

Title:

"Incorporating Ignatian Pedagogy in the Psycho-Social Aspects of Sport: A Revitalized Approach"

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Sport Studies

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Business

Goal of the Ignatian Mentoring Program (IMP): To facilitate the incorporation and assimilation of the Ignatian vision into the professional identities of XU faculty (IMP 2012).

Introduction

We all receive our information today in virtual and real time. The local news or ESPN's Sports Center operate at a snail's pace compared to new media deliveries like Facebook updates, Twitter, YouTube, and cell phone texts (Schoenstedt & Reau, 2010). Through these vehicles, it becomes obvious that there are an abundance of issues in our society and culture related to ethics and diversity in sport that are at the forefront of our lives everyday. It may sometimes appear that ethical and diversity issues are limited to professional and collegiate sport but this is far from the truth. Unethical behavior often begins at the youth and interscholastic level. A few examples of behavior include but are not limited to: recruiting violations, illegal benefits, violence, hazing, performance enhancing drugs, gender and racial inequity, homophobia, bullying, improper behavior or language of coaches and bias against people with disabilities. The people in charge of athlete participation such as administrators, coaches, parents, and fans must be aware of the influence they wield in modeling ethical behavior.

The causes of these examples of behavior in our sport society are up for debate, but perhaps we could look at Crone (1999) who proposed the development of a theory of sport around three independent variables: a) the degree of emphasis on winning, b) the degree of emphasis on extrinsic rewards (e.g., money, power, and prestige), and c) the amount of bureaucratization. The pressure on athletes and coaches to win is intense and may promote the idea of gamesmanship (unethical behavior in competition). Even in interscholastic sport where no scholarships exist and acquiring an education is proclaimed as the primary objective, the culture of sports often dictates a win at all costs attitude. The job security of a coach may depend on it. In addition, the spiraling cost of a college education, and the lure of professional sports salaries, encourages parents to push their children into athletics like never before. Unfortunately, almost 70% of athletes quit organized sport by the time they are 13 years old. The top two reasons are the behavior of coaches and parents (Martens, 2008; National Coaching Report, 2009).

More recently, the issues of justice and fairness, ethical behavior and diversity education when working with multiple kinds of participants of all ages have grown exponentially. Racial equality continues to be an issue, as does the increased awareness and prevalence of hidden disabilities and sexual orientation.

Perhaps it can be best viewed through Xavier's Academic Vision Statement that wants to "challenge a diverse and capable student body intellectually, morally and spiritually". Xavier's classes are intended provide students with questions of human values and ethical behavior through a curriculum intended to stimulate critical thinking and interdisciplinary learning" in our society. (Academic Vision Statement, Xavier University, 2012). As a Xavier University professor in Sport Management, I am uniquely situated to provide information, knowledge and leadership regarding the many issues related to diversity and ethics in the sport industry.

Character in Sport

Millions of people, especially children, participate in sport because we believe (in part) that sport teaches hard work, teamwork and to be good citizens. However, the popularity of sport does not necessarily mean that it teaches character and ethical behavior. Rather, it could be argued that sport reflects societal values (Lumpkin, 2011). While character may not be automatically learned through sport, the learning process can be strengthened through the persistent and consistent efforts of parents, teachers, coaches and administrators. Those who have been viewed as having character are described as benevolent, compassionate, humble, honest, loyal, respectful and responsible (Lumpkin, 2011). Gough (1997) states that, "Ethics is a matter of being good (character) and doing right (action). Sportsmanship is a matter of being good (character) and doing right (action) in sport," (p.21). It seems clear, therefore, that ethical behavior, integrity, and sportsmanship cannot be separated. Further, ethical behavior as it pertains to diversity also should not be separated out as an unrelated issue.

Despite our *intellectual* awareness that the good in sport (ethics) far outweighs the bad; the media and other anecdotal stories tell us something else entirely. In our "winner take all" environment, the ethical decisions we make about right and wrong and the subsequent actions we take are compromised in return for success. Cheating is ubiquitous in society and sport because if you don't get caught, the benefits far outweigh the risks or penalties. As a former collegiate coach at a Big Ten University, I can attest that while I know right from wrong and have knowledge of what is ethical, fair and just...it can be incredibly difficult to be a person of character day in and day out. Being a good and ethical person all of the time takes reflection, active practice and encouragement especially in today's sport culture.

