Director of Athletics immediately in written or e-mail form.

Use of these facilities by teams other than for McQuaid Jesuit athletic practices or games is prohibited without authorization from the Director of Athletics.

Any request for facility usage must be scheduled through the Director of Athletics’ Office. Facility usage for sports teams is directed through the varsity head coach of each sport.

Strength and Conditioning
Every student athlete, parent, and coach should understand that strength and conditioning work is a primary tool for achieving success in all athletic programs. All student athletes are encouraged to participate in a workout program both in and out of the season of their sports. Workout programs are designed by the McQuaid Jesuit strength and conditioning coach and should be executed in the McQuaid Jesuit Weight Room, located at the rear of McQuaid Jesuit’s cafeteria, for the most consistent results.
It is necessary for the strength and conditioning staff to provide guidance for the student athletes during their workout, which decreases the risk of injury and ensures that the correct form and technique are being used.

The McQuaid Jesuit strength and conditioning program will follow the guidelines of the NSCA (National Strength and Conditioning Association). The NSCA is a professional organization that continuously researches adolescent strength training and provides functional information that we apply to our program. All strength and conditioning activities are closely supervised and monitored by a scheduled McQuaid Jesuit strength and conditioning staff member or adult. At no time is an individual to work out in the Weight Room without constant, authorized supervision.

**McQuaid Jesuit Cardio and Weight Room Rules**

1. Students may not be in the weight rooms without constant authorized supervision.
2. All students entering the weight room must sign in noting the date and time.
3. Do not enter the weight room unless you are going to work out.
4. PROPER attire must be worn at all times. This includes shirts, athletic shorts or warm-ups, indoor athletic shoes (tied), and socks. Those not dressed properly will be asked to leave immediately.
5. No food, drinks, or gum are allowed in weight room.
6. No athletic equipment such as balls, bats, lacrosse sticks, etc. are allowed in the weight room at any time.
7. Collars must be used at ALL TIMES on all free weight bars.
8. You must have a spotter(s) when doing flat bench, incline bench, and squats.
9. Weight plates and dumbbells that are not being used belong on the proper weight racks—not on the floor, bars, or against the walls.
10. The weight rooms should be neat and clean at all times. Unload bars when you are finished. Do not leave the work for others.
11. Always use weight belts when doing squats, cleans, and natural.
12. ALWAYS USE CORRECT TECHNIQUE.
13. Use only equipment and exercises that the instructor has permitted and demonstrated.
14. Report all injuries or illness to the instructor.
15. NO horseplay in the weight room.
16. Only instructors teach proper technique.
17. Be aware of your surroundings.

**Transportation and Travel**

Transportation:
McQuaid Jesuit parents are often required to provide transportation to athletic practices and contests. Parents will be notified with as much advance notice as possible if their assistance is needed in transporting our student athletes. Student athletes should drive themselves to an event only with the prior approval of the Coach, Head Coach, and/or Director of Athletics.
No student with a learner’s permit may drive a car with other students, even if a parent is present. Students should not drive other students without parental permission. While we cannot be responsible for who rides with whom to and from school, when we require transportation with other students (MAGIS, field trips, athletic practices or games) there needs to be a permission form on file. Transportation consent for athletics is noted on the bottom of the triplicate form. Please be aware of those permissions.

Request for transportation for teams needing chartered bus transportation must be approved and scheduled by the Director of Athletics. A Coach of a given team must accompany the team on all trips to and from the school parking lot and is responsible for their safety as well as their conduct.

**McQuaid Jesuit reserves the right to discipline students who fail to observe established rules and regulation while traveling as a team on school or charter buses. Students should always behave in a manner consistent with the environment of McQuaid Jesuit while riding the school buses.**

**Travel:**
- The Director of Athletics, the Dean of Students and the Principal must approve all overnight travel involving McQuaid Jesuit student athletes, in advance. Any multi-night travel (for tournaments, etc.) must be approved at least one month in advance (with the exception of Sectional/State Playoffs). A detailed itinerary (hotel, mode of transportation, chaperones, etc.) should be submitted with the request.
- If team travel occurs on a Sunday, provision must be made for the student athletes to attend Mass if they so choose.
- Student athletes may not miss class time for athletic competition without the prior approval of the Dean of Students.
- Coaches may not give permission for student athletes to be late for school or to be absent from school the day after travel or an athletic competition without the prior approval of the Dean of Students.
- Coaches/student athletes may not transport students in their own vehicle without the prior consent of the student athlete’s parents or guardians.
- Coaches or adult chaperones (other than an student athlete’s own parent[s]) are never to share a hotel room with students.
- Bus transportation to and from an event should be encouraged as appropriate. **Coaches must ride the bus to and from an event with his/her team.**

**Fundraising**

No team may engage in any fundraising activities without the prior approval of the Director of Athletics and the Vice President for Advancement.
Student Discipline

Conduct of Fans and Student Athletes at School Athletic Events

McQuaid Jesuit is famous for its tremendous school spirit, a spirit that is noted by anyone who visits the school or attends one of its athletic contests. As the players on the field have a responsibility to do their very best, so also do the fans in the stands. Fan support is best when it is loud and positive; it should also be good-natured and sportsmanlike.

