



2002

Miss Snell's Way: A Life-Affirming Organic Model Created in Sport

Robin G. Cash
Ursinus College

Follow this and additional works at: https://digitalcommons.ursinus.edu/snell_docs

 Part of the [Educational Methods Commons](#), [Health and Physical Education Commons](#), [Higher Education Commons](#), [Leadership Studies Commons](#), [Sociology Commons](#), [Sports Studies Commons](#), and the [Women's Studies Commons](#)

Click here to let us know how access to this document benefits you.

Recommended Citation

Cash, Robin G., "Miss Snell's Way: A Life-Affirming Organic Model Created in Sport" (2002). *Eleanor Frost Snell Programs, Correspondence and Other Documents*. 2.
https://digitalcommons.ursinus.edu/snell_docs/2

This Book is brought to you for free and open access by the The Eleanor Frost Snell Collection at Digital Commons @ Ursinus College. It has been accepted for inclusion in Eleanor Frost Snell Programs, Correspondence and Other Documents by an authorized administrator of Digital Commons @ Ursinus College. For more information, please contact aprock@ursinus.edu.

**MISS SNELL'S WAY:
A LIFE-AFFIRMING ORGANIC MODEL CREATED IN SPORT**

A dissertation submitted
by

ROBIN G. CASH

to
FIELDING GRADUATE INSTITUTE

In partial fulfillment of the requirement for the degree
of

DOCTOR OF PHILOSOPHY

in

HUMAN AND ORGANIZATIONAL SYSTEMS

This dissertation has been accepted for the faculty
of Fielding Graduate Institute by:

Annabelle Nelson, Ph.D.
Chair

Valerie Malhotra Bentz, Ph.D.
First Faculty Reader

Robert J. Silverman, Ph.D.
Second Faculty Reader

Janja A. Lalich, Ph.D.
Student Reader

**MISS SNELL'S WAY:
A LIFE-AFFIRMING ORGANIC MODEL CREATED IN SPORT**

By

Robin G. Cash

Abstract

An explosion in the number of women competing in intercollegiate athletics has occurred since Title IX of the Education Amendments was mandated in 1972. However, the percentage of women coaches of women's teams is at an all-time historical low. This dissertation looks at a women's way of coaching and being in sport that existed prior to Title IX and the takeover in governance of women's intercollegiate sport by the male-dominated National Collegiate Athletic Association, which shifted women's sport toward a male model of competition and coaching. This dissertation presents an alternative model describing the nature of a mutually created space-time when coach and athletes interact. The model is based on the ontological concept of organicism and underlying principles of relational power, life-affirming actions, and inclusiveness of all beings. *Miss Snell's Way* represents this life-affirming organic model. This new model emerged from three sources: (a) personal experience; (b) material from 18 interviews with former student-athletes of Eleanor Frost Snell, who coached for 41 years at Ursinus College; and (c) the literatures of systems theory, systemic thinking, and Chinese philosophy. From these sources, a model arose as an organic whole—a holon. Interfacing levels of complexity of the holon are: (a) Miss Snell and Good Athletes, (b) the Team, (c) the Snell Belle Culture, and (d) Society. The dissertation examines Miss Snell's approach to

coaching and its relevance to a relational model. Narrative inquiry served as the methodological basis, which elicited both a culture of women in sport and individual experiences in that culture. Participants' stories emerged from an open-ended, semistructured interview process. This dissertation asserts that we can re-vision sport in a new way for both female and male athletes. It is then proposed that this model transcends sport to provide a space-time in which life is mutually created, sustained, and affirmed. The thesis concludes with a relational model—an essay with notes—illustrating my holistic knowing process as a practitioner of organicism.

Copyright by

Robin G. Cash

2002

Acknowledgements

First, I would like to acknowledge the enthusiasm for my project of the Ursinus College alumnae who participated in this study. They are all very wise, older women whose passion for life sustained my efforts. I never asked them how old they were, but I estimated their ages from their years of graduation. From my estimations, they ranged in age from 90-something to 50-something. All were as active as they were physically able, their mental focus was very keen, and their life experiences were enriching. One woman allowed me to interview her while undergoing chemotherapy treatments. I know others struggled with life conditions as well, but never once did that stop them from wanting to be interviewed. I share my deepest thanks and appreciation with them all: Billy McBath, Ruth Harris, Lola Reed, Nancy Wood, Betty Kirlin, Janet Wickerham, Andy Daley, Connie Poley, Marge Watson, Joanne Kuhn, Marge Garinger, Mary Lou Parker, Anne Gasser, Judy Wolstenholme, Linda Nixon, Nancy Porter, Sandy Ritter, and Beth Anders. I would like to acknowledge Janet Luce with this group. She helped shape my ideas for the study and was very helpful in the initial stages, including participating in the pilot interview.

From the Ursinus tradition, I express my gratitude to Laura Borsdorf, Ellen Stuarowsky, Mary Ellen Dewane, and Carolyn Weigel for their assistance in getting the study off the ground. I extend much appreciation to Harriet Metzgar Gould for valuable background information about Eleanor Frost Snell presented in her 1974 master's thesis.

I wish to thank Annabelle Nelson for her encouragement throughout the entire process. Her way of being with me helped me through my struggles with articulating my ideas. She helped me see that I could live with ambiguity and emerge from ambiguity with new perspectives. Thanks, also to Sophia.

Valerie Bentz believed that I was capable of moving the *knowing* in my heart to an expression of my mind, eventually in written form. This constant belief boosted my spirit when I most needed it.

Bob Silverman offered his support, advice, and a variety of literatures to explore over cups of coffee at Borders or some other meeting place in the Columbus area. When I needed someone to physically connect with about my work, I could call Bob, jump in the car, and within an hour be sitting with him.

Jim Spickard was my helpful research skeptic. He made me tighten up my methodology and analysis only to make us all aware later that the problem lay not with the methodology and analysis but with the presentation. In doing so, I reworked the dissertation, modeling a feminist-organic structure. It is now a representation of integrity and authenticity.

To Cynthia Secor I express deep gratitude for her thorough understanding and knowledge in rhetoric and persuasion, which complemented my committee's advice and suggestions. I also express my respect for the work she does in moving women along into leadership positions in higher education. She believes in the necessity of modeling

leadership in a different way. Conversations with her and her support of me in exploring leadership through the lens of sport are always learning experiences for both of us.