The Process

This past few years has provided an inordinate number of ethical and diversity issues. I only need to throw out a few instances and examples and my students nod knowingly. However, when asked to critically think about ethics, character, and sportsmanship as related to these current events, my students give canned answers that are clearly a result of what they believe are *my* expectations for the “right” answer. Once given, we congratulate each other on our wonderful values and move on.

In a conversation with my mentor, Ann Marie Tracey, JD as well as dialogue with my colleagues in Sport Studies, particularly Tina Davlin-Pater, Ph.D., ATC, Lisa Jutte, Ph.D., ATC, and Ronald Quinn, Ed.D., I started to explore a sincere interest in Ignatian pedagogy. The Manresa experience as a new faculty member gave me some initial insights into the Jesuit mission but the normal patterns and rhythms of teaching that I was most familiar with remained the cornerstone of my classes. Most of us tend to stay with, or revert back, to that with which we are most familiar. It wasn't that I didn't teach Jesuit and Ignatian principles more often than not...it was that I didn't do it consciously.

Admittedly, sounding erudite and scholarly was my first priority when I decided to participate in the Ignatian Mentoring Program (IMP) and found out there was a project. But in my first meeting with Ann Marie Tracey, she basically said to “stay out of my own way and write about something with which I really connected.” Well, I would like to think that I *connect* with and love teaching and coaching. As I was delving deeper into this project and reading some interesting materials on the Xavier website, I also connected with Parker J. Palmer's essay called “The Heart of a Teacher” (2009).

Teaching, like any truly human activity, emerges from one's inwardness, for better or worse.... Viewed from this angle, teaching holds a mirror to the soul. If I am willing to look in that mirror, and not run from what I see, I have a chance to gain self-knowledge—and knowing myself is as crucial to good teaching as knowing my students and my subject.

We need to open a new frontier in our exploration of good teaching: the inner landscape of a teacher's life. To chart that landscape fully, three important paths must be taken—intellectual, emotional, and spiritual—and none can be ignored. Reduce teaching to intellect and it becomes a cold abstraction; reduce it to emotions and it becomes narcissistic; reduce it to the spiritual and it loses its anchor to the world. Intellect, emotion, and spirit depend on each other for wholeness. They are interwoven in the human self and in education at its best, and we need to interweave them in our pedagogical discourse as well.

Essentially, after long reflection about *my* teaching and the IMP project, I felt that I was spending too much time preparing to teach content and only paying “lip service” to the pedagogical opportunity for my students to truly engage in their beliefs about ethics, character, integrity and the like in our American sport culture in addition to acceptance

for diversity. In other words, I wasn't giving them the time and vehicle by which they could use the content of this particular graduate course to reflect and after that actively engage in an assignment that could take these reflections and content forward to *their* various stakeholders. In effect, *empowering* these students to become change agents in their own right should be equally important.

Reading Robert A. Mitchell's, SJ (1988) piece on the "Five Traits of Jesuit Education" in Traub's "A Jesuit Education Reader" (2008), helped to connect more dots as he discussed the third characteristic of Jesuit education that is preoccupied with ethics and values for both the personal and professional lives of our graduates (Mitchell, 1988). Specifically, he stated, "...Jesuit institutions today feel compelled by their tradition to raise questions for their students, not through sloganeering and political maneuvering, but in a way that is proper for higher education: through learning, research, reflection, and imagination" (p. 112).

This idea of reflection and becoming a "change agent", while not necessarily original, was something that I decided to spend more time on in an online graduate class I will teach at Xavier University entitled Psycho-Social Aspects of Sport. Specifically, I chose to integrate the following three principles.

1. Cura Personalis

(Latin meaning "care for the [individual] person") - This piece of Jesuit/Ignatian pedagogy "establishes a personal relationship with students, listens to them in the process of teaching, and draws them toward personal initiative and responsibility for learning" [see "Pedagogy, Ignatian/Jesuit"].

This is an integral component for me as a teacher, and as importantly, how I want to imbue my students with an opportunity for continual self-awareness and reflection that they can pay forward to future constituents.