Booing, taunting or riding an opposing player or fan or a game official is unacceptable on any field or in any gym. Cheers, chants, or signs or gestures that are obscene, mocking or derogatory are not reflective of the spirit for which we are famous and should never be heard nor seen from a McQuaid Jesuit cheering section. The Dean will meet with any student when his behavior before, during or after a game serves to discredit or to embarrass the school in any way. Serious offenses can lead to prohibition from future attendance, disciplinary probation and expulsion.

Student athletes are responsible for displaying sportsmanship and representing McQuaid Jesuit in a way that reflects positively on the school community. Accordingly, student athletes displaying unsportsmanlike conduct in an interscholastic contest are subject to disciplinary penalties put forth by the Dean in addition to penalties imposed by a team.

Interscholastic Athletic Policy on Drugs/Alcohol

1. If a student athlete on an interscholastic athletic team is found by a teacher, administrator, coach, or officer of the law to have been in possession of or under the influence of alcohol, mood-altering drugs, or steroids during the season (the season is defined as the first required team practice through the last team practice, game or event), the following sanctions will be invoked:

a. First Offense: The student athlete’s name will be reported to the Athletic Director and the Dean of Students and a letter will be sent home notifying the parents that the student athlete will be suspended from interscholastic competition for a period of no less than 25% of the total season’s competition*, immediately subsequent to the offence. The student athlete must submit to a professional chemical assessment by an accredited agency approved by the school. Release of the results to the school is required.

b. Second Offense: The student athlete’s name will be reported to the Athletic Director and the Dean of Students and a letter will be sent home notifying the parents that the student athlete will be prohibited from participation in interscholastic athletics for one calendar year from the date of the offense.
2. The above athletic sanctions do not supercede or replace penalties that may be imposed via the Student Conduct Code or additional sanctions from an individual coach. McQuaid Jesuit regards involvement with drugs or alcohol to be a serious violation that normally results in penalties including suspension, probation or even expulsion.

3. Any student athlete wishing to appeal an athletic disciplinary action must submit a written request, to the Principal, within one week of the notification of disciplinary action. This request must include the reason(s) why the infraction should not be disciplined as outlined.

4. Any referral initiated by a family member of the student athlete himself will not lead to any athletic disciplinary action as long as the student athlete agrees to cooperate with an appropriate in-school assessment of his situation.

*During the suspension period, a student athlete may attend athletic events, but may not wear team attire or stand/sit with the team.

**Appeal Process**
Any student athlete wishing to appeal an Athletic Disciplinary action must submit in writing to the Principal of McQuaid Jesuit, within two days of the notification of the disciplinary action, the reason(s) why his training infraction(s) should not be disciplined as outlined.

**Discipline**
Coaches are in charge of the ordinary discipline of their teams. The student athlete is expected to comply with whatever regulations or disciplinary measures the coach may impose. Faculty, Staff members and Coaches should always be addressed in a polite and respectful manner. Arguing with a teacher, staff member or a coach in the presence of other students is at variance with the conduct expected of a McQuaid Jesuit student. Open defiance, disrespect or insubordination to any teacher, coach or staff member could result in suspension or expulsion. Before any such problem might arise, the student is to maintain courtesy toward the teacher. At the end of the athletic activity, if need be, he may consult with the Director of Athletics for mediation of the problem.

McQuaid Jesuit reserves the right to discipline students who fail to observe established rules and regulation while traveling as a team on school or charter buses. Students should always behave in a manner consistent with the environment of McQuaid Jesuit while riding the school buses.

**Dress Code**
When students are traveling to an away contest either in or out of town, they are expected to dress in an appropriate way as set by the Head Varsity Coach of each program in coordination with the Director of Athletics. Since team members are representing McQuaid Jesuit, each coach will stress the importance of appearance at all athletic contests.
On the day of an interscholastic game (or Friday before a weekend game), student athletes may wear team attire in lieu of suit coats. Team captains should designate which piece of attire will be worn (e.g. jersey, warm-up jacket), and get approval from the Dean of Students at the beginning of the sports season.

Parents,

Please complete and sign the following and return it as you leave the presentation.

Thank you for your participation in McQuaid Jesuit Athletics.

