

## SPORT STUDIES

### The Application of Ignatian Principles to Sport and the Development of the Integrated Coaching and Sport Education (I-CaSE) Model (Quinn, 2006)

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#### Introduction

*A value-oriented educational goal like ours -- forming men and women for others -- will not be realized unless it is infused within our educational programs at every level* (Kolvenbach 1989). This I believe is the primary purpose of the Ignatian Mentoring Program. How do we in such a diverse and complex organization as a university achieve such a charge? In *Teaching to the Mission*, faculty writes how they have instituted Ignatian pedagogy of competence, compassion, and conscience to their teaching and classes. Some disciplines seem to be a natural fit such as education, nursing, psychology, social work and occupational therapy, but courses in accounting, marketing, chemistry, math to name a few seem to be more of a challenge due to either the *bottom line* syndrome or the sequential ordering of constructs. The fact that faculty have been able to infuse Ignatian Pedagogy into their teaching is certainly a credit to them, as well as demonstrating the strength and adaptability of Ignatian principles.

The application of the Ignatian Pedagogy to sport would appear, on one hand to encompass the very essence of sport, but on the other hand, today could be viewed as an oxymoron. The sport society we have today has shifted from: *its not if you win or lose, but how you play the game to whatever it takes to win*. We have moved from the belief that the *cream rises to the top, to last person standing*. It is a sport system that starts at a very early age to select children out to find the best, rather than keeping children involved as long as possible so that the average and late blooming children have a chance for success.

The discussions in the two classes presented here centered on this dichotomy. Because sport for the most part is a zero-sum equation, one wins, one loses and because of the abuses, i.e., illegal recruiting, gambling, sexual abuse, cheating, steroids, etc., that we see at our universities, professional sport, and society at large, is it a realistic belief that Ignatian Pedagogy can be applied to sport? The answer is: *it depends*. Sport for example can unite as well as divide, it can be healthy as well as destructive, it can be fair and foul, and it can be expressive and controlled (Eitzen 2006). It therefore *depends* on which side of the divide we want sport to be on? We need to make the decision at all levels, particularly in our educational institutions that sport is presented in such a way that the Ignatian principles become truly embedded into our sport fabric.

As I began to reflect on my own teaching and coaching practices, I tried to follow what Vealey (2005) describes as balancing the triad, which means balancing optimal performance, optimal development, and optimal experience. I found that through the

various coaching education programs that I instruct, the general focus on sport education was on performance, with development and experience given cursory attention. Certainly sport performance is important, we all play to win, but not at the expense of development and experience. Perhaps the only time performance takes ultimate center stage is at the professional level; at all other sport levels, especially sport linked to an educational enterprise balancing the triad should be the priority.

In an attempt to further develop a model that would support this triad, I examined two concepts. The first concept was a cycle of success developed by Edward Hallowell, M.D. (2002). His major premise is that as parents, the most important thing we want for our children is to become happy adults. We just want them to be happy in whatever they do. Dr. Hallowell presents and discusses a success cycle that has five sequentially linked phases: connectivity, play, practice, mastery, and recognition. When this cycle is started in childhood it provides the roots to adult happiness. Second, was the Ignatian mentoring program and in particular the primary Ignatian principles of competence, compassion, and conscience.

When I applied each model to sport, neither seemed to be completely applicable. The only real common link was the concept of competence. Hallowell's success cycle was strong in the social development area, but doesn't specifically address other concepts such as character, conscience or compassion. The Ignatian principles have strong moral components, and the principle of competence (the goal of every athlete and coach), can easily be applied. But how does someone show compassion for an opponent, or coach with a conscience when often your job is at stake? Is it compassionate to outscore your opponent by 50 points? Is it morally acceptable to tell a recruit that they will start right away, when you know they won't only to get them to come to your school? Obviously there are many individuals in sport who do demonstrate compassion and conscience, but how much value do we place on them on a daily and practical level?

The phrase, *start with the end in mind* with regard to sport does not mean how are we going to win, but what is it that we want sport to look like? If, as is commonly believed that *sport builds character*, then we must integrate character lessons into practices and apply them in competition. Character development through sport should be our *end*, but it does not just happen through participation; in fact it is the perfect breeding ground to learn just the opposite. Where else can you overtly break the rules, cheat, or deceive the referee/official with the criteria that it's only wrong if you get caught? When did *acceptable deceit* become as acceptable practice (Lumpkin, Stoll & Beller, 2003).