2. Discernment

"A process for making choices, in a context of (Christian) faith, when the option is not between good and evil, but between several possible courses of action all of which are potentially good. For Ignatius the process involves prayer, reflection and consultation with others - all with honest attention not only to the rational (reasons pro and con) but also to the realm of one's feelings, emotions and desires.

When individuals (students) are faced with making decisions of an ethical nature, the goodness of God should lead them" (Mission and Identity, Xavier University). Ignatius, in his Spiritual Exercises, said, "in the case of a person leading a basically good life, the good spirit gives "consolation" — acts quietly, gently and leads one to peace, joy and deeds of loving service — while the bad spirit brings "desolation" — agitates, disturbs the peace and injects fears and discouragement to keep one from doing good (Mission and Identity, Xavier University).

Making better choices and actively reflecting on them requires practice and follow through. Students must be given these opportunities to grow and be at peace with the idea that they have done everything they can to make the best decisions possible.

3. Men and Women for Others

Pedro Arrupe (1973) called for a re-education to justice and stated:

“Today our prime educational objective must be to form men-and-women-for-others... people who cannot even conceive of love of God which does not include love for the least of their neighbors; people convinced that love of God which does not issue in justice for human beings is a farce...” (Retrieved April 18, 2012, from [http://www.xavier.edu/jesuitresource/jesuit-a-z/terms-m.cfm#Men and Women](http://www.xavier.edu/jesuitresource/jesuit-a-z/terms-m.cfm#Men_and_Women)).

In "Assembly '89", Peter-Hans Kolvenbach (1989), asked that we teach our students to make "no significant decision without first thinking of how it would impact the least in society" (p. 3). He goes on to say several years later, “The real measure of our Jesuit universities, [then,] lies in who our students become. Tomorrow's "whole person" cannot be whole without a well-educated solidarity. We must therefore raise our Jesuit educational standard to "educate the whole person of solidarity for the real world” (Retrieved April 18, 2012, from [http://www.xavier.edu/jesuitresource/jesuit-a-z/terms-m.cfm#Men and Women](http://www.xavier.edu/jesuitresource/jesuit-a-z/terms-m.cfm#Men_and_Women)).

As teachers and coaches, we live in a society that should have as an expectation, a demonstration of goodness to our athletes and participants that we can find in living the Jesuit mission through Ignatian pedagogy. According to Kolvenbach, “Every Jesuit academy of higher learning is called to live in a social reality and to live for that social reality, to shed university intelligence upon it and to use university influence to transform it” (Retrieved April 18, 2012, from [http://www.xavier.edu/jesuitresource/jesuit-a-z/terms-m.cfm#Men and Women](http://www.xavier.edu/jesuitresource/jesuit-a-z/terms-m.cfm#Men_and_Women)).

How we model acceptance and ethical decision-making through Ignatian pedagogy, (especially in the sport culture), should be the foundation from which we teach. Becoming an advocate or change agent is essential to the proper development of our youth especially.

The Product

When I look back over the past several weeks and months learning and in discussion with mentors, colleagues and friends trying to pull all of this together, I find the beginnings of gestalt. It occurs to me that while I went into the IMP to learn more about the Jesuit mission and Ignatian pedagogy for teaching *TO* STUDENTS, I came out with a better understanding of how to be a better person *FOR* MY STUDENTS. I need the continual reflection and self-awareness on ethics, integrity, character, and sportsmanship at least as much as my students do. I find myself doing a better job of making concerted efforts to incorporate the Ignatian principles of Discernment, Men

and Women for Others, and Cura Personalis in my pedagogy and in the things I do every day *including* my initial steps for this particular class in the psycho-social aspects of sport.

So... did I achieve the goal of the IMP program? I believe that I have made a strong start by facilitating the incorporation and assimilation of several pieces of the Ignatian vision into my professional identity and for my class(es).

I have attempted to revitalize Psycho-Social Aspects of Sport going forward by adding a Module to include a study of ethics and diversity through the lens of Ignatian principles in the Jesuit mission. This will be accomplished by adding a conscious reflection component (Journal, Scenario Creation, Discussion Boards) that is connected to Cura Personalis, Discernment, and Men and Women for Others through Traub's book. I have added an educational presentation assignment incorporating those principles as well. Through this Module, the students have the opportunity to reflect on several issues arising in sport culture as well as be an active change agent for diversity and ethics in sport through aspects of the Jesuit Mission.

