

Athletic Identity in the Lasallian Educational Context

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Introduction

Sports hold a key place in the development of an individual and a culture. As Fernandez and Cachán-Cruz have stated, "practice of physical and sports activities has acquired increasing importance, and not only that, but it has become an important symbolic and cultural paradigm."⁵ In addition, sporting events carry with them rituals and symbols that help convey a transcendent message about the shared traditions and values of a specific society.⁶ Therefore, strong connections can be – even if they sometimes are not – drawn between sport and religion since both attempt to unite people around a central event or set of values; and sport and religion have historically been effective mechanisms in so many different contexts for engaging people, communities, and cultures.

The question under consideration in this study, then, focuses on how one might better link the two concepts of sport and religion within the training and formation of student athletes such that engagement in athletics strongly contributes to formation of character; and the particular context for raising this question is one of awakening, nurturing, and empowering learners to ethical lives of service and leadership within the Lasallian educational context.⁷

Learning a sport often occurs during the early development of not only physical skills, but also moral and ethical values. While playing sports, an individual learns a wide range of skills while also being affected by a wide range of influencers. In addition to learning and excelling in the basic skills of a sport, an individual learns the correct way to play. Because this learning emerges from an individual's moral and ethical beliefs, which are often being molded as one plays the sport, the environment in which the athlete plays is vital to their growth.⁸ Key to an athlete's positive, pro-social growth are the tools and training provided.⁹

The fascination of the wider society with this question was evidenced by the popularity of movies such as academy award winner *Chariots of Fire* (1981). *Rudy* (1993), with the University of Notre Dame in Indiana as its backdrop, and *When the Game Stands Tall* (2014), about a coach and football team at De La Salle High School in California, bring the question closer to home. The Catholic Youth Organization (CYO), a network of Roman Catholic athletic youth groups, the Fellowship of Christian Athletes (FCA), an interdenominational sports ministry of coaches and athletes, the Young Men's Christian Association (YMCA), the Young Men's and Young Women's Hebrew Association (YM-YWHA), and The Church of Jesus Christ of Latter-day Saints' and its affiliated organizations strong promotion of sports and physical activities among its members further evidence interest in the question.

However, within the athletic environment of schools and universities, there is often a lack of overt attention paid to the religious, moral, and ethical development of the student athlete. A strong emphasis is more often placed on skill development to become a better athlete, but how much attention is placed upon the development of morals and ethics that athletes must use to make decisions on and off the field of play? According to Fernandez and Cachán-Cruz, an omission of morals and ethics directly opposes the contemporary model of society, in which religion “is the mechanism through which the meaning of socially established reality is legitimized.”¹⁰ Lasallian educational institutions strive to educate comprehensively and foster the growth of the entire individual. The goal of a Lasallian education is not only to educate students in terms of their intellectual development, but also to foster the development of the spiritual, ethical, and moral aspects of its students. The lack of attention paid to this within sports calls for an increase in the educational tools and training for student athletes in the Lasallian tradition. Therefore, this paper and its contents aim to aid coaches and athletes in the application of the Lasallian charism and the core principles of Lasallian identity within the context of sport.

Additionally, this exploratory study aims to build an athletic profile – based on gender and class rank – of a Lasallian athlete and to attempt to further understand how the Lasallian charism¹¹ impacts the identity of a student athlete. Individuals can identify themselves in a variety of manners. Burke and Reitzes¹² mention how the identity of an individual is based upon the meanings the individual attributes to themselves in their given role, as well as the perceived meanings that others attribute to the individual. Therefore, an individual’s identity can be comprised of a combination of their own perceptions of themselves and the perceptions that they think others have of them.

Burke and Reitzes’ understanding of identity¹³ can be applied to collegiate athletes, who have a specific role, a perception of their role, and a perception of what others may think their role to be. A variety of previously conducted studies have measured athlete identity. For example, Sturm, Feltz, and Gilson discuss differences between NCAA Division I athletic identity results compared to NCAA Division III athletic identity results¹⁴; and Burns, Jasinski, Dunn and Fletcher discuss difficulties in managing African-American athletic identity.¹⁵ However, the literature has yet to discuss how a specific set of religious values, such as the Lasallian charism and the core principles of Lasallian identity, impact the identity of a given collegiate athlete. Therefore, this paper begins to address this gap in the literature.

