

Kennesaw State University

DigitalCommons@Kennesaw State University

Faculty Publications

Spring 6-2014

An Analysis of Future Coaches' Emerging Dispositions on Social Justice: The Wooden Effect

Brian Culp

Kennesaw State University, bculp1@kennesaw.edu

Follow this and additional works at: <https://digitalcommons.kennesaw.edu/facpubs>



Part of the [Educational Leadership Commons](#), [Health and Physical Education Commons](#), [History Commons](#), [Quantitative, Qualitative, Comparative, and Historical Methodologies Commons](#), [Social and Philosophical Foundations of Education Commons](#), and the [Sports Studies Commons](#)

Recommended Citation

Culp, Brian, "An Analysis of Future Coaches' Emerging Dispositions on Social Justice: The Wooden Effect" (2014). *Faculty Publications*. 5696.

<https://digitalcommons.kennesaw.edu/facpubs/5696>

This Article is brought to you for free and open access by DigitalCommons@Kennesaw State University. It has been accepted for inclusion in Faculty Publications by an authorized administrator of DigitalCommons@Kennesaw State University. For more information, please contact digitalcommons@kennesaw.edu.

1 Running head: ANALYZING FUTURE COACHES

2

3

4

5

6

7 Analyzing future coaches emerging dispositions on social justice: The Wooden Effect

8 Brian Culp

9

10

11

12

13

14

15

16

17

18

19

20

21

22

23

24

25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47

Abstract

This study explored the extent to which an archetype presented through a non-fiction text could impact aspiring coaches' (AC's) views on social justice. Journaling on issues related to inequity represents a valid method used to engage students in critical-democratic education as it values divergent and dialogical inquiry, open-mindedness and alternative pedagogical approaches to instruction. Over a three year period, forty-three aspiring coaches at a Midwestern university were studied in three intact foundations courses. Results indicated significant changes in AC's philosophies on social justice, how they recognized inequities in their work and emerging perceptions of inequity when examining sport processes. It is thought that the use of critical approaches to social justice in pre-professional training could assist aspiring coaches as they meet the needs of the individuals they will impact.

Keywords: sport literature, archetypes, coaching education, diversity

48 Analyzing future coaches emerging dispositions on social justice: The Wooden Effect
49 Social justice has garnered attention in recent years as a means whereby all groups are
50 afforded full and equal participation in a society that is mutually shaped to meet their needs. In
51 this framework, there are social actors who “have a sense of their own agency as well as a sense
52 of social responsibility toward and with others, their society, and the broader world in which we
53 live” (Bell, 2010, p.21). However, one question that has not been answered sufficiently in
54 coaching education literature is how to develop social justice mindsets into those being prepared
55 to coach individuals from diverse backgrounds. A glance at recent occurrences such as FIFA’s
56 struggle to combat racism, various attempts to promote acceptance for GLBT athletes in sport
57 and the global challenge of providing safe and fully resourced playing fields for lower income
58 communities, are a few of the issues that underscore the rationale for work in this area.

59 Dover (2013) astutely describes how teaching for inclusiveness has emerged from a rich
60 history of equity oriented education reform in the United States that is noble in intent. This
61 teaching encompasses democratic education, critical pedagogy, multicultural education,
62 culturally responsive education, and social justice education. It could be argued that coaching
63 sport with a social justice lens is similarly noble. Like teaching, exemplars of the best coaches
64 actively create a climate that promotes equity and respect for the values and viewpoints of others.
65 In the United States, these coaches are regularly considered to have almost mystical
66 characteristics, as their accomplishments transcend the playing field and impact society. Thus,
67 they move into another persona-that of *archetype*. This research outlines a process whereby
68 aspiring coaches in a foundations class were taught using the iconic coach John Wooden as an
69 archetypal teacher for social justice.

70 **Archetypes as a theoretical framework**

71 Carl Gustav Jung (1875-1961), the founder of analytical psychology, defined archetypes
72 as a set of universally understood symbols, patterns of behavior, terms and models by which
73 symbols are created, patterned or emulated. Innate, archetypes stem from universal psychic
74 dispositions that are components of the collective unconscious and inform, organize and direct
75 human thought and behavior. Archetypes are represented in forms such as philosopher, judge,
76 parent, counselor, or master teacher.