Last Comment

One final observation about this experience resulted in an unexpected bonus. Throughout this process I met some really great people. I had a mentor that let gave me the best piece of advice which was to find something to write about with which I truly connected. And, it fostered meaningful dialogue with the colleagues in my department of Sport Studies who also helped me by discussing their own ideas, experiences, knowledge and understanding of the Jesuit mission and Ignatian pedagogy. As a relatively new member of the Xavier community, it was an excellent means of getting to know them and their personal connections to, and interpretations of, the Jesuit mission and Ignatian pedagogy.

Many thanks to all of you!

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SYLLABUS

Xavier University - Sport Administration

SPMG 570-91 Psycho-Social Aspects of Sport

3 Credits – Graduate

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This is an elective, 100% online course within the Sport Administration program. This course is 5 weeks and as such is very intensive and requires strict attention to deadlines and organization.

Course Description:

An introduction to the historical, sociological, and psychological aspects of sport in society and how it relates to individuals, groups and organizations.

Jesuit Mission and Ignatian Principles:

Xavier's mission is to educate their students. This is, in part, accomplished through "the interaction of students and faculty in an educational experience characterized by critical thinking and articulate expression with specific attention given to ethical issues and values" (Xavier Mission Statement, 2011).

Further, "Xavier is an educational community dedicated to the pursuit of knowledge, to the orderly discussion of issues confronting society... [and] Xavier aims to provide all students with a supportive learning environment which offers opportunities for identifying personal needs, setting goals, and developing recreational and aesthetic interests and skills for daily living and leadership. The self-understanding and interpersonal development that result are vital corollaries to a student's academic development" (Xavier Mission Statement, 2011).

As a result, this course will integrate the Ignatian principles of Cura Personalis, Discernment, and Men and Woman for Others as they relate to Diversity and Ethics within the socio-cultural aspects of sport and through the use of a reflective journal and an educational presentation Power Point presentation.

This course also aligns with the following accreditation standards and benchmarks for the profession:

A. COSMA Standards (formerly SMPRC): This course satisfies the Common Professional Component (CPC) topical area that includes: A. Social, psychological and international foundations of sport.

B. NASPE National Coaching Standards

Domain 1 — Philosophy and Ethics

Standard 1: Develop and implement an athlete-centered coaching philosophy.

A well-developed coaching philosophy provides expectations for behaviors that reflect priorities and values of the coach. An appropriate coaching perspective focuses on maximizing the positive benefits of sport participation for each athlete.

Benchmarks:

- Identify and communicate reasons for entering the coaching profession.
- Develop an athlete-centered coaching philosophy that aligns with the organizational mission and goals.
- Communicate the athlete-centered coaching philosophy in verbal and written form to athletes, parents/guardians, and program staff.
- Welcome all eligible athletes and implement strategies that encourage the participation of disadvantaged and disabled athletes.
- Manage athlete behavior consistent with an athlete-centered coaching philosophy.

Domain 4 — Growth and Development

Standard 18: Provide athletes with responsibility and leadership opportunities as they mature.

Sport provides an atmosphere for trial and error through practice and competition. Sport also allows opportunity for athletes to be challenged by additional responsibility. Through these opportunities, athletes learn how to deal with conflict, engage in problem solving, and seek positive resolutions. The coach should engage athletes in opportunities that nurture leadership and teamwork that can be learned on the field and exhibited in life.

Benchmarks:

- Teach and encourage athletes to take responsibility for their actions in adhering to team rules.
- Design practices to allow for athlete input and self-evaluation.
- Communicate to athletes their responsibility in maintaining physical and mental readiness for athletic participation and preparation for competition.
- Encourage athletes to practice leadership skills and engage in problem solving.
- Provide athletes with different tools to manage conflict.
- Provide specific opportunities for athletes to mentor others.

Domain 5 —Teaching and Communication

Standard 24: Teach and incorporate mental skills to enhance performance and reduce sport anxiety.

Mental skill training assists the athlete in improving athletic performance. The variety of tools available allow the athlete to manage stress and direct their focus on their performance.