__________________________________________  __________
Parent Signature  date

We have read the entire contents of the 2008-2009 McQuaid Jesuit Parent's Athletic Handbook and agree to abide by the rules, regulations and policies of McQuaid Jesuit Athletics.

Son(s)' name(s):  Year:
Please write legal name with middle initial

1) ____________________________  __________

2) ____________________________  __________

3) ____________________________  __________

Address:
Appendix E

Focus Group Questions

1. Define sportsmanship. What are the characteristics or facets of sportsmanship?

2. How important, if at all, is it for coaches to model good sportsmanship? Explain why or why not.

3. How do coaches learn how to teach good sportsmanship to student-athletes?

4. What should be the components, if any, of a training program for coaches that addresses sportsmanship?

5. For individuals coaching in a Jesuit school, should such a program have different components for addressing sportsmanship? (e.g. content, instructional methods/strategies, assessments)

6. Is there anything else that you would like to say or include about a training program for coaches in Jesuit schools?
Appendix F
Focus Group Questions with Facilitator’s Probes

1. Define sportsmanship. What are the characteristics or facets of sportsmanship?
   a. Have you witnessed or experienced first-hand:
      i. an incident that exemplifies your philosophy?
      ii. an incident at odds with your philosophy?

2. How important, if at all, is it for coaches to model good sportsmanship? Explain why or why not.
   a. Give examples of coaches modeling good sportsmanship.
   b. Give example of coaches modeling poor sportsmanship.
   c. What are the effects, if any, that go beyond the playing field, when a coach models good or poor sportsmanship?

3. How do coaches learn how to teach good sportsmanship to student-athletes?
   a. What would be some formal ways? (e.g. planned)
   b. What would be some informal ways? (e.g. unplanned)
      i. Outside of a training or certification program
      ii. Outside of pre-service/in-service

4. What should be the components, if any, of a training program for coaches that addresses sportsmanship?
   a. What should be the content of lessons devoted to sportsmanship?
   b. How do you know that the content has been mastered?
   c. What instructional methods would you use to teach coaches about sportsmanship?
      i. How should it be delivered? (on-line, hybrid, seminar, locally, nationally, individually or in a group)

5. For individuals coaching in a Jesuit school, should such a program have different components for addressing sportsmanship? (e.g. content, instructional methods/strategies, assessments)

6. Is there anything else that you would like to say or include about a training program for coaches in Jesuit schools?
Appendix G

What Makes A Jesuit School Jesuit?
WHAT MAKES A JESUIT SCHOOL JESUIT?

The Relationship between Jesuit Schools and the Society of Jesus

Distinguishing Criteria for Verifying the Jesuit Nature of Contemporary Schools
INTRODUCTION

In the two centuries since the first Jesuit high school was established in the United States, our lay partners and brother Jesuits have creatively and courageously faced momentous challenges. We acknowledge with gratitude the zeal, energy, and vision of those who have gone before us as well as the efforts of those who continue their work today in long established Jesuit high schools, in Jesuit Cristo Rey high schools, in Nativity schools and similar Jesuit sponsored educational apostolates.

In order to support the important and successful work already evident in Jesuit schools throughout the United States, we offer the following reflections on our mission along with ten principles and practical applications for safeguarding our mission. Acknowledging our responsibility to provide leadership in the educational apostolate, we hope the reflections on our shared mission and the principles/applications lead to a careful examination of their sources in the Constitutions of the Society of Jesus, in the articulation of the Society of Jesus’ self-understanding at its recent general congregations, and in the collection of important documents in Jesuit education published by the Jesuit Secondary Education Association as Foundations. By reflecting on these seminal texts, those involved in Jesuit education can experience and better understand the spirit that prompted us to write this present document, composed with Jesuit high schools in mind, but certainly applicable to other Jesuit sponsored educational apostolates.

*A general congregation is the legislative body of the Society of Jesus. Conventionally, a general congregation is referenced by its number in the sequence of general congregations held since the Society was founded in 1540. There have been four general congregations since 1965. The Thirty-fourth General Congregation (GC 34) of the Society of Jesus was held in Rome in 1995.
First published in 2000, *What Makes a Jesuit High School Jesuit?* has proven helpful to Jesuit high schools in the United States. Our intention in revising and republishing that document is to make it more inclusive and more responsive to the needs of those serving in Jesuit schools desiring to stay faithful to the Jesuit mission and Ignatian vision in their educational apostolates.

Grateful for the excellent assistance the Jesuit Secondary Education Association provides high schools through its programs and resource materials, we recognize a distinction between the roles of the Society of Jesus and JSEA in assisting Jesuit high schools. As a service organization, JSEA makes available advice, programs, and other resources that can maintain and deepen a high school’s Jesuit identity. By presenting this document, we seek to help Jesuit schools confirm their living relationship with the Society of Jesus and demonstrate how authentically they function as apostolates of the Society of Jesus.