To Janja Lalich and Barb Vitittoe, I owe my deepest gratitude for many hours of supportive phone calls. Janja, who was always a few steps ahead of me in the Fielding process, provided a role model for how to make this all work in the system. Her humor, wit, and way of seeing gave me the energy to keep going. Barb is a sister coach who had empathy for what I had experienced and what I was going through. It would have been more difficult to get through the process without either of them.

Madeline Finnerty I want to especially thank for hours spent in car rides to Ann Arbor cluster where she would help me solve everything from how to write my research proposal to dealing with work-related issues affecting my progress at Fielding. Thanks also for lunches in Loudenville, where we planned how to put our Fielding scholarship into practice.

Other Fielding student colleagues who helped nurture me in this process were Gloria Cordova, who believes in the power of strong women; Sue Brooks, who possesses a deep knowing of my connectedness to this work; and Suzanne Baer, who just is a wonderful listener and shares her life's dance.

Among the Fielding faculty, I thank Eleanor Scott Meyers, who, from the beginning with Annabelle at orientation, made me feel that women, nature, and leadership had a lot to offer one's approach to life; Peter Park, who offered an Eastern orientation for how to view the world; Argentine Craig, for enriching my experience with

a diversity of *knowing*; and Helen Weingarten, for calling my thoughts about coaching *organic*.

I could not have completed this work without the limitless love and daily support of family. Jane Martindell, my life partner, was patient and supportive in so many ways. She gives me the space and love to be me and in doing so enriches all that I am and all that I may become. My mother, June Cash, let me try out my thoughts and ideas on her. Her presence in her thoughts, words, and in her editing comments in my proposal helped me firm up my own thoughts and writing. My brother, Tim Cash, made me realize that there were men out there who practiced different models of coaching. This prompted me to be convincing in presenting a coaching model that didn't rest on gender alone. Willie and Gracie sat with me everyday I worked at home. Because of them I got up from the computer and played ball or took an energizing walk that always left me in a good space.

I extend my gratitude to three friends and colleagues who encouraged me to pursue a doctorate: Frank Venturo, Kaye Howe, and Richard Karas; and to Jana Ray who discovered Fielding.

Sarah Murnen gave me the opportunity to present my coaching philosophy and organic model to her psychology class, Gender and Race Issues in Sport. She and her Kenyon College students probed my ideas and helped me realize the importance of conveying a strong, clear, and powerful message.

In the category of friends who deserve *well-earned* recognition are: Curt Gravis, who introduced me to the martial arts and meditation; Wendy Hess, who always affirmed

my work and learning; and Don Rogan, who sat with me while I struggled with which way to head in the literature. To Ryn Edwards, my radical feminist friend, thank you for your thoughtful critiques of my writing, and for laughing at just the right times.

To Herb Bormann and Tom Sicamma, professors at the Yale School of Forestry and Environmental Studies (YF&ES), I thank you for giving me the opportunities to explore and know the patterns and processes of terrestrial ecosystems and know that humans are a vital part of the environment. To Bill Burch, a mentor from YF&ES, thank you for calling to mind what my name means, “Robin—Sport and Nature.”

Finally, as a woman with many years of personal experience in sport as an athlete, teacher, and coach, I wish to acknowledge all of the athletes I have ever coached, especially those from Shady Grove Junior High, West Chester State College (West Chester University), Yale University, and Kenyon College, who let me be with them and share in the joy and novelty of creating a space in which to play.

This work is dedicated to my parents, who provided me with many opportunities to develop and grow with nature, to all Snell Belles, and to the memory of Miss Snell and all that her Way embraces.

TABLE OF CONTENTS

Part 1. Introduction to the Study.....	1
Part 2. Contextual and Conceptual Framework.....	5
Personal Context: My Roots.....	5
Conceptual Ground.....	6
Community and Society: Tönnies' Concepts Applied to Women's Sport.....	12
The Female Experience.....	14
A Sociohistorical Perspective of Women in Sport: A Women's Way from the Early 1900s through the Early 1980s.....	16
Eleanor Frost Snell in the Context of Her Time-Space.....	25
The Integration of Miss Snell's Way of Coaching with the Underlying Principles of a Relational Model.....	27
Part 3. The Participants.....	29
Eleanor Frost Snell Biographic Information from Her Early Years.....	30
Miss Snell's Way: A Space Filled with Opportunities for Growth and Development.....	33
Miss Snell's Influence.....	36
Miss Snell's Legacy: A Continuum in the Flow of Influence.....	40
Snell's Belles: Biographic Data and Vignettes of 18 Sportswomen.....	43
Snell Belle Designation: Its Meaning to Those Interviewed.....	59
Snell's Belles: Good Athletes in a Chain of Being.....	62
Summary of Part 3.....	64
Part 4. The Creation-Emergence of a Team.....	66
Meaning-Making: The Mutual Construction of a Team Reality.....	67
Expectations of Self and Others: What Miss Snell Expected of Players and How She Modeled Behavior Consistent with Expectations of Players.....	68
Relationships as Partnerships in Team Development.....	84
Miss Snell's Leadership Style: Facilitating Team Emergence.....	87
Learning to Become a Team: Integrating Opportunities, Situations, and Experience in Practice Sessions.....	90

Part 5. The Snell Belle Culture	97
The Snell Belle Culture: An Organic Whole	98
Snell Belle Cultural Perspective on Sport.....	101
Balance in Sport: The Integrating Function of Continuous Creativity	107
Part 6. A Life-Affirming Organic Model Created in Sport	110
Organic versus Mechanistic Approaches to Coaching: Two Different Models of Coaching Based on Ontologically Different Principles.....	110
Creation of Life-Affirming Space and Realm of Influence	113
A Life-Affirming Organic Model: An Ontological Concept for Shaping the Organization of Life.....	118
Part 7. My Way: An Organic Coach.....	120
Personal Transformation and Affirmation in the Dissertation Process and Lessons Carried Over into My Way of Be-ing	120
An Organic Coach’s Critical View: My Holistic Analysis of the Game	122
References	133