Benchmarks:

- Demonstrate appropriate use of intrinsic and extrinsic rewards to enhance motivation and learning.
- Share with athletes effective stress management coping strategies.
- Utilize sound mental skills to build athlete self-confidence.
- Help athletes to develop a mental game plan that includes pre-game preparation, a contingency plan for errors during competition, and how to avoid competitive stress.
- Help athletes improve concentration by learning attention control strategies.

Required Texts:

Eitzen, D. S. (2012, 5th ed.). *Fair and foul: Beyond the myths and paradoxes of sport*. (4th Ed.) New York, NY: Rowman & Littlefield.

Weinberg, R.S., & Gould, D. (2007). *Foundations of sport and exercise psychology* (4th ed.). Champaign, IL: Human Kinetics.

Traub, G.W. (2008). *A Jesuit Education Reader*. Contemporary Writings on the Jesuit Mission in Education, Principles, the issue of Catholic Identity, Practical Applications of the Ignatian Way, and More. Loyola Press, Chicago, IL.

Instructional Format:

This course is 100% online

Student Learning Objectives:

The student should be able to:

1. identify the historical relationships between sport, society, culture and physical activity as evidenced by discussion and readings.
2. discuss critically how social theories contribute to the study of sport.
3. explore how individuals and special populations (especially hidden disabilities and diverse groups) are socialized into sport through case study evaluation.
4. relate how sport deviance and violence affects the sport environment.
5. explain the interactions between physical activity and cognitive, affective, and psychomotor development as evidenced by a topical paper.

6. appraise youth sport and its role in child development and long term athletic participation through a group presentation.
7. evaluate research and journal articles on various aspects of sport and society.
8. create a personal philosophy of sport through a written self-assessment.
9. integrate the Ignatian principles of Cura Personalis, Discernment, and Men and Woman for Others throughout the course and specifically in the reflective journal, relevant discussion boards and the educational , presentation assignment.

Learning Modules:

1. Introduction, History & Philosophy of Sport, Social Theories
2. Issues in Sociology and Diversity of Sport
3. Issues in Psychology of Sport

Supplemental Materials:

Readings:

Articles and readings for each module will include sections from the textbook, related readings and exercises listed in each module and articles from the library, Sport Discus and Web of Knowledge.

Websites:

External websites will provide opportunities for further investigation of the module topics.

Multimedia:

YouTube videos, scenarios, voiceovers, podcasts etc. can be found as links in the modules or in Quick Links/Media or Course Tools on your Blackboard/Bb and online.

Assignments:

- Discussion Boards
- Reflection Journal: This assignment also requires connections with the Ignatian principles of Cura Personalis, Discernment, and Men and Women for Others.
- Scenario Creation
- Article Reviews (3 total)
Required: Kaufman and Wolff, *Playing and protesting: Sport as a vehicle for social change*). A critical thinking process about current research in sport. Note: one required article and two of your choices for a total of three reviews.
- Educational Power Point Project on a topic related to the history, socio-cultural and/or psychology of sport. Examples include: Munich Olympics, Steroid Era,

Hitler's Berlin Olympics, Psychological Motivation in Sport, Gamesmanship v. Sportsmanship Behaviors, Gender Equity in Sport, Racial Equity in Sport, Sports and Media, Sport and Politics, Sport and Religion etc. This assignment also requires connections with the Ignatian principles of Cura Personalis, Discernment, and Men and Women for Others. See Power Point rubric provided on Bb.

- Sport Philosophy Paper: A seminal paper on your coaching philosophy using content from the class and including elements of current socio-cultural issues in sport, ethical decision-making, inclusion of diversity, and athlete-centered mission.

Attendance & Expectations:

- All students are expected to participate in online discussions on Blackboard. Statistical tracking data will be enabled which logs the dates, times, and numbers of your posts.
- All assignments are to be submitted electronically by the due date specified. Once the discussion for a particular discussion board reaches the end date, it will not be possible to make late posts.

Discussion Boards

The discussion board is used for engaging in discussions about the course content. Whether in groups, or part of an overall class discussion, students are expected to actively participate in each required discussion throughout the term. Detailed discussion board participation requirements are provided in each module. The faculty role is as an observer and facilitator. Your instructors will be reading all messages and may participate in the discussion as appropriate.