We gratefully thank those associated with Jesuit schools who generously embrace and advance the mission of the Society of Jesus. By accepting the invitation of St. Ignatius Loyola to labor beneath the banner of the Cross for the good of others, Jesuit schools effectively promote Jesus Christ’s justice and love for all people. We pledge our readiness to work with our partners in marshaling the resources necessary to bring the message of the Gospel to future generations through Jesuit education. May the Lord who has begun this good work continue to bless it abundantly.

Jesuit Conference Board
October 2006
THE RELATIONSHIP BETWEEN
JESUIT SCHOOLS AND
THE SOCIETY OF JESUS

CALL TO MISSION

The ongoing effort of the Society of Jesus to support the work of Jesuit schools and to encourage the significant apostolic renewal initiated and carried forth by Jesuits and lay people working in the apostolate of secondary education — as described by the Society’s Thirty-fourth General Congregation¹ — occasions this opportunity to address the issue of the relationship between Jesuit schools and the Society of Jesus in the United States. The following statement is grounded in the conviction that the relationship between a Jesuit school’s leadership, administration, faculty and staff and the Society of Jesus is vital to the mission of the school.

In the Contemplation on the Love of God, St. Ignatius Loyola notes that love ought to be shown more in deeds than in words.² Such love is experienced in relationship. In the relationship between a Jesuit school and the Society of Jesus, the sharing of gifts and responsibilities should be more evident in our deeds than in our words.

- A vibrant relationship between a school and the Society is evident. The Society’s care for the schools is current, intentional and personal; it cannot be merely historical or contractual. The relationship is embodied in persons — a clear and well-understood rapport among the provincial superior,

¹ General Congregation [hereafter GC] 54, Decree 18, no. 1 (416).
² The Spiritual Exercises of St. Ignatius [hereafter SpirEx] [230].
his assistant for secondary and pre-secondary education, the school's governing board, the director of the work and other persons in specific leadership roles who link the school and the Society.

The Society sponsors the school in partnership with many others who are dedicated to Jesuit education. Together we share responsibility for the Jesuit mission and Ignatian vision of the school. Such partnership and cooperation is consistent with the Church's vision in Vatican II and is an essential dimension of the contemporary Jesuit way of proceeding rooted in the realization that to prepare our complex and divided world for the coming of the Kingdom requires a plurality of gifts, perspectives, and experiences.  

**PARTNERS FOR MISSION**

St. Ignatius' second observation in the Contemplation on the Love of God reminds us that love consists in a mutual sharing of goods. In joy and gratitude we can acknowledge the histories of Jesuit schools, the service the Jesuit Secondary Education Association (JSEA) provides the high schools, and the growing number of lay and Jesuit partners formed in the principles of Ignatian spirituality and pedagogy. For many years those involved in Jesuit secondary and pre-secondary education, both lay and Jesuit, have offered and shared their gifts as committed partners, contributing to and sacrificing for the mission of the school, laboring with Christ and one another for the greater glory of God. The Spirit of God certainly continues to animate the generous work of the women and men who accept the call to partnership in the mission of Jesuit education.

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3 GC 34, d. 26, no. 16 (550).
4 *SpirEx* [231].
The people who make up a Jesuit school are numerous: students, faculty, staff, parents, alumni/ae, benefactors, the Jesuit community superior with the Jesuit community, the administration, the director of the work, the governing board, the provincial.

No less important, the province leadership group (e.g., the schools’ board chairs, presidents, principals and rectors working together) along with JSEA member schools contribute regionally and nationally to promote Jesuit education.

All these persons work together, sharing appropriate responsibility for carrying out the Jesuit mission given to and accepted by the school.

Also important to a Jesuit school is its place in the local Church community in cooperation with the bishop, the diocesan school department personnel and the pastors and staff of the students’ parishes.

ACCOUNTABILITY FOR MISSION

St. Ignatius encourages us to observe God dwelling in creation, but even more, continually working and laboring for us in all created things on the face of the earth. Because God is at work in the relationship between the Jesuit school and the Society of Jesus, both are committed to listen together with an obedient attentiveness to what the Risen Christ is doing as he leads the world to the fullness of God’s Kingdom. Our response

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5 *SpirEx* [235].
6 *GC 34, d. 2, no. 20 (48).
must be to engage in a responsible discernment regarding the Jesuit mission and Ignatian vision in a particular place and time.

- The provincial determines and affirms the school to be a work of the Society of Jesus and the Catholic Church. The provincial outlines what it means for the school to be Jesuit and helps the school understand the mission of the Society of Jesus and the direction given to all its works by the Society’s recent general congregations and the instructions of the superior general. The provincial, the provincial assistant for secondary and pre-secondary education and the school’s governing board and leadership team work as partners for accountability. Fostering a relationship of trust and mutual support, they maintain effective communication and work together to benefit the school.