77 Specific to the archetype of teacher, Mayes (1999) notes that great educators who
78 transcend their jobs, have *ontological care* for their students. They are not mechanical in their
79 actions, but distinct in instructing. As such, they are mentors who have ‘ultimate concern’ for
80 those who look to them for guidance, insight and awakening. Additionally, great teachers care
81 about students’ emotional states, spiritual dispositions, and the processes that shape their
82 learning.

83 As alluded to in the introduction, superlative coaches are known as memorable and
84 remarkable teachers of impact. Many have transcended their respective sport. Few however have
85 impacted society like John Wooden. A full examination of Wooden provides an appropriate
86 archetype for the teaching of social justice. His background, persona, philosophy, and ability to
87 negotiate challenges during the midst of a turbulent period in American history provide an
88 exceptional foundation for discourse on inequity. For the purposes of understanding the rationale
89 and scope of the research presented in the next few pages, it is first necessary to discuss John
90 Wooden as an archetypical teacher for social justice.

91 **John Wooden as an archetype for social justice**

92 The scope of this paper does not allow for a full biographical overview of John Wooden
93 (see Wooden & Tobin, 2003). However, a brief deconstruction of central key events in

94 Wooden's life that may have influenced his feelings on equality and later, social justice is
95 appropriate. Wooden, born in Hall, Indiana in 1910 would be provided by his father Joshua with
96 his first set of core values and model for behavior:

97 “My father had great inner strength. He was strong in his moral principles, values,
98 and ideals, and like any good father he wanted to instill them in his four sons...He was
99 a good man, strong and positive, who wouldn't speak ill of anyone. Dad was quiet, but
100 when he did say something, he *said* something. He was the kind of man I set out to be.
101 He was the model” (Wooden, 1997, p. 6).

102 Barely in his early twenties, while serving as a high-school English teacher and coach,
103 Wooden constructed the widely known Pyramid of Success. An extension of his own philosophy
104 that evolved over his coaching career, each of the fifteen building blocks of the Pyramid are
105 distinctive. Yet, after his retirement, Wooden spoke regularly about events involving two of his
106 players and his need to be proactive in finding solutions to inequities they faced during the
107 American civil rights movement.

108 In 1947, Wooden coached Clarence Walker at Indiana State University (known then as
109 Indiana State Teachers College). Walker, a reserve, helped propel Indiana State to the National
110 Association of Intercollegiate Basketball Tournament (NAIB) where the winner in the thirty-two
111 team competition would be crowned the small-college national champion. Upon word that
112 Walker was black, tournament officials explicitly informed Wooden that his team could not
113 compete unless Walker was removed. The tournament banned participation by African American
114 players. Wooden promptly turned the invitation down.

115 The next year, Indiana State was invited for a second time to the NAIB tournament. With
116 the policy still in place, Wooden again refused the invitation. Officials quickly relented, offering

117 a stipulation that Walker could play, but was not to stay in the hotel with the rest of the team.

118 Wooden displeased and irritated nearly declined participation in the tournament for a third time.

119 As they had been monitoring the situation from the previous year, the National
120 Association for the Advancement of Colored People (NAACP), met with Wooden and persuaded
121 him otherwise, seeing this as a groundbreaking opportunity to integrate the tournament for the
122 first time. Indiana State went on to finish runner-up to Louisville. Walker during the tournament
123 stayed with an African American minister and ate meals with the Indiana State team in a private
124 dining room. Shortly after Wooden's death in 2010, Kevin Walker, Clarence's son, provided his
125 perspective of the situation:

126 "Coach John Wooden meant a lot to the Walker family in that he was a God fearing
127 man; a man of his word; and was color blind to racism and discrimination. He stood
128 for something that was not popular when he did it, but his stance along with my
129 father's willingness to stand with him opened the way for today's athletes and most
130 of them really do not realize it" (Meyer, 2010).

131 Wooden in his later years mentioned his satisfaction regarding this historical event and
132 his role in it, primarily because Clarence was an equal member of the team and needed to be
133 treated as such. As unintentional as Wooden felt his actions were at the time, by the 1960's he
134 advocated passionately for social justice, particularly in the years that Lew Alcindor played
135 under Wooden at UCLA (1965-1969).