- **Group Discussions:** You will be assigned to a specific group for your assigned discussion board activities within each learning module. The group discussion area can be accessed from within the Learning Module or from the Groups link on the main menu in the Blackboard course.
- **Student Lounge:** This area contains forums for students to interact in common discussion areas. Use this area to network with students from across the program. You can introduce yourself, post messages to a lounge area, and ask questions about the program and other general topics. *The Student Lounge is not a graded activity.*

Discussion Board Evaluation Criteria

Discussion Boards for all four Modules related to the text and readings.

Posts will be evaluated on quality and quantity (a **minimum** of 4 posts per each discussion board and 8 minimum posts per module), as well as the degree to which they promote appropriate discussion with classmates. **PLEASE READ CAREFULLY!**

1. Message Board 1 Participation (Eitzen textbook): Message board threads or questions will be posted to mirror the text readings for each of the 4 Modules. You are required to post a total of AT LEAST four (4) times within EACH of the four modules as a response to the question(s) posed and/or comments made by your classmates and instructor. The instructor of the course will monitor posts. It is **EXPECTED** that posts occur at the beginning of the Module so that discussion can be lively and timely. **You will note that there are due dates for the first post.** Please post in a timely manner for the remainder of the posts. **DO NOT** wait until the last day to post.
2. Message Board 2 Participation (Ignatian Principles and Sport Topics): Message board threads or questions will be posted to mirror the readings and course materials as you apply the content in your own lives and careers for each of the Modules. You are required to post a total of AT LEAST four (4) times within EACH of the four modules as a response to the question(s) posed and/or comments made by your classmates and instructor. The instructor of the course will monitor posts. (Four posts at 5 pts. per post for 20 points **per discussion board**). It is **EXPECTED** that posts occur at the beginning of the Module so that discussion can be lively and timely. **You will note that there are due dates for the first post.** Please post in a timely manner for the remainder of the posts. **DO NOT** wait until the last day to post.
3. Please note that a minimum of 4 posts for each of the two discussion boards within each module equals a requirement of a least EIGHT (8) posts per module. Please refer to the rubric below for what constitutes appropriate responses.
4. An acceptable response is one that combines personal analysis, external research, and reaction to posts by other participants, and some synthesis (combining all elements into one comprehensive statement on the issue). See the rubric below.
5. Please be advised that the instructor has enabled statistics tracking.
6. You will **NOT** be able to go back and add posts once the deadline for posting has passed and we have moved on to the next Module.

Discussion Board One: Eitzen: Fair & Foul – Chapter Discussion

Week 1

Discussion Board 1: Eitzen Chapters 1-3. Sport is two sides of a coin and can be a both good and bad influence. Discuss the duality of sport, how it can unite and divide, and the use of sport symbols.

Week 2

Discussion Board 3: Eitzen Chapters 4-6. Discuss how sport can be healthy or destructive and promote fairness or injustice. How does athlete vs. adult-centered play affect these traits?

Week 3

Discussion Board 5: Eitzen Chapters 7-9. Discuss the myths and contradictions in sport argued by the text's author.

Week 4

Discussion Board 7: Eitzen Chapters 10-13. Discuss sport as a global enterprise largely governed by the dollars it generates. Discuss the challenges of the "dark side" of sport in today's world.

Discussion Board Two: Incorporating Ignatian Principles into Psycho-Social Aspects of Sport

Week 1

Discussion Board 2: Does the history of sport repeat itself in today's world? Do you believe that we learn from our and other's mistakes?

Discernment

Week 2

Discussion Board 4: How will you negotiate coaching and maintain a commitment to inclusion and acceptance of diverse athletes?

Cura Personalis

Week 3

Discussion Board 6: How will you model ethical behaviors in a sport culture that has seen its share of negative press and behaviors?

Men and Women for Others

Week 4

Discussion Board 8: Do you think you will continue to incorporate Ignatian principles into your coaching, teaching or profession life? If so, discuss how.

Discussion Board Evaluation:

- Posts will be evaluated on quality and quantity, as well as the degree to which they promote appropriate discussion with classmates. Individual posts will be evaluated using the scale below:
 - Level 1: Is a response based solely on past experience and opinion.
 - Level 2: Is a response based upon research from both class resources and external sources (articles, books, websites, etc.).
 - Level 3: Is a response that combines personal analysis, external research, reactions to posts by other participants, and some synthesis (combining all elements into one comprehensive statement on the issue). See the Rubric describing Level, 3, 2, and 1 posts below.