- The school’s Jesuit mission and identity are the responsibility of the school’s governing board, which holds this mission in trust for the Society of Jesus. In partnership, the board with the Society fosters a bond that sustains a school’s Jesuit identity. School documents (including the written agreement between the province and the school) identify the responsibility of the governing board to set direction, establish policies and ensure programs that build and manifest the school’s Jesuit identity and mission. The board’s choice of the president of the school and the provincial’s missioning of the president to be the director of the Society’s work at the school is an important time in the partnership.

- The school and the province participate in a program of regular assessment and evaluation to ensure that the school effectively carries out the Society’s mission.

- The school and the province recognize specific standards, expectations and procedures to assess Jesuit identity defin-
ing the school’s and the Society’s relationship to one another. An assessment instrument is used to help measure the Jesuit identity of a school, following the guidelines established in “The Characteristics of a Jesuit Education,” and the distinguishing criteria that follow in section two of this booklet as well as in the various documents of JSEA Foundations and the documents of the recent general congregations of the Society of Jesus.

- Sponsorship of the school by the Society depends on this assessment. The province publicly sponsors the school and guarantees that the school embodies the Society’s standards. The province commits itself to helping the school enhance its Jesuit identity by providing a Jesuit presence best suited to the province and the school and by encouraging various programs in Ignatian spirituality and pedagogy through JSEA or through the province and by helping fund those programs when feasible.

- Beyond the school’s governing board and leadership team, all constituencies in a Jesuit school share in various capacities the responsibility for carrying out the mission of the Society at the school.

NOURISHMENT AND RENEWAL FOR MISSION

St. Ignatius invites us to consider that all blessings and gifts descend from above.7 As God provides for us beyond our own capacities and in Christ Jesus feeds us in the Eucharist, so does God nourish the partnership between the schools and the Society of Jesus. The schools and the Society commit themselves to recognize God’s presence in that relationship and to do all they

7 SpirEx[237].
can to form companions in Jesuit mission and Ignatian vision. They also commit themselves to vigorous renewal of that relationship so that they can address the continuing challenges of providing a Jesuit education to the young women and young men who come to Jesuit schools.

A Jesuit school advances the Society’s apostolic mission through its educational work by seeking and accepting the partnership of the Society and the leadership of its general congregations, by working with the provincial in all matters that promote the relationship between the Society and the school and by welcoming Jesuit presence at the school. Ignatian spirituality and pedagogy inspire us to work together as partners in the Society’s mission of education. In doing so, we will be fulfilling our Ignatian heritage which urges us to act as companions of Jesus participating in the apostolic life of the Church.

- Individuals at the schools, especially administration, faculty, staff and board members, take advantage of personal retreats, formation of administration, faculty and staff, board orientation, Colloquia and JSEA programs like the Seminars in Ignatian Leadership to develop themselves both spiritually and professionally as Ignatian educators.

- Schools provide adult Ignatian spiritual formation programs for administration, faculty and staff and board members and, as much as they are able, for parents, alumni/ae and benefactors.

- School leadership groups pray together and use some of their meeting times for Ignatian spiritual development to respond to God’s call which necessitates a familiarity with and experience of the Spiritual Exercises.

- The provincial offers encouragement and, as feasible, financial support for leadership team retreats, for orientations
and retreats for boards, faculty and staff, for participation in JSEA programs, and for the inclusion of Jesuit schools personnel at appropriate province events.

JSEA continues its work of providing services to Jesuit high schools for fostering Ignatian spirituality and pedagogy as well as making accessible the various JSEA documents that describe Jesuit high school ministry.

In a dynamic and flexible relationship between a Jesuit school and the Society of Jesus, those in the relationship nourish the call to mission that the school and the Society have heard from God and sustain the apostolic mission of the Society of Jesus at a Jesuit school.

A Jesuit school's call to mission begins in gratitude for the many graces we have received over the years, just as St. Ignatius continually reminds us to stand before God and to ask for what we desire:

Here it will be to ask for an intimate knowledge of the many blessings received, that filled with gratitude for all, I may in all things love and serve the Divine Majesty. ⁸

Our call to mission continues in service to the Crucified and Risen Christ by serving those who come to us as students and join us as colleagues — in partnership with all those who people our schools, in partnership with the Society of Jesus which entrusts its mission to the schools, in partnership with the Lord.