LIST OF TABLES AND FIGURES

Tables

Table 1. Principles and Associated Actions of a Relational Coaching Model	8
Table 2. Shift from Gemeinschaft to Gesellschaft in Women's Sport	14
Table 3. Study Participant Demographics	43
Table 4. Elements of Organic and Mechanistic Approaches to Coaching	112
Table C.1. Miss Snell's Coaching Presence	153
Table C.2. Miss Snell's Expectations	154

Figures

Figure 1. Life-affirming organic model depicting interfacing and interacting levels of complexity in a holarchy	116
---	-----

APPENDIX

Methodology	137
Part A.1. Methods	137
Part A.2. Interview Protocol	139
Part B.1. Procedures: Participant Recruitment, Selection, and Interview Process	140
Part B.2. Screening Tool.....	146
Part B.3. Ursinus Alumna Sport Participant Survey.....	147
Part C Data Procedures	150

PART 1

INTRODUCTION TO THE STUDY

Since 1972, the opportunities for girls and women to participate in sports have steadily increased. Today there is an explosion in the number of girls and women who participate and compete in recreational sports, interscholastic sports, and intercollegiate sports. Acosta and Carpenter's (2000) longitudinal study of intercollegiate women athletes shows that participation of female athletes is at an all-time high. The number of women in the ranks of professional sports is also on the rise.

Increased sport opportunities for girls and women was mandated by Title IX of the Education Amendments of 1972, which legally granted girls and women equal access to opportunities for interscholastic and intercollegiate athletic competition that already existed for boys and men. Title IX created an opening for expanded female participation, which has heightened public attention to girls' and women's sports. The increase in college women's participation, as well as competition, did not go unnoticed by the National Collegiate Athletic Association (NCAA). The NCAA, prior to the 1980s, was the governing body for men's intercollegiate athletics. With the rise in women's intercollegiate participation in the early 1980s, the NCAA began to offer championships in women's sports. By 1982 the NCAA became the legitimate controlling body for both men's and women's intercollegiate sport.

Both Title IX and the NCAA have perpetuated the growth of and increased public attention to women's intercollegiate athletics. However, as Nelson (1991; 1998), Burstyn

(1999), and Acosta and Carpenter (2000) have noted, women's sport has also been transformed in less positive ways, among them the commercial exploitation of athletes and the increase in male coaches of women's teams. This latter development led to the substitution of a male model for the female model of coaching, which had been present prior to these changes. For example, even though the participation of women in intercollegiate athletics is at an all-time high, the percentage of women coaches of women's teams is at its lowest representation in history (Acosta & Carpenter, 2000). Eisler (1987) has described similar cultural transformations as the conquest of partnership societies, originating out of shared power, by dominator societies that were created in a rigid hierarchy of power.¹ Eisler uses the symbolism of the chalice and the blade—the feminine and the masculine—to represent these two types of society.

So far, the scholarly literature has not paid detailed attention to a coaching form based on shared power. This form differs from the modern cultural norm of hierarchical power, where the highest power resides in the head coach. This alternative form emerges from shared power between the coach and team members and among the team members themselves in creating a team reality. Shared power or *power with* or *power to* is relational and represents a cultural system of community members who share power and

¹ Riane Eisler is one of the founders for the Center for Partnership Studies. The following statement on partnership comes from the Center's website at www.partnershipway.org/aboutus.html: "Partnership is more than working together. Partnership is a way of life based on harmony with nature, nonviolence, and gender, racial, and economic equity. It takes us beyond conventional labels such as right versus left or religious versus secular. It moves us into a future of flourishing untapped human potential."

influence. The power in a relational community is in the interconnection and respectfully responsive interaction that occurs among its members.

This dissertation will describe an alternative model of coaching built from three different sources. One of these sources is the material from 18 interviews with former student-athletes of Eleanor Frost Snell who taught and coached at Ursinus College from 1931 to 1972. During her 41-year tenure, Miss Snell, as she was known, coached young women using a style that emphasized the development of the whole person. The emphasis on individual development and personal growth occurred simultaneously with the emergence and creation of outstanding intercollegiate athletic teams and resulted in a legacy of women coaches who carried on in her tradition. This dissertation will consider aspects of Miss Snell's style—as revealed in the interviews—for their relevance to a relational model of coaching.

A second source of inspiration that contributes key notions for this women-centered relational power model, which is independent of Miss Snell's legacy, is from a variety of literatures that describe organic notions of reality as opposed to mechanistic ones. Organic and mechanistic ways of being are epistemologically and ontologically contrasting ways of knowing and being in the world. Organic notions are those concepts of life that arise from the interconnections and interdependent interactions between all things. Eastern philosophy and systems philosophy or systemic thinking are two such literatures that arise from organic, holistic knowing. In contrast, mechanical motion or mechanistic existence is produced by the summative actions of this thing on that thing.

The third source for the model comes from my own personal experience. My experience brings several important aspects to the study. These are my development as a young woman coached by Eleanor Frost Snell, my personal coaching experiences, and my life with nature from the family-owned-and-operated tree and shrub nursery fields to the study of forest and land-use planning and design.

The dissertation is the confluence of two life streams—my intellectual pursuit flowing from the interviews and the literature and my life’s whole-body experiences in sport and nature. The result is a coaching alternative to the culturally dominant hierarchical model, an alternative that has distinct advantages for all athletes.

The approach of this dissertation is to place the literatures in dialogue with the interview narratives and the basic concepts of the model. I use the interviews to “flesh out” the conceptual model and create or “voice” my position in the presentation of the alternative model. The dissertation begins with my personal context and my conceptual framework. It includes a sociohistorical context of a women’s way of sport. The first two parts end with the introduction of Miss Snell in the context of her time and a description of how I integrated Miss Snell’s way of coaching with the underlying principles of the relational model.

PART 2

CONTEXTUAL AND CONCEPTUAL FRAMEWORK

Personal Context: My Roots

Sports and nature have been critical forces in my personal development. How I maneuvered in and through the natural environment, in large part, shaped who I am and what I will become. I came out of nature; I have always played with nature; competed with nature; contemplated with nature. How I have continually explored, studied, and made discoveries in the natural environment has shaped my feelings and my thinking. I have developed in the realm of interbeing—myself interconnected with nature.