If then we want *sport to build character*, then how do we narrow the gap between rhetoric and reality? The question then becomes, not how do we talk or walk Ignatian, but how do we *play* Ignatian? To address this I've been developing a new model called: The Integrated Coaching and Sport Education (I-CaSE) Model. This model is primarily a blending of the two models presented with the addition of one key factor primarily associated with sport: competition. In the I-CaSE model competition is viewed as one aspect of the construct - *challenges*, the four others include: connectivity,

competence, compassion, and conscience. *Character and leadership* development is placed at the center to serve as the ultimate goal of sport participation.

The development and application of this model (a work in progress) is currently through my sport ethics (SPMG 410) and contemporary coaching courses (SPMG 280), as well as through community based sport education programs. One of the assumptions of this model is that nothing happens in isolation. You cannot coach or teach an individual in a technique or strategy (the physical) without taking into consideration their mental, emotional and social states. In other words, better known as *cura personalis*, educating the whole person (Traub 2002).

As stated above the I-CaSE Model is currently a work in progress, the refinement and application of the five areas through practical activities and exercises is currently underway. The information presented here specifically addresses how Ignatian Pedagogy should be or is currently applied in sport today.

### **Course Information**

#### *Contemporary Coaching (SPMG 280)*

Course Description: As sport continues to take a more prominent role in our society, sport education will assume a stronger role in community base sport. It is therefore incumbent of institutions that prepare individuals to be productive and contributing members of society, to educate them about sport development through a sound coaching education program. The purpose of this course is to identify the role of the coach in the sport setting from the technical, physical, psychological, and sociological perspectives. The course embraces the process of coaching from a developmental and character development viewpoint.

#### Course Objectives:

1. The student will be able to identify the various functions and roles of the coach.
2. The student will formulate a personal philosophy of coaching statement.
3. The student will gain an understanding of a variety of coaching styles.
4. The student will understand how age, gender, race and developmental stage influence the coaching process.
5. The student will observe and document good coaching practices.
6. The student will understand the process of teaching sport skills.

#### *Sport Ethics (SPMG 410)*

Course Description: The course is designed to provide an examination and discussion of ethical, managerial and moral issues related to individuals who work and participate in the area of sport and physical activity.

#### Course Objectives:

1. To recognize situations where ethical management is important in sport and society.

2. To better understand the relationship between sport participation, sportsmanship and character development.
3. To understand gender and racial equity and it's various ethical issues when applied to sport programs.
4. To examine the relationship between violence and aggression in sport.
5. To understand the ethics and management issues associated with performance enhancing drugs, sports and society.
6. To identify ethical and management issues associated with the media and sport.
7. To identify ethical and management issues in higher education.
8. To identify ethical and management issues confronting primary and secondary schools.
9. To identify ethical and management issues associated with children's sports training and competition.
10. To recognize and appreciate the ethical and management issues associated with coaching elite athletes.

### **Student Responses**

**Students in SPMG 280 - Contemporary Coaching must interview a coach. The purpose is to acquire a better understanding of the complexity of the coaching process. They follow a script of 20 questions. This is the last question: Ignatian teaching pedagogy is based on the principles of compassion, conscience and competence. Do you believe that these principles can be applied to coaching, if so how?**

Students collected data from 27 different coaches. The three themes were common throughout the responses, however competence was the most discussed with compassion and conscience viewed as something you should just be showing, for example you must be able to show compassion to your athletes, or demonstrate conscience in terms of making the right decision. Ten representative responses are presented below:

- As an educator, my personal philosophy is to develop young people who have the ability to think critically, but with intellect and compassion. Coaches are teachers of a sport. That is the least important thing we do. True caring and compassion for our neighbors is fading in America. We have to teach our young people better than that. Treat everyone with dignity and respect.
- Absolutely, a coach needs to have understanding and compassion for their athletes. If a coach can't relate to their kids they have no chance. A coach also must know what is going on around them and in their athletes lives at all times to fully connect and get through to them. And a coach must be competent in his knowledge of the game to correctly teach a player. Teaching and coaching are two things I have done for many years, and the similarities are all over the place.
- Absolutely, you have to have compassion for your players for some of the things in football you make them do but you have to have some compassion for your opponents because every once in a while you will have a game that you could win 87-0 by halftime and you have to do the right things because sometimes the shoe will be on the other foot and you would hope the opposing coach would have compassion for you. Competence can apply to any profession; to be successful you have to be competent in