Lasallian Charism and Core Principles of Lasallian Identity

The Lasallian ethos today is born out of a lived experience of a group of teachers in seventeenth century France.¹⁶ The schoolmasters and teachers understood themselves to be called of God to help educate the poor and needy youth within their community, accomplishing this by providing accessible schooling to those typically denied such a privilege.¹⁷ Saint John Baptist de La Salle directed such efforts and focused his transcendent teaching on the development and formation of the schoolmasters and teachers.¹⁸

Because Saint John Baptist de La Salle’s focus was on service to others through an education traditionally unavailable to those receiving it, the spirituality of the now De La Salle Christian

Brothers, a Teaching Order within the Catholic Church, can often be seen as a ministry, as opposed to a more traditional Religious Order performing sacramental duties.¹⁹

The Core Principles of Lasallian Identity

Van Grieken discusses the identity of Lasallian schools founded upon their Catholic heritage and notes that a Lasallian school articulates its Catholic identity via promoting a Spirit-led educational movement initiated by Saint John Baptist de La Salle.²⁰ Individuals may identify themselves as Lasallian because, for example, they may be a student at a Lasallian school, a member of the De La Salle Christian Brothers, or an employee of a Lasallian school. Nonetheless, the Lasallian charism is founded in education.²¹ The identity of Lasallian schools runs deep within experiences and is often brought to the surface with genuine engagement.²²

What Lasallians in the USA are calling the five *core principles* are often viewed as the identity marker that intertwine Lasallian schools and universities with one another, as well as with the Catholic Church and its recent documents.²³ According to Van Grieken, the five *core principles* of Lasallian schools should be viewed as a pathway for Lasallian individuals to promote experiences, recognize, and appreciate their Lasallian identity in Lasallian schools; and this identity, or ethos, is comprised of the following characteristics: faith in the presence of God, respect for all persons, inclusive community, quality education, and concern for the poor and social justice.²⁴

The 12 Virtues of a Good Teacher

Sauvage and Campos highlight the spiritual experiences and teachings of Saint John Baptist de La Salle as core to Lasallian identity and emphasize the importance of his role as an educator.²⁵ In seventeenth century France, Saint John Baptist de La Salle lived by a teaching philosophy which later became encapsulated in what came to be known as the *12 virtues of a good teacher*, a hallmark set of teaching strategies.²⁶ The origin of the *12 virtues of a good teacher* began with a listing of virtues by Saint John Baptist de La Salle, which first appear in his school manual entitled *The Conduct of the Christian Schools*.²⁷ This list was then elucidated and expanded by Brother Agathon, the fifth successor of De La Salle as Superior General of the Institute of the Brothers of the Christian Schools. His text appeared in the year 1785 and, in its English translation, was entitled *The 12 Virtues of a Good Master*.²⁸ With further updates and over the years, this articulation of the Lasallian pedagogical vision became known as *The 12 Virtues of a Good Teacher*. It is important to note that *The 12 Virtues of a Good Teacher* has, over the years, been applied in a variety of educational settings and scenarios; and so the ethos of Lasallian education, as presented here, is one that is built upon the *12 virtues of a good teacher*: gravity, silence, humility, prudence, wisdom, patience, reserve, gentleness, zeal, vigilance, piety, and generosity.²⁹

Virtual and Athletic Contexts

The pedagogy of Saint John Baptist de La Salle was unusual, peculiar, and unlike that of traditional settings of his time.³⁰ The in-person interactions between Saint John Baptist de La Salle, his first Brother teachers, and their students often shaped the foundation of, and resulted in, the efficacy of these teaching experiences.³¹ While much attention has been paid to De La Salle's identity as a

teacher, somewhat overlooked by researchers are the personality and identity characteristics of the students. These students must have possessed or developed characteristics that were complementary of or responsive to the concepts or values articulated in *The Conduct of the Christian Schools*. If these students did not hold or manifest such characteristics, the learning environment would not have been as successful as it was; that is, the characteristics awakened and nurtured within the students' identity proved to have been strong enough to break some of the societal barriers of the time.