As a child I practiced agility by copying the zigzag movements of wild rabbits, tested my strength climbing trees, and risked getting wet jumping across ever greater widths of the creek. When I entered organized sport, my play with nature became a training ritual. Once again my training took place with nature, where I had first learned to run, climb, and jump. Along the dirt roads of the nursery, I'd run, sprint, skip, and dodge trees and shrubs in the nursery rows.

My high school and college coaches became my mentors. They genuinely cared about me as a person, not just a talented athlete with great potential. They guided me in whatever sport I was competing as well as through important life decisions. They supported, encouraged, and challenged me both mentally and physically.

One of these coaches was Eleanor Frost Snell. I was a member of the last Ursinus College graduating class coached by Miss Snell. She was my coach for the entire four

years of undergraduate college competition. Miss Snell was unlike any coach I have ever experienced. There are some characteristics of hers that others modeled quite well, but none who related to me in the way that she did. She had a presence that embodied a way of being that for me was a way of being present and in the moment and at the same time, timeless.

Both nature and coaches, in particular, Miss Snell, served as my guides, allowing me to become myself. My relationships with nature and mentors in sport are foundational aspects of my conceptual framework for a relational coaching model that emerges organically from a variety of interactions.

Conceptual Ground

From this point forward, I have borrowed a language convention from Mary Daly (1978). Daly splits and hyphenates words and uses capitalization to convey different meanings. By splitting nouns, Daly transforms them into verbs in order to convey a sense of action and participation in becoming an authentic self; for example, being becomes being. She uses capitalization to convey meaning more accurately or forcefully. For example, *myself* transforms to *my Self*, which, in this case, indicates that myself is no longer a pronoun but rather a verb that has meaning about an individual becoming a self or a self in process. Other examples, which appear in this dissertation, are Team and Culture. The use of capitalization emphasizes the active process of a group, or groups, of individuals becoming unique, authentic entities. I have chosen to use her style as my own to convey and emphasize the action of transformation.

My conceptual notions embrace *ways of knowing* and *be-ing* that are rooted in a “holistic process of knowing” (Daly, 1978, p. 11) that allows me to experience the interconnectedness and interrelationship of my own actions and thoughts with others’ actions and thoughts—the realm of interbeing. One of the most significant aspects of this dissertation was to explore Miss Snell’s way of be-ing in relationship to those she taught and coached and the influence she had on their personal development—becoming their Selves.

From my way of knowing, the interviewees’ ways of knowing, and knowing communicated by the literature, I began to form the basic ideas of a relational coaching model. The underlying principles of the model are woven together by the combined individual actions of all participants—the coach and players—engaged in creating a team reality. The creation of a team and the participants’ personal growth occur simultaneously, albeit each individual’s own pace influences the development of the Team. I offer three underlying principles that are interconnected: (a) relational power, (b) life-affirming actions, and (c) inclusiveness. These principles can be defined and described by actions. Table 1 is a view of the principles and associated actions.

Table 1

Principles and Associated Actions of a Relational Coaching Model

PRINCIPLES	<i>Relational Power</i>	<i>Life-Affirming</i>	<i>Inclusiveness</i>
ACTIONS	Shared power Partnership Nonhierarchical Interconnected Flow of influence	Mutually sustaining Interdependent Deep inner growth Emergent Transformative	Web of relationships Organic Holistic

These are the principles and actions that I experienced in a female coaching model with Miss Snell. They characterize a women’s way of sport that existed prior to women’s intercollegiate sport gaining national attention and being powerfully influenced and controlled by a male model—the American cultural norm. I observe, however, that since the enactment of Title IX, sport for girls and women is changing and that many girls and women are being assimilated into the male model. “That women will, indeed, change can be taken for granted. But it is evidence of our blinders that we think the only way to change is to become like men, that there are no other alternatives” (Bernard, 1981, p. 525). This dissertation is one attempt to demonstrate that even with the changes that have occurred for women, girls, and sport, we can learn from a model that integrates and re-vision sport in a new way. Daly (1998, p.4) refers to such a re-vision as “The Quest for Quintessence,” where women realize their own integrity—wholeness of be-ing—and participate in the moving process of Integrity.

Wholeness of being is a holistic concept that arises from the interconnected actions or organic nexus of a living system, in this case, a human system. The following example is drawn from my experience of having been coached by Miss Snell and by applying my conceptual framework to the experience. For instance, Miss Snell provided opportunities for players to make suggestions and modifications to a problem or game situation to which we were giving our attention during a break in play. This represents the acts of one organism relating to another. These mutually reinforcing conversations are what Mead (1934) characterizes as significant symbols. That is, a conversation of gestures where the relationship of a gesture and the response to that gesture results in a significant symbol (Mead, 1934, p. 189). Symbols and responses to symbols are part of our nature as both conscious and self-conscious beings (Mead, 1934). Miss Snell practiced an organic approach to coaching where a relationship of shared power existed in which mutually reinforcing conversations (interactions) occurred among all participants. As self-conscious beings, all participants became more aware of those things that were shared in common in the sporting experience.

Interdependence underpinned the values held by Miss Snell, who cherished and respected each individual player's knowledge, experience, and talent as contributing to and influencing the whole sporting experience. Miss Snell's act of seeking players' input allowed players to develop a sense of self-respect and confidence and respect for and confidence in our teammates. Sport experienced in this way can be said to be holistic

because each woman who comprised the Team was valued for what she had to contribute.

The relational power in a holistic order resides in the give-and-take of the players with each other and the players with the coach. A hierarchy of complexity exists in and emerges from the space-time of the give-and-take. For instance, there are times when a coach's more complex knowledge of strategy, tactics, or rules of the game influence the creation of the team. As players integrate more complex ways of knowing into action they, in turn, influence one another's thoughts and actions, as well as deepening the coach's way of knowing. In this way, all participants exert mutual influence on each other as more levels of complexity and contexts are created.

In contrast, a nonholistic, hierarchical coach would impose her power and authority over individual players and, therefore, limit or silence any mutual creation of a team. The affirming relationships established and nurtured by an organic coach, the process by which these relationships emerge, and the web of relationships in an interdependent and mutually reinforcing system help to transform team members, and team members transcend their own Selves in order to exist as a team. The Team is a new and different reality that didn't exist before the individual members came into interaction with one another. The functional autonomy of the individuals—including individual team roles and individual talents—leads to the determination of the whole; that is, each individual has the freedom to become what she is capable of be-ing within the norms of

the culture (Laszlo, 1996). Each individual assumes responsibility for her actions and is mutually sustained in the process.