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⁸ SpiriEx  [233].
DISTINGUISHING CRITERIA FOR VERIFYING THE JESUIT NATURE OF CONTEMPORARY SCHOOLS

THE FIRST APOSTOLIC PRINCIPLES

Principles

Jesuit schools constitute one of the most effective forms for the apostolic activity of the Society of Jesus. These schools must be based in the same first principles which serve as the foundation for the contemporary mission of the Society of Jesus:

- All apostolates of the Society can be defined as a “service of faith, of which the promotion of justice is an absolute requirement.”¹ The service of faith is the aim of every Jesuit mission while faith “directed toward the justice of the Kingdom” is its integrating principle.²

- The service of faith calls for “participation in the total evangelizing mission of the Church, which aims at the realization of the Kingdom of God in the whole of human society.”³ It is also the Jesuit mission to bring the counter-cultural gift of Christ to a world that prizes prestige, power, and self-sufficiency.⁴

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¹ Complementary Norms [hereafter CN], Preamble, Sec. 1 (4), nos. 1-2. The Complementary Norms express the appropriate way the Constitutions of the Society of Jesus are to be lived out in the contemporary renewal of Jesuit life and apostolates.
² CN VII, Ch. 1 (245), no. 3.
³ CN VII, Ch. 1 (245), no. 1.
⁴ General Congregation [hereafter GC] 34, d. 26, no. 1 (539).
Application

- Every Jesuit school has a clear mission statement that is consistent with the Society of Jesus' definition of its own mission as expressed in its Constitutions and in decrees of recent general congregations. The school's mission reflects the concern of these Jesuit documents for faith, justice, and evangelization.

- The appropriate governing body approves and disseminates the mission statement throughout the broader school community. Hiring of school personnel and selection of trustees is mission driven. Orientation of school personnel and trustees includes thorough discussion of the mission statement.

- The trustees and the administrators ensure implementation of the mission statement through regular review and evaluation.

THE SPIRITUAL DIMENSION OF JESUIT EDUCATION

Principles
The Society of Jesus' way of proceeding demands close collaboration with all "who hunger and thirst after justice" in order to make "a world where the brotherhood of all opens the way for the recognition and acceptance of Christ Jesus and God our Fa-
ther. At the same time, the “Jesuit heritage of creative response to the call of the Spirit in concrete situations of life is an incentive to develop a culture of dialogue in our approach to believers of other religions.” Therefore, Jesuit schools “conscientize their students on the value of interreligious collaboration and instill in them a basic understanding of and respect for the faith vision of the members of the diverse local religious communities, while deepening their own faith response to God.” The ultimate objective of the mission of education should be to contribute vitally to “the total and integral liberation of the person, leading to participation in the life of God himself.”

Application

■ Those who attend Jesuit schools have the opportunity to experience Jesus Christ in an atmosphere that respects religious difference and promotes interreligious dialogue.

■ Jesuit schools foster the development of students as adult members of their faith communities.

■ School personnel fulfill their responsibilities in ways that reflect agreement with the essential purposes of the institution and cooperation with their fellow workers.

■ A Jesuit school community reflects that ecumenical respect for all men and women of good will which was expressed by the Second Vatican Council.

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5 CN VII, Ch. 1 (246), no. 5; GC 34, d. 26, no. 1 (539).
6 GC 34, d. 5, no. 17 (154).
7 GC 34, d. 5, no. 9, 8 (145).
8 GC 32, d. 2, no. 11 (21); GC 33, d. 1, no. 44 (47).
Serving the Mission of the Church

Principles
A Jesuit school publicly declares its Catholic character and seeks “to incorporate itself more and more vigorously and creatively into the life of the Church.” Like the Society of Jesus itself, the Jesuit school acts “in the service of the worldwide mission of the Church.” Above all, board members, faculty, staff, and administrators in their work for students constantly seek to teach them to “learn in the Church, with the Church, and for the Church how to live our faith.”

Application
- Every Jesuit school publicly declares its Catholic identity.
- Board members, administrators, and school personnel live in conformity with the Gospel.
- School personnel take great care to present clearly and honestly the fundamental beliefs of the Church.
- The school strives to maintain a cooperative relationship with the bishop of the diocese and with the diocesan office of Catholic education.
- Students are encouraged to participate actively in the life of their local faith communities.

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9 GC 33, d. 1, Part I, A, no. 8 (8).
10 CN VII, Ch. 1 (246), no. 7.
11 GC 34, d. 11, no. 19 (316).
RELIGIOUS EDUCATION AND FORMATION

Principles

The Society of Jesus urges us to take particular care that students "acquire that knowledge and character which are worthy of Christians, and that animated by a mature faith and personally devoted to Jesus Christ, [they] learn to find and serve Him in others." General Congregation 32 summed up the contemporary mission of the Society in these words: it is "to preach Jesus Christ and to make Him known in such a way that all men and women are able to recognize Him whose delight, from the beginning, has been to be with them and to take an active part in their history.