The pedagogy of *The 12 Virtues of a Good Teacher* continues to be applied to a variety of contexts. For example, Seebach and Charron discuss *The 12 Virtues of a Good Teacher* as it applies to teaching in an online environment.³² However, scholarly research has yet to produce a framework linking *The 12 Virtues of a Good Teacher* to an athletic context. Rutten et al. suggest that teaching occurs constantly within athletic scenarios, often manifested within a coach-player setting.³³ In addition, Finn discusses the efficacy, rationale, opportunities, and strategies to use peer education models³⁴; thus, a player-player teaching setting also occurs in athletics. Clearly, *The 12 Virtues of a Good Teacher* can be as applicable to athletics as it has proven to be in an online environment; but yet again, recognizing the initial aspects of the identity of the athletes being taught, similar to the identity of Saint John Baptist de La Salle's students being taught, is crucial in measuring the impact of *The 12 Virtues of a Good Teacher* on a given athlete's identity.

Identity Theory and Structure

Social identity theory provides the basis on which this study is predicated. Social interactions allow for an individual's self-concept perceptions to be confirmed or rejected.³⁵ Over time, the results from these social interactions accumulate to help form the self-identity that influences behavior. People also typically stay in control of their self-identity, unless a set of expectations or exposure to others' behaviors influence the behavior of the individual.³⁶ Therefore, a stimulus, or set of stimuli, could adjust the identity of the individual over time. An individual's identity is rather complex; and oftentimes an individual will have multiple levels of their identity, and even hierarchies to their identities.³⁷ Therefore, an individual may see themselves as having one identity for one situation, yet another identity for a different situation.

As previously mentioned, an individual's identity may be contingent upon the situation in which they find themselves. Therefore, one's self-realization of their identity may come to fruition in a variety of manners. Markus explored the concept of self-schemas that helps to explain how an individual's social experiences lead to the mental processing of their own self-perceptions.³⁸ Therefore, a single social experience, or a combination of social experiences, can alter the current state of one's identity, thus creating new self-realizations.

In addition to self-identity perceptions, identity salience is also discussed by Stryker and Serpe, who determine that based upon prominence, the characteristics of the identities are ready to be acted out or upon given the situation in which the persons find themselves.³⁹ The unfortunate aspect of identity salience is that certain characteristics of identities that do not have the frequent opportunity to manifest themselves can then become almost benign or malignant. Lally discusses how if non-dominant identity characteristics are not given a frequent opportunity to manifest

themselves, this can have an adverse effect on self-identity, causing an overall disproportionate identity within the person.⁴⁰

Athlete Identity and Its Variables

Athlete identity, similar to the structure of other forms of identity and consistent with identity literature, can be seen as the extent to which an individual identifies with their athletic roles and responsibilities.⁴¹ The original ground-breaking Athlete Identity Measurement Scale (AIMS) developed and discussed by Brewer, Van Raalte, and Linder measures the strength of a person's role as an athlete, while also measuring how exclusive or prominent the athletic identity is compared to all other identities of the person.⁴² Burns et al. suggest that depending upon the strength of the exclusivity, correlations exist between the athlete identity and the person's self-image.⁴³ Because of this, it is imperative that an individual's identity does not hinge upon one singular form. Rather, athletes should intentionally expand their identity horizons and develop identities that can be appendages, or even exterior, to their athletic identity, thus creating other areas of interest.

Multiple studies have shown that athletic identity has a range of variables that can impact results in an interesting fashion.⁴⁴ For example, when participants are studied using AIMS, results show that the gender of the participants tends to be a variable that greatly impacts the results. Brewer, Van Raalte, and Linder found that athletic identity tends to be stronger among males than females.⁴⁵ These results are echoed in Sturm, Feltz, and Gilson.⁴⁶ In addition to gender, the specific sport in which the participants play may tend to skew more strongly when compared to a different sport. A variety of positive and negative cognitive implications may exist if the athletic identity is either very strong or very weak. For example, it is plausible that a strong athletic identity may result in an increased sense of determination and competition within the workplace, and thus motivate the individual to achieve high levels of success.

On the other hand, if the athletic identity is too strong within the individual, then it may detract from the other responsibilities that the individual may have, for example, academics. Beamon discussed the longevity and development of the athletic identity, and results showed that athletics typically overshadows academics as a priority.⁴⁷ Southall and Weiler explain the phenomenon of such strong athletic identities found within college athletes, mentioning that a college athlete's schedule typically revolves around the sport they are playing.⁴⁸ Therefore, the athlete's social groups are often nearly exclusive to their team. Thus, as supported by the literature, more frequent interaction with others who behave in certain ways will typically result in a higher sense of self-identifying with the group. Again, this supports the greater need for additional and intentional programming and support for student-athletes, which could impact a student-athlete's athletic identity in a positive manner.