When I imagine how a team emerges from a group of individuals into a unified whole, I'm aware that, in an organic process, transformation occurs through a self-organizing process. Each individual, represented by the coach and each player, brings her whole Self into the relational mix, and in the mix a team reality is created. This is a created reality that emerges out of a system based on the self-organization of each woman in interaction with one another (Campbell, Coldicott, & Kinsella, 1994; Capra, 1996; Laszlo, 1996; Waldrop, 1992). The team becomes a Team because of its ability to self-organize itself into a holistic order. When individuals transcend them Selves, the Team is no longer just a group of individuals. It has become a unified whole that cannot be defined or described by reducing it to the qualities or talents of each individual. The power of the Team lies in the interdependent relationships of players and the coach, who mutually create a team reality and simultaneously experience personal growth and development in the process. Individuals move from the consciousness of a field of experience to self-consciousness, with the ability to call out in themselves a set of actions that belong to all others of the group (Mead, 1934, p. 163).

This was a women's way in sport that existed for me and for other women who experienced relational coaching. The give-and-take of players with the coach was part of a holistic process in which individuals, who participated in sport, transcended themselves

to create a team reality. The reality emerged because each woman was allowed to express herself and become a new being as part of larger whole—the Team.

A women's way in sport extended beyond the athletic fields and court and into the larger society. The basic societal tenet for women's sport was to develop the potential of the Woman as an individual in community with others. This philosophy embraced:

- participation for all who wished to compete regardless of their talent level
- a notion that sport was just one of the many aspects of life to be kept in balance with all other aspects of life
- the idea that through sport other personal and social aspects of life could be enhanced, such as health, teamwork, and cooperation with others

Community and Society: Tönnies' Concepts Applied to Women's Sport

The women's coaching model of the past was rooted in notions of community that carried with it a set of values, morals, and ethics. The Integrity of the community grew out of the unity of human action (including thought) and interaction. Unity of action, in the process of becoming, was necessary for personal growth and health, development, and continuation of community through teamwork and cooperation.

Values, mores, and ethics can be contrasted to convention, legislated rules, and public opinion. The former can be categorized as organic principles that grow out of a unity of action; whereas the latter set can be called mechanistic in the sense that a hierarchical social order exists that exerts authority over human action. The sociological

theory of community as an organic living system can be found in Tönnies' (1887/1963) *Community and Society (Gemeinschaft und Gesellschaft)*. Tönnies was not concerned with race, people, or tribes as biological units. Rather, he had in mind their sociological interpretation, which sees human relationships as living organisms in contrast to mechanical constructions. "The Gemeinschaft is characterized by the social will as concord, folkways and mores, and religion; the Gesellschaft by the social will as convention, legislation, and public opinion" (Tönnies, 1887/1963, p. 231). I will take some freedom here and substitute the words *consciousness* and *sacred space for religion*. Tönnies concluded that a period of Gesellschaft follows a period of Gemeinschaft.

Applying Tönnies' shift from Gemeinschaft to Gesellschaft to women's sport, I conclude that in recent history there has been a shift in the organic way of women's sport to a mechanistic way in sport. With the intentions and conventions set in place by the NCAA, the enactment of Title IX federal legislation, and the national press and public attention now paid to women's competitions, there occurred a shift away from sport for pure joy and the delight of creating it and participating in it, cooperation guided by the custom and ethics of women's sport, and belief in sport as a sacred space for growth and development. Table 2 graphically illustrates this shift.

Table 2

Shift from Gemeinschaft to Gesellschaft in Women's Sport

TÖNNIES' CONCEPTS (Applied to Sport)	GEMEINSCHAFT (Organic Way of Sport)	□	GESELLSCHAFT (Mechanistic Way of Sport)
SOCIAL WILL (Applied to Women's Sport)	Joy and delight in creation and participation in sport	□	Intentions and conventions controlled by the NCAA
	Cooperation guided by custom and ethics in women's sport	□	Title IX legislation mandating institutional norms and behaviors
	Belief in sport as a sacred space for personal growth and development	□	Public attention to competition and winning

The Female Experience

Bernard (1981) builds on Tönnies' theory and adds that women serve an integrating function in the community. They are "the mainstay of the kin- locale-based ties that constitute the underpinnings of the Gemeinschaft" (p. 29). She further states, "for the Gemeinschaft can be mean as well as generous, hurtful as well as gentle, cruel as well as kind, crippling as well as supportive. Men, the folk cliché reminds us, can hate like brothers" (p. 29). Bernard characterizes the female world with a "love-and/or-duty ethos" (p. 29). Women have and still perform a supportive function in kin- locale-based ties. Through love and duty (or sacrifice) they perform an integrating role that maintains and builds community based on love or a life-affirming ethos rather than the destruction and demise created in a brotherhood of hate or quest for self-survival.

Bernard (1981) states that human beings live in single-sex worlds, the female world and the male world, and that these are different. Furthermore, not only do women and men experience the world differently, she also says that the world women experience is demonstrably different. She imagines these differences as two countries, one capable of providing resources and support for artists—apprenticeships, competitions, schools, shared expenses for models, and exposure to current artistic ideas—and another country where these resources and support are not available. She notes that in the 16th century, the world in which European women lived was lacking these amenities for potential women artists. The countries Bernard has imagined are a male world and a female world. Bernard writes, “If one extends this analogy to other areas—laboratories and scientific equipment, or coaching and athletic equipment—the extent of the differences becomes even more visible. Even in our own society today” (p. 4).

My intent in viewing a female world as characterized by Bernard is helpful because I experienced Miss Snell as one who appeared to be guided by a love of life and sport as well as duty-bound to provide opportunities for growth and development. Her love-and/or-duty ethos influenced generations of young college women who then perpetuated this ethos. This is not to say that males do not or cannot perform this function, but that male sport during the time of Miss Snell’s tenure as a coach did not typify such an approach. Too often I have heard coaches draw the analogy that an athletic contest is like a war where the enemy (opposing team) must be destroyed (defeated no matter what). This, in my way of be-ing, destroys the very essence of sport itself—a site

for creativity and transformation of an individual Self in relation to all others who participate in sport.