- what you are doing. As a coach I can raise the level of competence in my players by teaching them the right things and practicing. You have to have a conscience, you never know when the shoe will be on the other foot and there are some things I have done in coaching that have nothing to do with coaching because it is the right thing to do. You may have a kid who is at practice all the time working hard but he never plays, but you have to pick the time and you have to make sure they play, and you have to treat them right. Sometimes your conscience is what helps you make the right decision.
- Compassion - a coach should recognize and respect the feelings of each player and try to teach on positives and learn on mistakes. Conscience - Teach the player to obtain success by playing the game in the spirit of how it was suppose to be played. You should reward a good effort and be conscience not to expand on the bad. Competence- It is okay to win -winning is good but wrong at all cost. It is important to be good winner and remember always how it feels to lose.
  - Yes, the coach needs to be compassionate about the game and to make sure their players respect them, and the coach needs to be conscious about knowing what they do is morally and ethically right and that they treat all their players the same way, and you need to be competent of the rules of the sport you are coaching and the sport itself.
  - I believe they are applied right now. Look at all the professional and college coaches you see on TV. Obviously they are competent because they are where they're at. If you notice on a win or a loss level, the coach is very compassionate because he has worked hard with the student/students and feels their victories and pains.
  - Sure. Compassion is definitely needed within coaching. Player's circumstances change from day to day and this inevitably affects the way they play. If a kid has a bad game, maybe he had something more important on his mind. Instead of running your mouth off at him at the end of the game, showing a little compassion and letting him talk to you about his play is one hundred percent more effective. Conscience and competence kind of go together. A coach needs to know what he is doing and should practice what he preaches. An incompetent coach only leads to frustrations between the players and coach as well as the parents and coach.
  - The words that the Ignatian teaching uses are similar to the words that I believe define the perfect coach. Compassion and Friend to me means the same thing, which understands another person to the point that a friendship is made. Conscience and Honest are similar in the way that it demands of an individual to be sincere with yourself and the others around you. Finally Competence and Leader relate for the fact that to lead a team one has to be competent.
  - When asked about the Ignatian teaching pedagogy, she replied with a look of utter befuddlement. After explaining the basis of this particular teaching pedagogy, she replied that it could be applied to coaching; however, not every coach can apply this to his or her athletes. The coach must already have a similar coaching style and philosophy in order to properly execute this pedagogy.
  - On the lighter side, I use to be a Marianist and, as it happened in Fort Worth, St. Louis, Houston, Cincinnati, our archrivals were always Jesuits. Those "Ignatians" always gave us a hard time. At the same time, the virtues listed above were the same virtues espoused by the Marianists. These are the same virtues I have applied to the classroom and to my coaching assignments. They are very relevant.

**Students in SPMG 410 – Sport Ethics were asked to respond to a series of questions that focused on the application of Ignatian pedagogy: competence, conscience, and compassion (Jesuit Education and Ignatian Pedagogy: A desktop primer. Xavier University Ignatian Programs) as one aspect of their final exam (Fall, 2007).**

**Competence** is defined as a) a sufficiency of mean for the necessities and convenience of life, and b) the quality or state of being competent. Competent is therefore defined as a) having requisite or adequate ability or qualities, b) legally qualified or adequate, and c) having the capacity to function or develop in a particular way.

**Conscience** is defined as the sense or consciousness of the moral goodness or blameworthiness of one's own conduct, intentions, or character together with a feeling of obligation to do right or be good.

**Compassion** is defined as a sympathetic consciousness of others' distress together with a desire to alleviate it.

These questions were:

1. Do you believe that these Ignatian principles are present and observable in today's sport environment? YES / NO. Please state why.
2. If NO to question #1, how would you apply or introduce these principles to sport?
3. If YES to question #1, describe how these are applied in coaching? In short, how would St. Ignatius coach?

**Question 1 Student Responses:** Eight-Yes, Seven-No, and Three-Yes & No

Question 1 YES Responses: All Yes responses contained some type of qualification statement; such as *I believe that these Ignatian principles are present and observable in today's sport environment. While not all athletes, coaches, and parents possess these qualities I think they are in the sport environment as a whole.* Four representative student responses are presented below.