Wiechaman and Williams discuss the relationship of athletic identity to injury and mood disturbance among their participants.⁴⁹ Gender and class rank are discussed as variables that may yield differing results, and athletic identity results varied due to gender but did not significantly differ between class ranks.⁵⁰ Steinfeldt and Steinfeldt also discuss how gender roles relate to athletic identity, similar to Wiechaman and Williams, comparing results according to gender,

gender roles, and class rank of participants.⁵¹ Therefore, the literature supports measuring athletic identity to gender and class rank.

The AIMS-Plus scale, as modified by Cieslak, includes five sub-indexes on which to measure an athlete's connection to athletic identity.⁵² These sub-indexes include: social identity, exclusivity, self-identity, negative affectivity, and positive affectivity. According to Cieslak, social identity is a measure of how strongly the individual views him/ herself in the role of the athlete.⁵³ Exclusivity, then, explains the extent to which the athlete determines his or her self-worth based on athletic ability and execution. Self-identity represents the correlation between an athlete's self-perceptions and the individual's athletic identity. Negative affectivity refers to any unfavorable emotional attitude created as a product of unsatisfactory results in the field of sport. In contrast, positive affectivity, according to Cieslak, explains the degree to which an athlete feels elation or satisfaction because of positive outcomes in sport.⁵⁴

The Study

Research Questions

The primary purposes of this exploratory study are to address the literature gaps that currently exist between athletic identity and its relation to concepts or values articulated in *The 12 Virtues of a Good Teacher* as well as attempt to build an athletic identity profile of varsity athletes at a Lasallian institution. The premise of building a Lasallian Athlete Profile is founded upon the following research questions:

- what are the athletic identity profiles of athletes participating in varsity athletics at a Lasallian institution based on gender?
- what are the athletic identity profiles of athletes participating in varsity athletics at a Lasallian institution based on class rank (freshman, sophomore, junior, senior)?
- if athletes are exposed to a one-time Lasallian based stimulus, will athletic identity scores marginally change?

Methodology

Research Design

The primary purpose of this study is to quantifiably build a Lasallian Athlete Profile by determining if AIMS-Plus subscale results differ in a statistically significant manner based upon gender and class rank segmentations. The secondary purpose of this study is to research trends in pre- versus post-test results when participants are exposed to a Lasallian-based stimulus. By way of a quantitative research design, the current study measured the athletic identities of varsity athletes at a Lasallian university. Following Institutional Review Board (IRB) approval, participants were asked to complete a questionnaire that primarily consisted of a Likert-scale type design, in addition to a nominal scale design. Participants were presented with 22 items representing athletic identity variables, which were broken into five embedded sub-scales.

Population and Sample

A combination of convenience and total population sampling was employed within this study. Researchers used a convenience sample; and from that convenience sample, total population sampling occurred. Once the convenience sample was selected, institutional willingness to participate was gained for the study. All varsity student-athletes at the university were sent an email detailing the nature of the study, and thus invited to participate. The sample consisted of actively rostered NCAA Division III student-athletes at the time of data collection. The sample did not discriminate against participants based upon age, gender, sexual orientation, academic level, or other means. Therefore, total population sampling of actively rostered varsity student-athletes occurred.

In the spring semester of 2020, surveys were sent to 316 possible respondents. Of those, 129 valid responses were received, thus yielding above a 40% response rate. The sample consisted of 56 female and 51 male participants. A total of 22 participants chose not to disclose their gender. With regard to class rank, 27 participants were freshmen, 42 were sophomores, 30 were juniors, and 30 were seniors. The ages of respondents ranged from 18 to 24 years old, with the highest frequency being those aged 20 (30%), followed by age 21 (27%). The majority of participants (77.5%) of this rural Midwest campus classified themselves as Caucasian, while 17.1% of participants chose not to disclose their ethnicity.