Prior to Title IX, an autonomous female world existed for women in sport. As Bernard (1981) states, “[This] does not imply complete isolation from the male world any more than it implies that it is only a ‘place’ in the male world” (p. 20). I will show in the following section that women aspired to participate and compete in sport, and they did so within a model, embraced by women educator-coaches, in which self-development and the process of building relationships was valued. Women (and men) accepted a separatist approach to female and male sport and in the female world a women’s way of sport evolved.

A Sociohistorical Perspective of Women in Sport: A Women’s Way from the Early 1900s through the Early 1980s

In this section, I present the socio-historical context of women’s sport from the early 1900s to the early 1980s—a time period including Miss Snell’s tenure as teacher and coach at Ursinus College. The purpose of the section is to provide a setting for understanding the social context in which Miss Snell was a catalyst for the emergence of a culture of women in sport. It is my intent to show that women’s sport culture prior to 1982 was based on a relational, organic, and holistic approach to sport. The *Gemeinschaft* of women’s sport stands in contrast to the *Gesellschaft* of men’s sport. Also, the world that females experienced was different from that of their male counterparts and, therefore, their experiences also differed.

The evolution of women's sport in the United States, and intercollegiate sport in particular, is very different from the evolution of men's sport. Prior to the enactment of Title IX of the Education Amendments of 1972 and the takeover in governance by the male-dominated National Collegiate Athletic Association (NCAA) in 1982, a different model of sport existed for girls and women than for their male counterparts. The female model was one based on respect for the individual participant, respect for a healthy body, respect for the educational values and mores sport could instill, and respect and love for the game. Such a model valued the relationships among all participants in sport and valued the process of self-development and of building relationships.

The male model of intercollegiate sport has always been based on an economic model in which the end product is the most important element, not the process, of attaining a goal. This male model of sport grew out of the capitalist, industrial era of the mid-1800s (Burstyn, 1999). In contrast to a female developmental and relational model, the male model valued the institutional prestige gained by a winning team, loyalty to an institution, and the rational use (exploitation) of athletes by coaches and institutions to enhance their standing, prestige, and financial well-being.

In the early 1900s, with disregard for Victorian notions of female restraint, women in the United States entered the male cultural domain and the athletic woman captured the spirit of modern womanhood (Cahn, 1994). Some physical educators, in the same way as feminists of the time, reasoned that crossing barriers into male spheres contributed to the full realization of womanliness. They argued that athletics imbued

women with such human attributes as loyalty, teamwork, and a democratic ethos (Cahn, 1994). In 1923, the Women's Division Platform of the National Amateur Athletic Federation emphasized that "sport for women should be inclusive and based on democratic and educational principles; in balance with other aspects of life; and unmotivated by profit, spectator, or commercial interests" (Sack & Staurowsky, 1998, p. 67). With this platform, women physical educators publicly responded to the violence, scandal, and commercialization that plagued men's sports in the late 19th and early 20th centuries (Nelson, 1998).

Women physical educators deliberately created all-female spaces in which coaches taught sportsmanship and skills and emphasized the values of cooperation, friendship, health, participation, respect, and high moral conduct (Nelson, 1998). Such a separatist approach to sport also kept women out of the public eye and, by being out of sight, these female athletes were also out of the public and institutional minds. Women forged a culture of sport that was not only separate from but also different from men's sport culture. Women physical educators attempted to balance a form of athletics that philosophically allowed for competition while avoiding the hazards of overemphasis, student exploitation, and the abandonment of sound educational practice that had emerged in male intercollegiate, varsity athletics (Sack & Staurowsky, 1998).

The Women's Division and the Committee on Women's Athletics, a substructure of the American Physical Education Association, were publicly anti-varsity and anti-Olympic with respect to women's participation in sport, and promoted an alternative

recreational model of athletics (Hult, 1994). In the late 1930s, the philosophical mottoes for women in sport were: “a sport for every girl and a girl in every sport” and “play for play’s sake” (Hultstrand, 1993, p. 41). This philosophy dictated the direction of women’s sport into the 1970s (Hultstrand, 1993). Although women lost much of their power base in the public domain to the Amateur Athletic Union (AAU), the recognized governing body of American amateur sport, within the walls of high school and college gymnasiums, physical educators reigned (Hult, 1994). “Educators sought to control women’s sport to establish professional credibility, and to preserve a middle class definition of feminine respectability that was personally comfortable and acceptable in educational circles” (Cahn, 1994, p. 98). Feminine respectability was characterized by such attributes as softness, grace, and care for self and others. Physical strength and power were not publicly spoken of even though they are two attributes absolutely necessary to compete. Being out of sight, though, in their separate gyms, women could and actually did use their physicality to compete.

The exception to the notion of competition that embodied the more masculine-identified traits of strength, power, and hard muscle was field hockey. Never a popular sport among American boys and men, it was thought of as an exclusively women’s sport, and, therefore, free of the charges of mannishness (Cahn, 1994). The United States Field Hockey Association (USFHA), an organization controlled and governed by women, was founded in 1922. It strengthened professional networks through the bonds formed by students, teachers, administrators, and officials in a commitment to a female world of

sport (Cahn, 1994). Field hockey, played at eastern colleges and prep schools of middle- and upper-class students, was also a sport of the elite and upper-class women who could afford to travel abroad to play in international competitions.

Although educators of the time attacked Olympic participation, they extolled international field hockey competition (Cahn, 1994). I suggest that this was an issue of control and governance of sport for women more than an issue of the right, appropriate, or feminine way for women to train and compete. Eventually, countries hosted international field hockey world tournaments lasting 2 weeks in time; however, no champion was crowned until a later era in women's sport.

Women's sport began to shift in philosophy in the 1940s and 1950s due to the influence of World War II. Young women recruits, who would later prepare for physical education careers, competed in highly competitive sport programs conducted by the War Department (Hult, 1994). By the 1960s a more flexible concept of what was feminine developed, which rejected the myth that competition was masculine in nature (Hult, 1994). Women's liberationists, civil rights activists, and a growing realization by many women that women had been held back by societal beliefs and values greatly influenced the thinking of physical educators. "The argument that women both deserved and had an inherent right to fully pursue excellence in all endeavors was sufficiently compelling to overcome the historical reluctance that physical educators had typically shown toward the concept of full-blown varsity competition" (Sack & Staurowsky, 1998, p. 112). A change

in attitude toward competition during the mid- through late-1960s led women physical educators to address issues of intercollegiate (varsity) athletics for women (Hult, 1994).