Furthermore, the Complementary Norms to the Constitutions remind Jesuits that their community should be "a faith community that comes together in the Eucharist with others who believe in Christ to celebrate their common faith."

Application

- The governing board and administrators of a Jesuit school ensure that the religious programs and curriculum are formative, stimulating, and thought provoking.

- Those responsible for the religious formation of students in a Jesuit school are enthusiastic and well trained in their discipline.

- The school's liturgical life clearly demonstrates its Catholic character through well prepared liturgies that reflect the school community's shared participation in Christ's mission in today's world.

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12 CN VII, Ch. 4, 5 (279), no. 2.
13 GC 32, d. 4, no. 11 (60).
14 CN VI, Sec. 5, Ch. 1 (227), no. 1.
The governing board, administration, and faculty schedule time and provide financial resources for programs that encourage the spiritual formation of students, such as retreat experiences in various formats.

A Jesuit school encourages organizations that provide ongoing support and fellowship for students and staff members in the daily living of the Gospel message. In particular, Jesuit schools establish faith-based groups such as Christian Life Communities.

5

Teaching and Acting Justly

Principles
The school’s policies should always clearly reflect a sense of justice. The precepts of Catholic social teaching should be applied not only in dealings with the school’s employees but also in making plans which will affect the “local socioeconomic needs” of the surrounding community. The schools have become platforms, reaching out into the community, not only to the extended school community...but also to the poor and the socially disadvantaged in the neighborhood. We must in a special way help prepare all our students effectively to devote themselves to building a more just world and to understand how to labor with and for others.

Application
A Jesuit school clearly reflects a sense of justice and maintains a respect for the legitimate rights of others in all its dealings with students, employees, parents, and the local neighborhood. The entire institution not only teaches justice but also acts justly.

15 CN VII, Ch. 4, 5a (277), no. 4.
16 GC 34, d. 18, no. 1 (416).
17 CN VII, Ch. 4, 5a (279), no. 1.
- A Jesuit school manifests its solidarity with the poor by offering generous amounts of financial aid based on need and by its efforts to recruit and retain students from families of limited means.

- A Jesuit school has effective Christian Service programs which enable students to serve people in need thoughtfully and reflectively. In this service to the marginalized the school seeks to transform the minds and hearts of students through an experience of the suffering and resurrected Christ.

The Global Dimension of the Educational Mission

Principles
A Jesuit education should make students intellectually able to assess critically the values propagated by contemporary culture, and competent to evaluate the results of modern economic and social trends. Above all, the education and formation offered students in Jesuit schools includes attention to areas such as “the protection of the human rights of persons and peoples, ... the consequences of interdependence,..., safeguarding human life itself... the influence of the media in the service of justice..., protection of the environment... the tragic marginalization of not a few nations..., and the problem of the socially marginalized in every society.”

A Jesuit education should aim to free its students to confront honestly the social injustices of racism, sexism, and religious intolerance. Schools should work to instill in their students a willingness to collaborate "with others, ...with other members of local churches, with Christians of other denominations, with adherents to other religions, ...with all who strive to make a world fit for men and women to live in."

18 CN VII, Ch. 1 (247), no. 1.
19 GC 34, d. 3, nos. 5-6 (54-55).
20 CN VII, Ch. 1 (246), no. 5.
Application

- A Jesuit school prepares its graduates to analyze their own contemporary culture with insight and intelligence, thereby achieving the freedom to work for justice.

- In response to the current social teachings of the Catholic Church, a Jesuit education makes students sensitive to areas of injustice in modern society and encourages solidarity with the disadvantaged and dispossessed of modern global society. They recognize the suffering and pain which poverty, racism, sexism, and religious intolerance have caused not only in the world at large but even in their own communities.

- A Jesuit school seeks to hire personnel who are sensitive to the plight of suffering people.

7

Educational Excellence

Principles

Recent general congregations have stressed that Jesuit schools “should be outstanding not so much for number and size as for teaching, for the quality of the instruction, and the service rendered to the people of God.” General Congregation 34 reminded educators in Jesuit schools that they are training men and women to assume “leadership roles in their own communities” as well as in “many Jesuit works in years to come.” The most recent congregations have also called attention to the great progress in technology, communication and information exchange, and the need for a reasoned critical knowledge of the cultural revolution they have brought about. Stress is placed on education in communication in order to foster “critical knowledge

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21 GC 31, d. 28, no. 4 (500).
22 GC 34, d. 18, no. 4 (419).
of the rhetoric of this new culture,... an appreciation of its aesthetic dimension,... [and] the skills required for teamwork and for the effective use of media and information technology.\(^{23}\)

**Application**

- A Jesuit school offers an academically distinguished program that is designed to challenge students to achieve their full potential. Co-curricular programs play an essential role in educating the whole person.