Measurement

Brewer, Van Raalte, and Linder developed the original AIMS instrument to measure the extent that individuals identify with their athletic roles.⁵⁵ Cieslak modified the AIMS instrument to what is known today as AIMS-Plus, which measures overall athletic identity.⁵⁶ Cieslak presents the AIMS-Plus instrument (see **Appendix A**) consisting of 22 items with five embedded sub-scales: social identity, exclusivity, self-identity, negative affectivity, and positive affectivity.⁵⁷ A four-point Likert scale (strongly disagree, disagree, agree, strongly agree) was used as student athletes were asked to consider their level of agreement or disagreement with the statements. Additionally, students who were unable or did not desire to respond to a question were not required to provide an answer.

Data Analysis

Data analysis for this study occurred using SPSS 26.0 computer software. Descriptive statistics were calculated to best report demographic variables of student-athletes. Furthermore, descriptive statistics were also calculated to determine means, rankings, and standard deviations of the dependent variables associated with the AIMS-Plus subscales. A descriptive analysis then exposed the comparison of means and frequencies of each variable associated with the AIMS-Plus sub-scales.

Results

Descriptive Analysis

Gender

The first step in determining the Lasallian Athlete Profile was to analyze athletic identity results based on gender. By way of an analysis of variance, those who identified as female reported a mean score of 2.9351 on the AIMS Plus index, while those who identified as male reported a mean score of 2.9269. The total respondent poll reported a standard deviation of 0.43786; and so the two gender categories means fall within a single standard deviation of each other (see **Appendix B**). Therefore, regarding the AIMS-Plus score on athletic identity within the current study, the differences between gender do not produce a large enough statistical significance. While there were some minor differences in the categories, those differences did not reach the level of significance based on the reviewed responses.

The AIMS Plus index contains a number of sub-indexes that each combine a series of items from the complete index. These consist of: social identity, exclusivity, self-identity, negative affectivity, and positive affectivity. Looking at the data for each sub-index, the same pattern emerges from the data; there are differences between the genders, though none of the differences rise to the level of statistical significance.

Class Rank

The second step in determining the Lasallian Athlete Profile was to analyze athletic identity results based on class rank. The freshmen respondents to the survey reported a mean of 3.037 on the AIMS-Plus index, the sophomores reported a mean of 3.038, and the junior and senior respondents reported means of 2.939 and 2.777 respectively (see **Appendix B**). While the data reported no statistical significance between class ranks, it is still possible to observe a trend amongst the relation between class rank and sport-related identities as judged by the AIMS-Plus scale.

There seems to be a trend showing that upperclassmen (Juniors and Seniors) have far less connection to their sport-related identities, with seniors seeing the least attachment to these values. Sophomores reported the highest connection between their athletic responsibilities and self-image, with freshmen reporting slightly below that of the sophomore respondents. According to the trend, senior student-athletes seem to surrender a portion of their connection to their athletic identities. Additionally, the sub-scale of positive affectivity related to the AIMS-Plus scale showcased a similar trend, with sophomores reporting the highest relationship to positive affectivity and seniors reporting the lowest (see **Appendix B**).

Lasallian Stimulus

The third step in determining the Lasallian Athlete Profile was to analyze marginal changes in athletic identity results of athletes exposed to a one-time Lasallian-based stimulus. After a thorough examination of Lasallian and sport colloquialism, researchers rewrote the 12 Virtues of a Good Teacher into the 12 Virtues of a Lasallian Athlete. Researchers then garnered content

validity for the 12 Virtues of a Lasallian Athlete by both sport industry professionals and the Lasallian community. See **Appendix C** and **Appendix D** for the two stimuli to which select participants were exposed.

Although the post-test sample size was too small to make any generalizable conclusions, researchers did observe that of those who responded to the post-test, no statistically marginal changes occurred. With a larger sample size in a future study, researchers may be able to draw different conclusions.

Discussion of Findings of the Study

This study is unique in that it explores the factors of Lasallian charism on athletic identity on individuals at a small Midwestern Lasallian university participating at the NCAA Division III level. While the data from the study was not significant enough to generalize the results after the stimulus was applied, the study still revealed potential trends in participating athletes and their connection to their athletic identity. Trends addressed as a result of the first objective regarding the athletic identity profiles of athletes participating in varsity athletics at a Lasallian institution based on gender could feed a discussion on whether or not the AIMS Plus scale supports a difference in sport identity between those who report as male or female. The sampled population of athletes in this study did not report any significant distinction between gender and how they perceive themselves athletically. The results of this study show that the Lasallian athlete is not defined by gender roles, thus suggesting the inclusivity of the Lasallian charism.