136 Alcindor, a heralded high-school basketball player and academically gifted student from
137 New York City was recruited heavily by a host of colleges in 1964. Before his visit to UCLA,
138 Wooden felt a duty to inform Alcindor and his family on aspects of life on campus that had
139 nothing to do with basketball. Reinforcing his stance on inclusiveness, Wooden provided

140 opportunities for Alcindor to meet African Americans affiliated with UCLA. The first of these
141 meetings were in New York City, where Alcindor’s family met gold medalist Rafer Johnson.
142 Johnson, in addition to being an athlete at UCLA was a former student body president at the
143 school elected by a predominately White student body.

144 Alcindor in his recruitment received letters from Nobel Peace Prize winner Dr. Ralph
145 Bunche, baseball pioneer Jackie Robinson, as well as numerous other recognizable minorities
146 who attended UCLA. The letters spoke of Wooden the person, as well as his philosophy,
147 demeanor, and acceptance of difference. Similar to the countless meticulous practice plans
148 Coach Wooden produced, these details made a lasting impression. Alcindor would later be
149 known as Kareem Abdul-Jabbar, becoming a cultural icon in his own right. However, in
150 recalling his collegiate experience Kareem never questioned how Coach Wooden viewed him as
151 a person. Speaking about a public incident at UCLA, Alcindor reflected on how Wooden dealt
152 with racism and ignorance:

153 “Walking into a restaurant with Coach Wooden, I was greeted by a shout from a
154 woman: “Oh look at the big, black freak.” Sensing my shock at the slur, Coach Wooden
155 did his best to diffuse the situation. Fortunately, I had enough maturity and self-
156 confidence to refrain from responding, even though I was angered. It wasn’t until years
157 later that I realized how absolutely upset he was at the moment. He did such a great job
158 of remaining calm and cool that while I was angry and wanted to be angry, he wanted to
159 teach me that the most important thing I could do right then was to pity her for her
160 ignorance. Coach’s ability to work with me and understand how best to turn that
161 moment into a classroom of sorts helped me move past a painful moment” (Wooden &
162 Yaeger, 2009, p.113).

163 Coach Wooden dealt with other situations unrelated to race that had social justice
164 implications. Routinely, he fed players who lacked the money to get home during the holidays
165 despite rules that forbade favoritism towards athletes. He was a supporter of Bill Walton's use of
166 free speech, although he disapproved of Walton's methods of communication. Wooden
167 supported Alcindor's conversion from Catholicism to Islam, regardless of his own strong Judeo-
168 Christian beliefs. Regardless of the scenario, Wooden by all accounts remained supportive and
169 non-judgmental while challenging players to find meaning in their experiences. These seminal
170 events and occurrences frame Wooden as an archetype for social justice.

171 **Theoretical perspective**

172 Social constructivism espouses that knowledge is social in nature, with reality
173 constructed by individuals as they observe, name, interpret and give meaning to the world they
174 are surrounded by (Hansen, 2004). Education that is constructivist in nature provides
175 opportunities for teachers and students to question, consider, and invent knowledge. The
176 overarching intention of the foundations course sought to introduce and inform students on
177 principles related to social justice. Assignments included volunteer service-learning
178 opportunities, observations of sport and physical activity settings, a creation of a philosophy, and
179 a health and physical activity assessment of a country outside the United States. Additionally, a
180 common reading was added to the course.

181 Common reading experiences foster conversation about controversial issues on many
182 universities between students and faculty (Thorne, 2010). Schools in their use of common
183 readings in introductory courses strive for intellectual discourse among peers and ultimately
184 higher academic standards. Through the use of a coaching icon as an archetype for social justice
185 education, it was thought that aspiring coaches (AC's) could reflect uniquely on their thoughts,

186 experiences, and dispositions. The book *Wooden on Leadership* (Wooden & Jamison, 2005) was
187 utilized for the foundations course as a common reading, in addition to a well-respected text in
188 kinesiology.