- The school's curriculum and methodology reflect fundamental agreement with the objectives and pedagogical methods advocated in the recent educational documents of the Society of Jesus.

- The students at a Jesuit school learn critical skills and acquire the background to evaluate the strengths and weaknesses of the various movements with which they will have to deal. Students understand the Christian response to their own adolescent culture.

- School leaders ensure that personnel increase their knowledge of their fields and update their professional skills.

- Educators in a Jesuit school devote themselves to forming graduates who will be leaders in the communities in which they live, work, and worship.

\(^{23}\) GC 34, d. 15, nos. 1-2, 9 (385-86, 393).
Principles
Modern Jesuit education must be characterized by that growing cooperation within the whole school community which “has expanded our mission and transformed the way in which we carry it out in partnership with others.” General Congregation 34 reminded Jesuits that today they carry out their mission as “Men with others.” “Men and women with others” are not only willing to share their spiritual and apostolic inheritance with their students but also to listen and learn from one another and from others in the outside community.

Application

A Jesuit school is conducted as a cooperative venture of the Jesuit province, governing bodies, the administration, the faculty, and the staff. The particular strengths and expertise each individual contributes to the common effort is clearly understood and recognized by all.

The leaders of a Jesuit school promote the clear understanding that the institution’s educational and formational objectives can only be achieved by shared agreement with and commitment to its mission.

Board members and school personnel receive an extensive orientation and ongoing formation in the traditions

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24 GC 34, d. 13, no. 2 (332).
25 CN VII, Ch. 5, no. 2 (306); GC 34, d. 13, no. 4 (334).
and mission of their school, Jesuit education, and Ignatian spirituality.

- Each Jesuit high school within the United States Assistancy actively participates as a member of the Jesuit Secondary Education Association.

**Spiritual Formation and Outreach**

Principles
Maintaining and developing the Jesuit identity of a school depends on careful selection of board members, teachers, staff, and administrators and on "adequate formation in the Ignatian charism and pedagogy." 26 Consequently, all Jesuits in the educational apostolate must serve their lay colleagues and professional partners "by offering them what we are and have received; namely, formation in our apostolic spirituality, especially...the experience of the Spiritual Exercises and spiritual direction and discernment." 27 Jesuit secondary schools "should improve continually both as educational institutions and as centers of culture and faith for lay collaborators, for families of students and former students, and through them for the whole community of a region." 28

Application
- Careful hiring practices and effective programs for professional and spiritual staff formation perpetuate a school's Jesuit identity.

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26 GC 34, d. 18, no. 2 (417).
27 CN VII, Ch. 5, no. 2 (306).
28 CN VII, Ch. 4, 5b (288).
A Jesuit school has a developed plan for the continuing education and formation in Ignatian spirituality of board members, administrators, faculty, and staff.

School leaders take appropriate measures to ensure that present and future leaders are formed in Jesuit Secondary Education Association workshops and seminars.

Jesuits have a particular responsibility to participate in programs of spiritual development offered by the school to the governing board, faculty, students, and the broader school community.

A Jesuit school strives to be an important educational and religious center for its students, graduates, families, and neighboring community.

The Spiritual Exercises and Jesuit Pedagogy

Principles

The Constitutions remind us that the works of the Society of Jesus are characterized by "a profound spiritual experience through the Spiritual Exercises."

General Congregation 32 believed that "the spirit of the Exercises should pervade every other ministry of the Word that we undertake."

In Jesuit education, this mandate has been especially strengthened by the evident intellectual and methodological connection between the Exercises and the educational objectives and methods described in The Characteristics of Jesuit Education and Ignatian Pedagogy: A Practical Approach.

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29 CN VII, Ch. 1 (246), no. 6.
30 GC 32, d. 4, no. 59 (107).

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Application

- Board members, administrators, and faculty members have the means and the opportunity and are encouraged to experience the Spiritual Exercises, particularly Ignatius' methods of discernment.

- Those engaged in the ministry of Jesuit education have access to annual retreats, spiritual direction, and religious support.

- All those who work in the educational and formational areas of a Jesuit school grow in familiarity with the concepts and aims expressed and described in *The Characteristics of Jesuit Education* and *Ignatian Pedagogy: A Practical Approach.*
Jesuit schools must go beyond the criteria of academic excellence, important as this is, to the far more challenging task of bringing about a true *metanoia* in their students... Jesuit schools must move more vigorously toward participation in community affairs... they must more honestly evaluate their efforts according to the criteria of both the Christian reform of social structures and renewal of the Church.

The Preamble to the Constitutions of JSEA (#5)
May 13, 1970