Additionally, an interesting trend emerged showing a steady decrease in personal athletic identity levels as participants venture through their academic careers. Sophomores reported the highest connection to their athletic identity, while Seniors reported the lowest. These results can be interpreted in a variety of ways ranging from (a) a decrease in athletic identity may be a result of an increase in Lasallian identity or (b) a decrease in athletic identity may result from individual participants understanding that as time goes on a stronger focus is placed on career preparedness. In both cases, future research may prove to be beneficial for these categories.

Lastly, a one-time Lasallian-based stimulus did not show statistically significant results, which may have been a result of the insufficient sample size. Nonetheless, from the data gathered, it is still safe to say that according to this population, the Lasallian charism is something that is built over time, and must be nurtured within individuals; this can be, and is, a strength for the Lasallian community. Because of the deep-rooted nature of the Lasallian charism brought to light through this study, it is important to recognize that a constant need for nurturing individuals is necessary for the Lasallian charism to live and thrive. Therefore, a one-time experience may not be “life-changing” for all participants, yet the consistent Lasallian inclusiveness will be forever impactful.

Limitations and Recommendations for Future Research

The methodology constructed a pre- and post-test design for the students exposed to the Virtues Training focused on Lasallian charism and identity. While surveys were distributed to all the student athletes at the institution, and all the students attending the experience completed the pre-test, only six returned the post-event survey. This response rate thus caused the researchers to call

into question their approach, which limited the exposure. This constraint causes a significant limitation to the study, thus resulting in the need to reconstruct an alternative methodological scenario for future research on this topic. A second limitation was that only one Lasallian university was included within the study. Athletic identity may yield different results at other universities, especially since other Lasallian universities' athletic departments are primarily NCAA Division I or II, whereas the university studied was NCAA Division III. Nonetheless, in this exploratory study, beneficial results were generated and can serve as a launchpad for the development of future research.

Future researchers may consider athletic identity studies comparing religiously affiliated institutions segmented by denomination, school size, location, sport, and other factors. Another area to further investigate is developing a Lasallian Identity Scale. This may prove to benefit future research initiatives and help develop a standard of identity mapping within any such Lasallian initiatives. Expanding inquiry about athletic identity to other Lasallian institutions, thus generating a broader Lasallian athlete profile, may also prove to be beneficial in comparing athletic identity in non-Lasallian institutions and Lasallian institutions. This can provide valuable information to athletic departments regarding their recruitment tactics, fan experience, and more. In addition, the stimulus that this population was exposed to can also provide a valuable foundational element that coaches and athletic administrators can build upon when conducting team meetings, retreats, and character building opportunities. Lastly, the exploration of a relationship with God may also prove to be beneficial for future research, especially as it relates to the recruitment of student-athletes to religiously affiliated institutions.

Appendix A

AIMS-Plus

Embedded Sub-scale

1. I consider myself an athlete. (self_identity)
2. I have many goals related to sport. (self_identity)
3. Most of my friends are athletes. (social_identity)
4. Sport is the most important part of my life. (exclusivity)
5. I spend more time thinking about sport than anything else. (exclusivity)
6. Other people see me mainly as an athlete. (social_identity)
7. I feel bad about myself when I do poorly in sport. (negative_affinity)
8. Sport is the only important thing in my life. (exclusivity)
9. I would be very depressed if I were injured and could not compete in sport. (negative_affinity)
10. When I participate in sport, I am happy. (positive_affinity)
11. My family expects me to participate in sport. (social_identity)
12. I feel badly when I fail to meet my athletic goals. (negative_affinity)
13. Being an athlete is who I am and I want to make a career of sport. (self_identity)
14. It is important that other people know about my sport involvement. (social_identity)
15. I get a sense of satisfaction when participating in sport. (positive_affinity)
16. My participation in sport is a very positive part of my life. (positive_affinity)
17. I typically organize my day so I can participate in sports. (exclusivity)
18. I would be very depressed if I were cut from the team and could not compete in sport. (negative_affinity)
19. I participate in sport for the recognition/ fame. (social_identity)
20. My sports involvement has influenced my day-to-day decision-making. (exclusivity)
21. Being an athlete is an important part of who I am. (self_identity)
22. I feel good about myself when I play well in practice or competition. (positive_affinity)