189 Response journaling was chosen as a method to help encourage feedback from AC's
190 throughout the course. Such journals involve students in recording "their personal reactions to,
191 questions about and reflections on what they read, write, observe, listen to, discuss, do, and
192 think" (Orland-Barak & Yinon, 2007; Parsons, 2001). Particularly when weighing discourse on
193 social justice, topics such as racism and class disparities can be politically charged. Further, these
194 topics frequently elicit a range of experiences, such as shame, guilt, anger, or other negative
195 feelings (Mio & Barker-Hackett, 2003). Thus, journals were used for this study to capture a
196 range of reactions from participants in a less threatening fashion and compare dispositions of AC's
197 throughout the foundations course.

198 **Methodology**

199 **Participants**

200 At a Midwestern university in the United States, forty three students (27 male; 16 female)
201 from three foundations classes participated in the study. The three-hour course is composed of
202 physical education candidates, with minor representation from students in additional
203 kinesiology-related professions (exercise science, fitness studies) and core school subjects (math,
204 science, history, English), who self-select into the course. Barring an exemption, the foundations
205 course is a required prerequisite for moving into additional classes for physical education teacher
206 education majors.

207 Under the global curriculum of kinesiology, students take courses in planning for
208 individuals with disabilities, cardiovascular and resistance training, teaching and analysis of

209 motor skills, and principles of exercise and health. Civic engagement opportunities in the
210 surrounding diverse and multi-ethnic community are utilized in the training of future
211 professionals in the program.

212 After approval of the study was granted by the institutional review board of the
213 university, data collection spanned a period of three years (2008-2010). Participants provided
214 consent indicating their intent to take part in the study. All participants in the study were
215 sophomores or juniors who identified themselves as aspiring coaches via a pre-survey.

216 As a participant observer in the role of teacher, there was exposure to aspects of the class
217 that may have influenced participants' narratives from an insider perspective. In the role of
218 reflective practitioner, this unique access to what participants completed during the course of the
219 class could imply a power imbalance. In an attempt to further decrease the effect of power
220 relations by collecting data from students, a stipulation of the research design was included by
221 the human subjects review board of the university.

222 This stipulation held that data collected from students in the foundational courses could
223 not be analyzed nor disseminated for a period of three years after the last class was researched.
224 Further, all journal information and other identifying documents related to the research were to
225 be destroyed after data was summarized, recorded and published. These two specific questions
226 framed the study:

- 227 1) Where was Wooden's impact most evident in regard to assignments that aspiring coaches
228 (AC's) completed in the foundations course?
- 229 2) What aspects of the "Wooden Effect" did aspiring coaches find was most impactful for
230 them in thinking about social justice?

231 **Data collection**

232 During the first week of the course, students were informed about the intent of the course
233 and given a pre-survey of attitudes related to coaching, inequity, and ideals such as
234 sportsmanship. The purpose of the response journal was explained. Specifically, students
235 irrespective of their participation in the study were asked to provide a journal response to each
236 assignment they completed. Over a 16 week period, classes were held twice a week for an hour
237 and forty five minutes, with journals submitted biweekly. This provided six entries per
238 participant or a total of 258 notations to review. Word-length for reflective journal responses
239 averaged 753 words per submission. Each entry was typed and submitted through a secure online
240 course management site.

241 **Data analysis**

242 Given the context of the study, inductive analysis was used. According to Johnson &
243 Christensen (2004) such analysis requires "immersion in the details and specifics of the data to
244 discover important patterns, themes, and interrelationships; begins by exploring, then
245 confirming, guided by analytical principles" (p. 362). Inductive analysis serves three purposes.
246 First, it condenses varied raw text data into a brief, summary format. Second, it establishes clear
247 links between the research objectives and the summary findings drawn from raw data and
248 provides a level of transparency. Finally, inductive analysis develops a model or theory about the
249 underlying structure of experiences or processes evident in the text.

250 The first review of AC's journals enlisted a research assistant to monitor potential biases
251 in teacher-research and to help identify preliminary themes. Further systematic reading and
252 coding of the journals allowed major themes to emerge in the study. The construction of themes
253 for the study drew from the representation or specific of Wooden (i.e. name, quote, story) in
254 AC's reflections.