In 1971 the Division of Girls' and Women's Sports (DGWS) approved the creation of the first and only national women's athletic association, the Association of Intercollegiate Athletics for Women (AIAW) (Sack & Staurowsky, 1998). With its origins as a committee of the DGWS, the AIAW was tied directly to the National Education Association through the American Association for Health, Physical Education, and Recreation (AAHPER) (Sack & Staurowsky, 1998). The AIAW was very deliberate in its decision to emphasize the rights of students over institutional rights (Hult, 1994; Sack & Staurowsky, 1998). This was a very different approach from that of its male counterpart, the National Collegiate Athletic Association (NCAA), an organization originally formed in 1906 to enforce laws to curb violence, scandal, and corruption in men's sport (Sack & Staurowsky, 1998). The NCAA considered itself the governing body that represented the interests of an institutional entity in contrast to the AIAW's role as representing the rights and role of individual students (Sack & Staurowsky, 1998). The greatest areas of difference between the AIAW and the NCAA were philosophical stances on basic policies of scholarship, eligibility, and recruitment of athletes (Hult, 1994). These were the very same areas that plagued men's collegiate sport, beginning in the late 1800s and early 1900s, that led to the exploitation of male athletes and the commercialization of sport (Nelson, 1998; Sack & Staurowsky, 1998).

The AIAW existed as an alternative intercollegiate athletic model to the NCAA for just over a decade. During its entire time of existence the organization contended with the implications of Title IX of the Education Amendments of 1972. Enforcement of Title IX meant that scholarships, money, facilities, personnel, and authority over athletics must be shared equitably between men's and women's programs (Hult, 1994). Title IX assumed the male model of athletics as the norm (Hult, 1994). In the AIAW's total commitment to equality, it suspended its underlying philosophical commitments until equity could be won (Hult, 1994). This led to the organization's demise; to a takeover by the NCAA; to the mergers of men's and women's departments of athletics on college campuses under one director, in almost all cases, the director of men's athletics. With the demise of the AIAW in 1982 and the consolidation of men's and women's athletics programs under the NCAA, men became accepted as the legitimate organizers of women's sport experiences (Birrell & Theberge, 1994; Hult, 1994).

As an unintended consequence of Title IX, the educational values of a women's alternative model, which valued the student-centered/athlete-second emphasis on the sporting experience rather than the scoreboard outcome, got lost in the battle for equality (Birrell & Theberge, 1994; Hult, 1994). Differences in philosophy and values with respect to scholarships and recruitment of athletes, the nature of competition, and a coaching style that shifted from a teaching-educational approach to a management approach to sport caused many long-time women educators to eventually leave the

coaching ranks.² The shift from an educational approach to a management approach to coaching a sport marked a movement that emphasized everything as means to an end product. The educational approach that valued the process and means as ends in themselves has come to be de-emphasized in the quest for a winning record.

In a broader context, an example of the change in values in American women's sport can also be seen in international field hockey competitions during the era immediately following the enactment of Title IX. As I stated earlier, there were international world tournaments but no champion was declared in international field hockey. The first world championship tournament in field hockey was held in Edinburgh, Scotland in 1975. In 1976, women's field hockey was added to the list of sports for the 1980 Olympics. From 1976 to the present, international competition has been geared towards Olympic qualification. International play from the 1920s through the mid-1970s

² This is also a personal reflection of my own retirement from coaching and sport that I have found true in many of my colleagues. R. Vivian Acosta and Linda Jean Carpentar have been conducting a longitudinal study over the past 20-plus years on the participation opportunities for female athletes and the status of women as head coaches. Their findings show that while participation of female athletes is at an all-time high since 1972, the percentage of women coaches of women's teams is at the lowest representation in history. In a personal communication with the researchers, they believe that the causes have changed for this downward trend in the percentage of female coaches from 1972 to the present. In a study they conducted in 1984 and repeated in 1988, they found "that females perceived the causes to relate to support, networks, etc, and males perceived the causes to be lack of qualified females, and other job market issues." Now Acosta and Carpentar believe that causes are related to the differences in the way in which females are recruited for coaching positions of women's teams from the way in which males are recruited for men's teams, and that salaries are artificially held down for female coaches of females. "When salary isn't the carrot to apply, the women don't apply."

transformed from a *hands-across-the-sea* approach to competition to one of *reaching for the gold*.³

The era of a hands-across-the-sea approach is an example of the relational nature of women's elite competitions that existed prior to a reaching-for-the-gold model of competition, which emphasizes the attainment of a mutually exclusive goal. Prior to the advent of Olympic field hockey competition, players came to know and respect one another and formed friendships because of the competitions. With the advent of the Olympics, a new dynamic emerged in which individuals and national teams viewed their opponents as rivals for a medal, those who had to be beaten in order to attain and possess the highest goal, the gold medal. The emphasis of the competitions shifted from a relational orientation of mutually sharing in the love of the game and respect for all those who competed to one driven by a mutually exclusive goal, the attainment of a medal and the glory.

Field hockey and varsity competition are what attracted Eleanor Frost Snell, a Midwesterner from Nebraska, to head eastward. In the following section, I introduce Miss Snell, a coach and professor at Ursinus College from 1931 to 1972, who influenced and helped shape a culture of women in sport.

³ My knowledge of the transition in international competitions comes from my direct experience as a United States field hockey team member in the 1970s and later as the vice president for Olympic and player development of the USFHA in the early 1980s. Field hockey competitions changed in significance when field hockey became a World Cup and Olympic sport.

Eleanor Frost Snell in the Context of Her Time-Space

I'm really glad about field hockey being in the Olympics. It makes me proud, especially since some of my players have had something to do with it. We have graduates all over, so I guess you could say they are carrying out my ideas, including sportsmanship.

Eleanor Frost Snell (McKinney, 1984)

Miss Snell was most proud of the influence she had on her former players who have continued the work she began (McKinney, 1984). She was proud that her former players were involved at the Olympic level; yet, she stressed, “In the women’s view, sportsmanship was always ahead of winning” (McKinney). Miss Snell held fast to the values and ethics in a women’s way of sport, which included the highest levels of competition. The pride she expressed in her former players is not only that they achieved a high level of competition, but also that they continued to carry out the ideals and philosophy of a women’s way in sport.