- To an extent, I believe that these Ignatian principles are present in today's sport environment. Competence in sport definitely applies because in order to play sport, one must have the necessary ability and understanding of the game. Conscience is, I believe, for the most part that coaches attempt to teach players that one must play for the goodness of the game, but sometimes players (even some coaches) are in it just to win and will go against morals to win. However, I would say for the majority of athletes, they desire to play for the love of the game and thus are morally obligated to do good. Compassion for others is shown through a players' sportsmanship. I believe that most athletes are not just out there for themselves; they are out there for their teammates as well.
- I definitely think that competence, conscience, and compassion are observable in today's sport environment. However, they are not consistent throughout the entire sport world. Competence can be seen in many athletes and coaches who know the game they play and study film to improve their game everyday. Many players and coaches show their conscience when they follow rules and play for the spirit of the game. Coaches and players exhibit conscience when they exhibit sportsmanship rather than gamesmanship. Compassion is also present in sport. Players show compassion when they help each other up off the floor, when they congratulate each other after a game, and when they play the game to the best of their abilities, with no intention of hurting their opponents.

- I believe that Ignatian principles are present and observable but not to the extent that they should be. I believe that there are many coaches and athletes that exhibit competence, conscience, and compassion but also believe and can see many others who don't exhibit these principles because they are concerned with winning.
- I think that these principles are observable in the sport world today but they are quickly fading away. The emphasis on sport is changing from having fun to becoming a business in which someone can make money. So while these principles are seen today, they are nowhere close to what they were 20-30 years ago.

Question 1 NO Responses: Ignatian pedagogy not observable today. Four representative responses have been selected.

- I do not believe the Ignatian principles are present, let alone observable in today's sport environment. First, competence is always being lied about. For example, OJ Mayo living with his coach to go to school in a certain school district is not legal, but was done. Players who play injured do not have adequate enough ability to play, but since it is more than others they still do. Secondly conscience exhibited by many athletes is skewed. Players blame coaches rather than accepting the team just did not play well enough. Or young children blame themselves for a loss when really there were many reasons. Lastly, compassion is barely ever seen. Coaches encourage athletes to foul and harm other players. Also, when someone gets hurt nowadays, players usually never go down on one knee out of respect anymore.
- I think that if sport is played fairly and honestly the answer would be yes. As it is now, we place too much emphasis on winning in sport. This reward system encourages players to cut corners to gain an edge.
- I think you don't really observe these today. You see a lot of athletes who cheat and do things they shouldn't be doing. A perfect example is with the Mitchell Report that just came out that showed how athletes are doing anything to get better. You see athletes do whatever it takes to win. When Sammy Sosa corks his bat that is not good for the sport of baseball. When you see the Chinese swimmers who took those drugs to be better swimmers. This shows that people don't really care how they win they just want to win.
- I do not believe that all of the Ignatian principles are present in today's sport environment. I do not believe this because in sport today, we hear about scandals, as well as college players taking money from schools, different colleges cheating etc. I believe if "conscience" was present in sport today then a lot of the issues would not be on the news, such as the Michael Vick case, or the memorabilia heist with OJ Simpson. Another reason I don't agree is because I do not believe that compassion is observable today. I feel if compassion was observable, then there would not be a brawl between the Pistons, Pacers, and the fans. Also, there would not be cases where the Patriots would beat the Redskins by over 50 points, while still going for 4<sup>th</sup> down conversions.

Question 1 YES & NO Responses. All three complete responses are presented below.

- For some people these principles are not present. In a general sense I would say that Yes they are present. The media seldom covers positive sport stories. In this aspect we seldom see the good things in sport. People do teach and understand the principles involved. Also the people learning these principles do become successful. However, the

lack of importance shown by the media to cover good stories in sport cause some people to develop bad ideas about sports.

- I think Ignatian principles can be seen in several players in the sport environment, but not in teams as a whole. There is too much violence, trash talking, intimidation, harmful coaches, etc., to say that competence, conscience, and compassion is the main components of sport. Sport today is defined by, too much winning, and not enough by ethical behavior and morality today define sport. Once teams begin to shift focus then Ignatian Pedagogy will be implemented.
- I feel as if the answer is yes and no because some players really do go by these guidelines in sport today; while others don't. For example the Mitchell report that just named so many players who everyone thought played fair and were honest. While other players just did it the right way.

Question 2: If NO to question #1, how would you apply or introduce these principles to sport? Four student representative responses are presented below.