255 **Results**256 **Wooden's impact on field observations**

257 Aspiring coaches' observations of diverse settings for physical activity were influenced by
258 exposure to the Wooden archetype. AC's participated in two hours of observation in a physical
259 education class and two hours of a sports practice in the local community. Thirty-four of the
260 forty-three observations (79%) made specific mention to Wooden's instructions (22/34; 65%) or
261 opinions (12/34; 35%) regarding routines. Raul for example, discoursed on specific instructional
262 practices for diverse learners during his observation of a teaching setting:

263 I could tell that Mr. Waters maintains complete control of his class, by the rules he had
264 posts and reminds students of. Many of his students are Spanish-speaking, so he has his
265 rules in English and Spanish. When I interviewed him, he let me know that he enforces
266 rules when students arrive in August, so that by October, things should be going to plan
267 and they carry that on each year through elementary school. When I look at what we
268 covered in class related to Wooden and how he got freshmen into a routine at UCLA,
269 the two have a similar methodology to me.

270 Simon, during an observation of a football practice, referenced an incident that made an
271 instant connection:

272 ...as I began to watch one of the line drills, I could see that the tackles were having
273 problems not getting their hands up fast enough to stop the defensive ends from
274 collapsing the pocket. Evidently, they weren't doing too well with their footwork either.

275 After a few more reps that went about the same, an assistant coach stepped in.
276 During his talking he gave some pointers saying things like "you guys have gotta get
277 this down, we don't have time to do it all day. I have faith in you". Real positive and

278 calm. It kinda reminded me of one of the things Wooden said, if you don't have the
279 time to do it right, you won't have the time to do it over.

280 At a glance, this scenario provides little to suggest that a social justice lens may have
281 been employed. Further reading of Simon's entry would detail a conversation that would
282 provide a broader perspective:

283 Coach Davis asked me after practice if I had seen anything interesting in my visit. I told
284 him about what I saw with the line coach and he smiled. He told me that most of the
285 kids were from the local neighborhood and didn't have a lot of parental support or
286 stability.

287 Most of the time, if you scream too much, players will shut down. They deal with a
288 lot of insecurity and they don't have much to start with, so the main thing is getting
289 them involved first, so they can gain confidence by the time they become adults.

290 Simon and Raul's experiences document an area of social justice that is overlooked-
291 understanding of the contexts that students often face in lower-income communities and the
292 willingness to provide an atmosphere of success and high-expectations. Social justice is routinely
293 referred as a movement that demands political action. While structural change is a rationale and
294 necessary goal of social justice, it might not be practical at first for teachers and coaches to fully
295 immerse in without guidance. Thus, these leaders may be better in implement small changes that
296 can be built upon over time until they get the support they need.

297 To truly break down barriers, it is incumbent on coaches in a leadership role to know and
298 appreciate the situations of those they wish to serve. In this way, they are representing one of
299 Wooden's most discussed principles-*Making greatness attainable by all*. In reflecting on these

300 two entries in particular, Schon's (1983) discourse on the parallel relationship between seeing,
301 knowing, and the importance of previous experience has merit in implementing social justice.

302 **Wooden's impact on aspiring coaches philosophies**

303 Brookfield (1990) espoused that developing a philosophy provides "a distinctive
304 organizing vision or a clear picture of why you are doing what you are doing that you can call up
305 at points of crisis, crucial to maintaining personal sanity and morale" (p.16). This vision requires
306 educators to consider if their practices have an effect on students, learning outcomes and
307 personal meanings that may result. Thirty-two of the forty- three journals (74%) analyzed
308 referenced Wooden as an influence on aspiring coaches' philosophies. Of these submissions
309 twenty three of these journals (71%) made particular mention to the importance of creating an
310 equitable environment for physical activity, regardless of setting, such as Ned's:

311 Wooden states that, parenting is the most important job in the world, with leadership not
312 being far behind. Both he says are similar to being responsible for a team. For me, this
313 hit home. Wooden describes an effective leader as one who has love for those around
314 him. If a teacher or coach can show love to the people they deal with most directly,
315 then it is easier to treat everyone as a member of a family.