Your final grade for each discussion forum will be based on the following rubric:

<i>Very Good/Excellent (18-20 points)</i>	<i>Good (16-17 points)</i>	<i>Satisfactory (14-15 points)</i>	<i>Unsatisfactory (13 or fewer)</i>
One or more posts at Level 3. Very good use of evidence to support points. Shows research beyond the required reading. Responses show consideration of other arguments and support/refute those arguments with additional evidence where appropriate.	One or more posts at Level 2. Good use of evidence to support points, but maybe missing important details from the assigned readings, or may not show research beyond the minimum requirements. Meaningful responses to other arguments; may accept those arguments at face value without challenging or verifying those arguments.	May have one post at Level 2, but others are lacking in detail. Some use of evidence to support points, but most of the argument is based on personal opinion or experience. May show little awareness of key information, demonstrating that the student has not read assigned material. Minimal responses to other posts.	May be missing one or more posts, or posts are at Level 1 and only based on personal opinion and shows no evidence of understanding of the assigned readings or additional research. Minimal or no responses to other posts. Points will be deducted for missed or late posts based on thoroughness of existing ones. For example, two very thorough posts at Level 2 and 3 might be worth 8/10, while two very brief ones would be only 6/10 points.

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Reflective Journal

Another requirement of the course is the Reflective Journal. You are required to make a least one entry into your journal for each module of the course for a minimum total of 4 posts throughout the course. The required and graded reflection should be at least 350 words or one page long. Additional posts may be any length.

This journal should include your experiences, lessons learned, and reflections of all courses activities and discussions. This may include personal observations of ethical situations and diversity issues and/or how you are applying course content to your own life and coaching situations. They should also reflect your thought process regarding the Ignatian principles of Cura Personalis, Discernment, and Men and Women for Others as they relate to the content of the course.

More specifically, George Traub's book will help you explore and understand the Jesuit mission and the principles of Ignatius as they relate to diversity and ethical behavior within the socio-cultural issues of sport and behavior.

1. Cura Personalis

(Latin meaning "care for the [individual] person") - This piece of Jesuit/Ignatian pedagogy "establishes a personal relationship with students, listens to them in the process of teaching, and draws them toward personal initiative and responsibility for learning" [see "Pedagogy, Ignatian/Jesuit"].

2. Discernment – "A process for making choices, in a context of (Christian) faith, when the option is not between good and evil, but between several possible courses of action all of which are potentially good. For Ignatius the process involves prayer, reflection and consultation with others - all with honest attention not only to the rational (reasons pro and con) but also to the realm of one's feelings, emotions and desires. When individuals (students) are faced with making decisions of an ethical nature, the goodness of God should lead them"(Mission and Identity, Xavier University). Ignatius, in his Spiritual Exercises, said, "in the case of a person leading a basically good life, the good spirit gives "consolation" — acts quietly, gently and leads one to peace, joy and deeds of loving service — while the bad spirit brings "desolation" — agitates, disturbs the peace and injects fears and discouragement to keep one from doing good (Mission and Identity, Xavier University).

3. Men and Women for Others

Pedro Arrupe (1973) called for a re-education to justice and stated:

"Today our prime educational objective must be to form men-and-women-for-others... people who cannot even conceive of love of God which does not include love for the least

of their neighbors; people convinced that love of God which does not issue in justice for human beings is a farce....”

In "Assembly '89", Peter-Hans Kolvenbach, asked that we teach our students to make "no significant decision without first thinking of how it would impact the least in society". He goes on to say several years later, *“The real measure of our Jesuit universities, [then,] lies in who our students become. Tomorrow's "whole person" cannot be whole without a well-educated solidarity. We must therefore raise our Jesuit educational standard to "educate the whole person of solidarity for the real world" (1989).*

As teachers and coaches, we live in a society that has as an expectation, a demonstration of goodness to our athletes and participants that we can find in living the Jesuit mission through Ignatian pedagogy. According to Kolvenbach, “Every Jesuit academy of higher learning is called to live in a social reality and to live for that social reality, to shed university intelligence upon it and to use university influence to transform it” (1989).