Appendix B

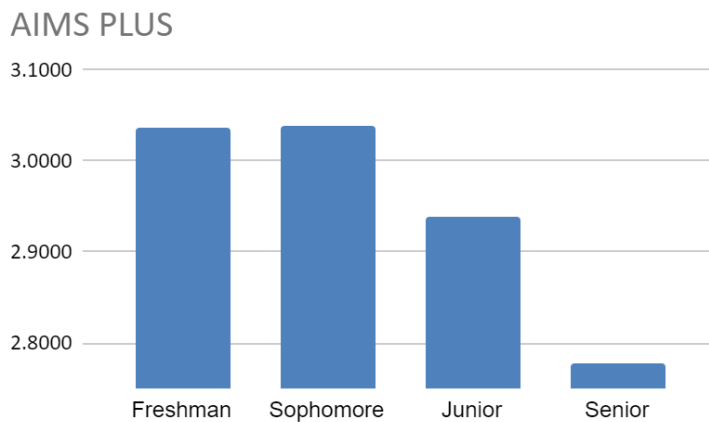
Table 1. Standard Deviations Based on Gender

Gender	AIMS_PLUS_S TD	SELFID_ST D	SOCID_ST D	EXCL_ST D	NEGAFF_S TD	POSAFF_ST D
No Answer	3.0885	3.2105	2.7895	2.7789	3.2632	3.5526
Female	2.9351	3.1205	2.6143	2.5179	3.1830	3.4241
Male	2.9269	3.3137	2.6600	2.6560	2.9450	3.3824
Total	2.9549	3.2123	2.6592	2.6128	3.1000	3.4266

Table 2. Standard Deviations Based on Class Rank

Class Rank	AIMS_PLUS_S TD	SELFID_S TD	SOCID_S TD	EXCL_ST D	NEGAFF_ST D	POSAFF_ST D
Freshman	3.0370	3.2315	2.6963	2.6222	3.3056	3.5185
Soph	3.0377	3.2805	2.7122	2.6537	3.1768	3.5427
Junior	2.9389	3.2586	2.5862	2.6069	2.9828	3.4310
Senior	2.7774	3.0517	2.6214	2.5500	2.9107	3.1724
Total	2.9549	3.2123	2.6592	2.6128	3.1000	3.4266

Figure 1. Athletic Identity Trend Based on Class Rank



Appendix C

Figure 2. *The 12 Virtues of a Good Teacher*

Virtue	Original
1. Gravity	Gravity (seriousness) is a virtue that regulates the exterior of a teacher. It is comfortable to modesty, politeness, and good order.
2. Silence	Silence is a virtue that leads the teacher to avoid speaking when they should not speak and to speak when she or he should not be silent.
3. Humility	Humility is a virtue that inspires us with low sentiments of ourselves; it attributes to us our just due.
4. Prudence	Prudence is a virtue that makes us understand what we need to do and what we need to avoid.
5. Wisdom	Wisdom is a virtue that gives us knowledge of the most exalted things through the most excellent principles so that we may act accordingly.
6. Patience	Patience is a virtue that makes us overcome, without murmuring and with submission to the will of God, all the evils of this life, especially the cares inseparable from the education of youth.
7. Reserve	Reserve is a virtue that makes us think, speak, and act with moderation, discretion, and modesty.
8. Gentleness	Gentleness is a virtue that inspires us with goodness, sensitivity, and tenderness.
9. Zeal	Zeal is a virtue that makes us procure the glory of God with great affection.
10. Vigilance	Vigilance is the virtue that makes us diligent and painstaking in fulfilling all our duties.
11. Piety	Piety is a virtue that makes us fulfill worthily our duties toward God.
12. Generosity	Generosity is a virtue that makes us voluntarily sacrifice our personal interests to those of our neighbor.