- I would apply these to sport by teaching these at a young age to child athletes. Kids need to learn at a young age that it is not all about winning or competition, which are the opposite of these values. Competence can be taught to young kids to have responsibility. Conscience and compassion can be taught by a coach to be conscious of your actions. Also, one needs to be compassionate in general everyday in life. In regards to sport, you have to be conscious of what you do to others on the court/field. A coach can teach compassion to young kids through the lesson of teamwork and sportsmanship.
- I would apply these principles because if you don't follow the, you shouldn't be playing. I would also post these in everyone's lockers, so when they come it that is the first thing they see. I would also have one practice where we go through these and how they are important, just to see what everyone's opinions are of these three. Throughout the season just keep repeating them. I would apply and introduce these principles to sport by introducing them at a young age to those participating in sport. Not only is it the coach's role to show, teach, and demonstrate these qualities, but the parents need to do that as well. If I were a coach I would spend a part of practice that doesn't deal with the physical attributes of sport, but the mental and emotional attributes as well. I think that although a lot of these qualities are inherent, they can be built upon with proper attention. I would give practice scenarios at practice, show video clips, and maybe even have a session with the parents to discuss their role in all of it.
- I would introduce Ignatian principles by stressing the importance of morality to my team. It starts by educating coaches, and it will be introduced to the athletes by the behavior the coach tolerates. If someone is violent at practice and a coach does nothing, they are actually saying the behavior is acceptable. If coaches demonstrate competence, conscience, and compassion and expect it from the players it will become a big part of sport.

Questions 3: If YES to question #1, describe how these are applied in coaching? In short, how would St. Ignatius coach? The four student responses presented below are representative of the eight total responses.



- St. Ignatius would have a competent team. One that is highly skilled and motivated to play their best. The team would desire competition and fair play over winning. St. Ignatius would also have a team with a conscience. His players would know the ethical issues in sport and the correct way to behave when these issues arose. His team would be known for their good sportsmanship, and be a team others respected and enjoyed playing against. His team would also be compassionate. They would treat each other as family and do everything possible to help each other improve. They would respect their opponents and demand respect in return.
- I think these principles – competence, conscience, and compassion – are applied in coaching through teaching moral values. I have had friends act inappropriately on the track and the coach kicked them out of the meet and suspended them because he felt it was the right thing to do. I understand that not all coaches are good but that overall they are and that sport is a very positive thing.
- I think that these principles would make up a good coach or role model. If St. Ignatius were a coach he would teach competence by showing them the true meaning of sport, which is teamwork and fair competition. I think St. Ignatius would teach fair and moral competition and would have the belief that winning is not everything; this is his example of conscience. St. Ignatius would exhibit compassion by caring for the general well being of his athlete, not just as athletes, but also as people in general. This is how I think the Ignatian principles are applied in coaching, more specifically how St. Ignatius would coach.
- Its' hard to be a coach in today's society because the only thing that matters is "what have you done for me lately?" So coaches have to win in order to keep their jobs and sometimes they must act unethical to do so. St. Ignatius would coach very ethically. He would not accept a win if it was done by dirty means. He would think of winning as playing fair.

## Summary

Students today have grown up in our present, over-organized, over competitive youth sport environment which took root in the early 1980's. This environment has gone relatively unchecked and unregulated for the past 25+ years. Generally the only qualifications an adult needs to be a youth coach is: I'm available! The question that I always ask whenever conducting a coaching education program or presentation throughout the country is: why does an adult need a four-year degree in education to work with a child from 9:00 – 3:00, but needs no preparation to work with that same child from 3:00 – 9:00? How do the needs of children change so dramatically at 3:00! The answer . . . they don't.

The responses from the students and the comments from the coaches reflect some of the paradoxes mentioned in the beginning of the article. However it does indicate that students are beginning to transfer these principles (compassion, conscience, and competence) into the sport arena. Some believe that they are already present and others believe they can and should be present. But believing and acting are two separate issues. It is my hope that when the opportunity to act presents itself, that the action would make St. Ignatius proud.

One goal of both of these courses is to prepare individuals for the future. I would content that 90% will someday coach their child in some sport activity. It is therefore part of our responsibility to plant the seeds now. Father Graham (2006) stated:

*That the education that we offer our students in a University that calls itself Jesuit must be holistic and integrated, must be exacting but adaptable, must be reflective, must be ongoing, must be practical but located within a broad horizon, must be finally ordered to something greater.*

The legendary John Wooden is quoted as saying: *You won't know what kind of teacher you were until 20 years after the fact* (Nater & Gallimore 2006). I would concur, but would like to conclude with email correspondence received February 2008:

*I am one of your former students from last year and saw that you were honored in Lehigh Valley from the website announcements. I also saw that you were in Greensboro, NC just before that, I am in Kannapolis (less than an hour away). I just wanted to congratulate you and let you know that I gained valuable experience/and a changed perspective in your Sport Ethics class. Thank you so much, and congrats!! Sport Ethics student, Spring 2007.*

Perhaps there is a sport *Magis*, that is alive and well (Traub 2002).

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