Use this personal journaling area to document your thought process, critical thinking, and understanding of the role ethics and diversity plays in sport depending on your situation and/or career. You may find this helpful when pulling together your information to write your sport philosophy and at times to use to contribute to group discussions. By its very nature, a philosophy is a living, ever-changing document that will likely evolve and change with time and experience. However, you are encouraged to use the journaling space more frequently throughout the term. Details for all assignments are available in the Module area of the Blackboard course.

Quizzes

- The quiz is open book and open source, but high academic integrity should be maintained; no peer collaboration is permissible.
- They will be comprised of 15 True or False questions.
- Details and reading requirements for all quizzes are available in the Module area of the Blackboard course.

Grading Scale:

Grade	Points Earned
A	275-300
B	250-274
C	225-249

D	200-224
F	Below 199

Course Policies

Communication

Communication with your instructor during this course will generally be conducted by email, cell phone, and Blackboard. Any general questions regarding course assignments, course content, and technical issues should be posted to the Q & A forum under Discussion Boards. (If you have a general question, it is likely that others do as well.) Your instructor will ordinarily respond to any questions within one business day. This means that any questions about assignments should be posted at least one day before the due date. Personal questions, such as those concerning grades or individual issues on assignments, can be directed to your instructor's email or mobile. As with the general questions, your instructor will ordinarily respond to these within one business day.

Participation

Active and engaged class participation is an important component to online education, and it is an expectation of this course. Students are expected to offer comments, questions, and replies to all required discussion questions that are posed by the instructor (as well as advancing discussion initiated by other students) throughout the course. Posts should be made as soon as possible in the respective Module in order to give others in your group an opportunity to interact with you.

Late Policy

Assignments are due on the date indicated by the course schedule. **An assignment is late beginning at 12:01am ET the day after the due date. In general, late assignments are subject to a 5% grade reduction for each 24-hour period after the due date.** With adequate notification, family and personal emergencies may be exempt from this policy. Computer and other technical problems are not a legitimate reason for late assignments.

Academic Honesty/Plagiarism

In accordance with the Student Code of Conduct, instances of cheating, plagiarism, and all other forms of academic misconduct are prohibited. At a minimum, any of these offenses will result in a grade of F for the assignment. The maximum sanction imposed may include failure in the course and/or formal disciplinary action, including suspension or expulsion, being taken against you.

All assignments completed for this class must be the original work of the student and must be completed solely for this class. Please be aware that using ANY portion of work

completed for another course or another purpose and submitting it in this class constitutes cheating. When in doubt, ask your instructor.

Netiquette

Netiquette is the set of rules and expectations governing online behavior and social interaction. Online discussion etiquette is an important part of this course. Discussion groups and email communication are an integral part of learning online. However, students must be aware of some of the Do's and Don'ts of communication online. Please remember that you are in a classroom environment when participating in discussion boards, emailing the professor, and communicating with fellow students. If you wouldn't say it or do it in a classroom, please don't write it or do it in this online course.

Do's

1. Grammar matters.
2. Spelling matters.
3. Review, Review, and then send/post!
4. Respect the privacy, beliefs, and opinions of your classmates.
5. You may challenge each other's ideas, but not each other personally.
6. Read first... write later. Please read all posts and comments before responding, especially if the posts and comments elicit a strong reaction.
7. Remember, "Treat others as you would want to be treated"
8. Stick to the discussion topic at hand for each thread.
9. Do engage in other types of discussion (class-related or personal) in the "Student Lounge" provided on the group pages.

Don'ts

1. Don't type in ALL CAPS. This is regarded as shouting.
2. Don't engage in "Flaming." In other words, no flying off the handle, no ranting, and no having a tantrum. This is totally an unacceptable behavior. If you wouldn't do it in a classroom, don't do it online.
3. Don't make inappropriate comments. No objectionable, sexist, or racist language will be tolerated.
4. Don't forget to use humor and sarcasm sparingly. Students cannot see your facial expressions or hear any voice inflections.

Disability Services/Policy

Any student who feels s/he may need an accommodation based on the impact of a disability should contact the instructor privately during the first week of class. All discussions will remain confidential. If you are not yet registered as a student with a documented disability, please contact the Office of Disability Services