Appendix D

Figure 3. The 12 Virtues of a Lasallian Athlete

Virtue	Description
1. Gravity	A Lasallian Athlete understands what grounds them in a solid foundation being centered in mind, body, and soul.
2. Silence	A Lasallian Athlete knows when to listen, and when to speak, fully understanding their role on and off the field of play, leaving room for others.
3. Humility	A Lasallian Athlete understands they are one of many components to a much larger purpose than just themselves and remembers there is constant room for growth for all.
4. Prudence	A Lasallian Athlete understands what type of action needs to take place in a specific scenario, and also understands that “inaction” can be a powerful action.
5. Wisdom	A Lasallian Athlete seeks wisdom through gaining knowledge and lived experiences to help grow and nurture themselves and others.
6. Patience	A Lasallian Athlete trusts that excellence is built over time; they know God reveals himself in His time, and in His way; a Lasallian Athlete sees each positive and negative situation as an opportunity.
7. Reserve	A Lasallian Athlete exhibits reserve by understanding and appreciating their “place” in all situations without dwelling on complaint; they maintain their dignity at all times whether they are or are not in the spotlight.
8. Gentleness	A Lasallian Athlete sees God in others and shows genuine concern, care, and gratitude for all. They demonstrate a willingness to help where and when it is appropriate.
9. Zeal	A Lasallian Athlete shows zeal by having energy, enthusiasm, and excitement in all that they do individually, as a team, in their sport, and throughout their community, in and out of competition.

Virtue	Description
10. Vigilance	A Lasallian Athlete displays vigilance by being persistently alert and attentive to embrace goals and responsibilities into their whole person – on the field, in the classroom, and beyond.
11. Piety	A Lasallian Athlete embodies the example of Jesus Christ by exhibiting piety through being respectful, disciplined, and reverent at all times and in all situations.
12. Generosity	A Lasallian Athlete expresses generosity by building community through sharing their time, talents, and resources with others.

Endnotes

1. Zakary Mayo, PhD, is an associate professor of business at Saint Mary’s University of Minnesota. He earned a BS in sport administration from Castleton University and an MBA from the College of Saint Joseph, and his doctorate from Troy University’s AACSB accredited Business School and COSMA accredited Sport Management Program.
2. Alice Bettag is a 2019 graduate of Saint Mary's University of Minnesota. She earned a BA in sport management / business intelligence & analytics.
3. Jordan Modjeski will be a 2022 graduate of Saint Mary's University of Minnesota. She is a double major in sport management / marketing and a triple minor in digital media & journalism, leadership, and global diversity & social justice.
4. Matthew Klosky is an assistant professor of business at Saint Mary's University of Minnesota. He earned a BS in computer science and sociology from Frostburg State University and an MA in sociology from the University of North Dakota.
5. Oscar Fernandez and Roberto Cachán-Cruz, “Religion in Motion: Continuities and Symbolic Affinities in Religion and Sport” in *Journal of Religion and Health* 56, no. 6 (2017), pages 1903-1915 (see page 1908).
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7. This phrasing draws on the mission statement of Saint Mary’s University of Minnesota: “Enriched by the Lasallian Catholic heritage, Saint Mary’s University of Minnesota awakens, nurturers, and empowers learners to ethical lives of service and leadership.”

8. Esther A. Rutten, Carlo Schuengel, Evelien Dirks, Geert Stames, Gert J. J. Biesta and Jan B. Hoeksma, “Predictors of Antisocial and Prosocial Behavior in an Adolescent Sports Context” in *Social Development* 20, no. 2, (2011), pages 294-315 (see page 301).

9. Rutten, Schuengel, Dirks, Stams, Biesta and Hoeksma, “Predictors of Antisocial and Prosocial Behavior,” page 299.

10. Fernandez and Cachan-Cruz, “Religion in Motion,” page 1909.

11. “The history of the Lasallian charism is the history of our understanding of the gift which God has given to us: to be associated ‘to instruct children, announce the Gospel to them, and bring them up in the spirit of religion.’” See “Discovering, Living, Sharing the Gift of God: An Essay on the History of the Lasallian Charism from the Beginnings” by Jean-Louis Schneider FSC and translated by Aidan Patrick Marron FSC in *Lasallian Studies 13: The Lasallian Charism* (Rome: Brothers of the Christian Schools, 2006), pages 49-180 (see page 177).

12. Peter J. Burke and Donald C. Reitzes, “The Link between Identity and Role Performance” in *Social Psychology Quarterly* 40, no. 2 (June 1981), pages 83-92 (see page 87).

13. Burke and Reitzes, “The Link between Identity,” page 88.

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22. Van Grieken, “The Five Core Principles,” page 24.

23. Van Grieken, "The Five Core Principles," page 25.
24. Van Grieken, "The Five Core Principles," page 27.
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