316 If the players or students around you don't feel that you have some amount of love
317 for them, they may not give their all to what you are asking them to accomplish.

318 Wooden in his time dealt with a lot of young men from various social situations, but he
319 treated them all the same in spite of their differences.

320 A few aspiring coaches such as Alan discussed the importance of a strong
321 philosophy and lauded Coach Wooden's efforts in social justice, but questioned whether
322 such an approach was easier:

323 “... given all of the craziness going on at the time, Coach Wooden showed a lot of
324 character and strength. For a White coach to do what he did in recruiting black players
325 was unheard of. If I were in that situation, I would want my players to feel comfortable
326 coming in, so I would find people with shared experiences. Wooden gained massive
327 respect from everyone, but you could do that in California because it’s historically
328 known as a place more diverse and laid-back. I don’t know if that would have been that
329 easy if Wooden was in say, Kentucky or Purdue during the 60’s”.

330 Lauren noted that Wooden’s choices alone indicated to her what she would add to her
331 emerging philosophy:

332 I can take some things out of what Wooden said in the book, but for me it is about his
333 actions. Coach Wooden is a religious person, which I am not, but despite this, he never
334 pushed his religious values on his players. This is the biggest point I’ve taken that I will
335 incorporate into my philosophy.

336 These reflections show the potential impact that person-modeling using non-fiction
337 literature and structured assignments can have on aspiring coaches’ dispositions on how they
338 could incorporate a social justice focus. A philosophy though, in a structured course so early in
339 the preparation of aspiring coaches is but one aspect of a development of a social justice
340 disposition. There must be an actual commitment to change along with recognizing inequities as
341 they occur, not after the fact. The last section details an event of this nature.

342 **Emerging critical thinking on social justice**

343 Throughout the course, AC’s documented tough negotiations in recognizing inequities,
344 particularly as related to sport. One memorable example arose in the 2009 class in a discussion
345 on Serena Williams at the U.S. Open. Williams while trailing 6–4, 6–5 (15–30), incurred a foot

346 fault, resulting in two match points for her opponent Kim Clijsters. Williams gestured with her
347 racquet to the lineswoman who had made the call and cursed at her, resulting in Williams being
348 penalized a point for unsportsmanlike conduct.

349 This penalization along with a previous warning earlier in the match for racket abuse
350 awarded Clijsters the match 6–4, 7–5. The following day, Williams was issued the maximum
351 permissible on-site fine of \$10,000 (plus \$500 for racket abuse). After further investigation, the
352 Grand Slam Committee in November of that year fined her \$175,000, instead of opting to
353 suspend her from the 2010 U.S. Open or future Grand Slam events. Williams was placed on
354 probation for two years and voiced displeasure over the decision, but did apologize.

355 Williams' episode was discussed in week 13 of the course during the midst of lectures on
356 the impact of Title IX on sport. During one lecture, two contrasting videos were shown. The first
357 video showed the aforementioned U.S. Open outburst by Serena Williams. Later, John
358 McEnroe's memorable outburst at Wimbledon in 1981, known infamously as the "You Can Not
359 Be Serious Match" was shown. McEnroe in the segment angrily disputed a line call where he felt
360 a ball he had returned from his opponent, Tom Gullikson, was in. A handful of aspiring coaches,
361 chose to discourse in their journals on these videos of Williams and McEnroe, implying that
362 there was a "double standard" still imposed on women that involved the additional element of
363 race:

364 ...the videos shown last week made me think of how far we still need to go. McEnroe
365 has been making money off disrespecting authority for years. Serena if she did that all
366 the time would lose money because she is a woman and she's black. White athletes who
367 get out of line have a longer leash. -Jamilla

368 Wooden probably isn't a big fan of these two. Really. Both of them are egomaniacs
369 who think the world revolves around them. Like we talked about in class, young
370 athletes look at these two as role models. If my daughter were like McEnroe, she
371 probably wouldn't make it too far with that behavior unless she's lucky.-Ronald

372 The aforementioned quotes infer that a handful of students over the course of the study
373 began to demonstrate a critical thinking pattern that recognized forms of institutionalized
374 domination and oppression. In the case of these comments, AC's felt that this inequity was
375 targeted toward women. What is not known is if AC's saw this as an important issue under the
376 larger umbrella of social justice. It is entirely possible that their comments were made due to
377 personal characteristics or experiences (i.e. Jamilla being a woman, Ronald having a daughter),
378 that made them want to provide their opinions in the journal.

379 **Discussion and Implications**

380 This study sought to meet the challenge of finding new avenues for coaching science to
381 explore in relation to raising critical consciousness of issues that confronts inequalities, and
382 places moral order, ethics and social transformations in a greater light (Abraham & Collins,
383 2011; Bush & Silk, 2010). By using the notion of 'border intellectualism' (Giroux, 1995), it was
384 thought that a study of this nature would bridge different paradigms and disciplinary boundaries
385 in the hopes of providing an alternate iteration to how aspiring coaches are trained. In retrospect,
386 there are a number of perspectives that should be shared which have implication for future
387 studies of social justice and coach education.

388 The design of the study posed some unique challenges. First, one could argue that the
389 examination of aspiring coaches in a physical education teacher education course is not a valid
390 population to draw participants from. In conceptualizing the study, this was an initial concern,

391 which was alleviated after discussing the proposed outcomes of the research with senior faculty
392 in departments of physical education at other universities. What I was told, and later found to be
393 accurate before embarking on the study, were that programs that focus solely on coaching
394 education in the United States are rare and generally housed in departments of physical education
395 or kinesiology.

396 Regardless of my personal feelings regarding the needed separation of both, the reality is
397 that many physical educators are expected to coach a sport upon graduation. Further, many of
398 these same individuals choose to be physical education majors because they expect to coach in
399 addition to teaching. These actions are also indicative of my experiences as a PETE major and
400 teacher educator.

401 Second, there is the question of what AC's need to know about social justice and at what
402 point in their preparation they should learn it. Coaching education, similar to other kinesiology
403 related professions do not have a robust history of making concise declarations regarding the
404 importance of social justice as practice, whether it through initiatives, strategic planning or
405 position statements. This may contribute to the importance placed on research and programming
406 in this area, which indirectly effects curriculum decisions and what is ultimately taught. While
407 there is no need for an overhaul of curriculum, there is certainly room for social justice to be
408 incorporated into coach training through lectures, service-learning and civic engagement
409 opportunities, and routine dispositional assessments. Utilizing these strategies may help prepare
410 future coaches for the myriad of situations that they will likely face in their careers where a
411 social justice ethos is needed.

412 Third, there is the question of the use of John Wooden as an archetype and whether it has
413 relevance in today's age. Some may not appreciate or feel that literature which provides maxims,

414 models, philosophies with religious overtones (Christianity), or political viewpoints (Wooden
415 described himself as a liberal-democrat) are appropriate in classroom settings. I was exposed to
416 Coach Wooden in my own professional preparation and found his philosophy of leadership to be
417 particularly effective and instrumental. Thus, there was some bias on my part in using his work
418 as part of a larger effort to teach AC's about social justice. For this course and the students in it,
419 the application seemed logical and the perceived reward outweighed the risk.

420 Thus, a final recommendation for others looking to emulate this method of teaching
421 would be to find an archetype that has a connection to the environment or locale students are
422 from. Coach Wooden was raised in the same state (Indiana) of the bulk of individuals in the
423 study. Also, he coached basketball, which is woven into the fabric of the Midwestern United
424 States. Most importantly, he considered himself foremost a teacher. This provided a context that
425 students could relate to easier, even if they did not have a full grasp of the realities of the time
426 period where Wooden made his greatest impact as a cultural icon.

427 **Conclusion**

428 In a world of increasing diversity, a commitment to educating future professionals on
429 social justice issues in is an indispensable action. This study sought to explore the extent to
430 which an archetype presented through a non-fiction text could aid in aspiring coaches views on
431 social justice. While this research primarily analyzed what students learned through their
432 respective journals, it represents a valid method used to engage students in critical-democratic
433 education. Education of this sort values divergent and dialogical inquiry, open-mindedness,
434 critical thinking, issues of equity, and considers alternative pedagogical approaches to teaching
435 (Portelli & Solomon, 2001). Coaching is a multi-dynamic action that involves social dynamics
436 that are difficult to quantify, but are evident on a continuous basis. Thus, the use of critical

437 approaches to social justice in pre-professional training could assist aspiring coaches in meeting
438 the needs of an increasingly diverse generation.

439

440

441

442

443

444

445

446

447

448

449

450

451

452

453

454

455

456

457

458

459

460 References

- 461 Abraham, A., & Collins, D. (2011). Taking the next step: Ways forward for coaching science.
462 *Quest, 63*(4), 366-384.
- 463 Bell, L. A. (2010). Theoretical foundations for social justice education. In M. Adams, L. A. Bell,
464 & P. Griffin (Eds.), *Teaching for diversity and social justice* (pp. 21–26). New York:
465 Routledge.
- 466 Brookfield, S. (1998). On the certainty of public shaming: working with students who just don't
467 get it. In Rust, C. (Ed.) *Improving student learning: Improving students as learners*.
468 Oxford: The Oxford Centre for Staff Learning and Development, 17-31.
- 469 Bush, A., & Silk, M. (2010). Reviews: Towards an Evolving Critical Consciousness in Coaching
470 Research: The Physical Pedagogic Bricolage. *International Journal Of Sports Science &*
471 *Coaching, 5*(4), 551-565.
- 472 Dover, A. G. (2013). Teaching for social justice: From conceptual frameworks to classroom
473 practices. *Multicultural Perspectives, 15*(1), 3-11.
- 474 Giroux, H.A. (1995). Is there a place for cultural studies in colleges of education? *Review of*
475 *Education, Pedagogy, and Cultural Studies, 17*(2), 127-142.
- 476 Hansen, J. T. (2004). Thoughts on knowing: Epistemic implications of counseling practice.
477 *Journal of Counseling & Development, 82*, 131-138.
- 478 Johnson, R. B., & Christensen, L. B. (2004). *Educational research: Quantitative, qualitative,*
479 *and mixed approaches* (3rd ed.). Boston , MA: Allyn and Bacon.
- 480 Mayes, C. (1999). Reflecting on the archetypes of teaching. *Teaching Education, 10*(2), 3-16.
- 481 Meyer, P. (2010, June 7). Standing tall-Indiana State remembers John Wooden. *ISU Newsroom*.
482 Retrieved from <http://www.indstate.edu/news/news.php?newsid=2289>

- 483 Mio, J. S., & Barker-Hackett, L. (2003). Reaction papers and journal writing as techniques for
484 assessing resistance in multicultural courses. *Journal of Multicultural Counseling and*
485 *Development, 31*,12–19.
- 486 Orland-Barak , L., & Yinon, H. (2007). When theory meets practice: student teachers' reflections
487 on their classroom discourse. *Teaching and Teacher Education, 23*(6), 957-969.
- 488 Parsons, L. (2001). *Response journals revisited*. Portland, ME: Stenhouse Publishers.
- 489 Portelli, J. P., & Solomon, P. (Eds.). (2001). *The erosion of democracy in education: From*
490 *critique to possibilities*. Calgary, Canada: Detselig.
- 491 Schon, D. A. (1983). *The reflective practitioner: How professionals think in action*. New York:
492 Basic Books.
- 493 Thorne, A. (2010). *Beach books: what do colleges want students to read outside class?* National
494 Association of Scholars: [http://www.nas.org/polArticles.cfm?](http://www.nas.org/polArticles.cfm?doctype_code5Article&doc_id51337&)
495 [doctype_code5Article&doc_id51337&](http://www.nas.org/polArticles.cfm?doctype_code5Article&doc_id51337&). Accessed June 18, 2013.
- 496 Wooden, J. & Jamison, S. (1997). *Wooden: A lifetime of observations and reflections on and off*
497 *the court*. New York: McGraw-Hill.
- 498 Wooden, J. & Jamison, S. (2005). *Wooden on leadership*. New York: McGraw-Hill.
- 499 Wooden, J. & Tobin, J.H. (2003). *They Call Me Coach*. New York: McGraw-Hill.
- 500 Wooden, J. & Yaeger, D. (2009). *A game plan for life: The power of mentoring*. Bloomsbury.
501
502