I was curious, as an undergraduate at Ursinus College, how it was that Miss Snell, as a young woman, came east from her home in Nebraska. I, myself, had spent my entire life growing up and playing sports in the Philadelphia area in Southeastern Pennsylvania. One day I asked her, “What made you come east?” She replied, “I wanted to learn field hockey.” I thought to myself that this was, indeed, a very good reason, and it satisfied my curiosity. However, at the time I did not understand the depth of her response with respect to her personal and professional development—her Be-ing.

By 1920 in the Philadelphia area, at a time when virtually no institutions offered intercollegiate athletics for women, a group of colleges began competing with one another in women's field hockey, basketball, and tennis (Sack & Staurowsky, 1998, p. 75). One of the women responsible for this intercollegiate competition was Constance Appleby, the games mistress appointed to serve at Bryn Mawr College in 1903 (Sack & Staurowsky, 1998, p. 75). An Englishwoman by birth, Applebee saw no impediments to women competing in upper-level sport within the framework of an amateur ideal, and she also developed a vision of how sport for women could be played at all levels (Sack & Staurowsky, 1998, p. 75).

Eleanor Snell, eager to immerse herself in this ideal of women in sport, came East, first to Columbia University where she joined a field hockey club team in 1927 (Gould, 1974). In 1931, she joined the faculty at Ursinus College and became the first full-time faculty in health and physical education and coach in women's intercollegiate field hockey, basketball, and tennis (Gould, 1974).

Miss Snell's lifetime career coaching record at Ursinus College was 674 wins, 195 losses, and 42 ties (Gould, 1974). Ellen Staurowsky—a sport historian, a 1977 alumna of Ursinus, and daughter of one of Miss Snell's former players—stated, “The fact that she compiled such a record of success at a time when many perceived female athleticism to be taboo is a testament to her vision and to the women who played for her” (Sack & Staurowsky, 1998, p. xiv).

Eleanor Snell, Constance Appleby, other coaches like them, and the students they coached experienced sport in a female world—a world that they helped shape. It can be said that this female world was of the *Gemeinschaft*; that it embraced the organic connections of community, close-knit relationships, and personal growth in a sacred space.

The Integration of Miss Snell's Way of Coaching with the Underlying Principles of a Relational Model

I re-vision women's way in sport and propose a new model that has distinct advantages for all athletes. To do this, I will rely on the narratives of women who experienced Miss Snell's coaching and from the literatures of systems theory, systemic thinking, and Eastern philosophy—literatures that have informed my way of thinking about Miss Snell's approach to coaching. The integration of the narratives and the literatures is presented as a dialogue. My re-visioning of a women's way in sport, practiced by Miss Snell, emerges from the interaction of the data with the literatures combined with my own personal experience and knowing.

The underlying principles of relational power, life-affirming action, and inclusiveness and their related actions is the conceptual ground of an alternative model that emerges from the dialogue. This process itself is relational and holistic as was a women's way in sport. The process begins with the introduction of Miss Snell and the participants in the study. I viewed this group of women—Miss Snell and those who

experienced her coaching—as an organic whole that was itself a culture of women in sport.

PART 3

THE PARTICIPANTS

The Participants refers to the coach, Eleanor Frost Snell, and all those who experienced her coaching as undergraduates at Ursinus College. Ursinus College, a fairly traditional liberal arts institution, provides important contextual pieces of the time-space, which includes course offerings and demographics of the student body.

Accompanying the traditional liberal arts courses, such as classics, mathematics, and English, physical education was an important course of instruction that influenced women's athletics at Ursinus College. In the early to mid-part of the 20th century, Ursinus College provided opportunities for both a course of instruction in physical education as well as varsity competition. The following statement in the *Catalogue of Ursinus College 1930-1931* is indicative of a supportive and encouraging climate for participation in intercollegiate athletics: "Every student in College who is physically fit is encouraged to participate" (p. 57). Women, seeking a liberal education, were actually encouraged to participate in athletics at Ursinus at a time when the overwhelming majority of colleges in the country offered no opportunities in intercollegiate athletics for women.

For the most part, the Ursinus College student population was representative of the regional, rural farming areas in southeastern Pennsylvania and the middle and upper class suburbs of Philadelphia. To my knowledge, from researching college publications

and photographs, women who participated in athletics at Ursinus during the time period this dissertation explores were White women of European descent.

The relationship between Miss Snell and the individual Ursinus College sportswomen she coached was the essence of what became a team and a culture of women in sport. Selecting brief biographic information about Miss Snell, I provide a snapshot of her background experiences in sport. This is followed by a description of Miss Snell's way of coaching and the influence she had on those she coached. I selected 18 Ursinus alumnae from a group who believed that Miss Snell had been an influential force in their lives (see Appendix B.1). These sportswomen related their experiences with and memories of Miss Snell. I provide a table of selected biographic data of each woman and brief biographic vignettes. My own personal experiences with Miss Snell, my personal knowing, and the literatures inform all pieces of this work. I present the first movement in the process of describing an alternative model for sport.

Eleanor Frost Snell Biographic Information from Her Early Years⁴

Eleanor Frost Snell was born in 1900 in Lincoln, Nebraska. From an early age she had a keen interest in participation in sports and in physical education. During her years as a young person and college student in Nebraska, there were no interscholastic or

⁴ I obtained Eleanor Frost Snell's background biographical information from *A Study of the Professional Life and Contributions of Miss Eleanor Frost Snell to Women's Physical Education and Athletics*, Gould's 1974 master's thesis biographical study. My intention is to provide the reader with background information prior to and up to her arrival at Ursinus College.

intercollegiate team sport opportunities in which girls could participate. Physical education was mainly formal gymnastics training and regimented calisthenics.

She matriculated at the University of Nebraska in 1918 with a desire to study literature and writing as an English major. She became very involved in the Women's Athletic Association in her freshman year and found she was able to pursue both her academic interests and her desire to compete in sport through interclass competitions. By her sophomore year she decided she was more proficient in physical training than in English and changed her major to physical education.

The Women's Athletic Association reintroduced field hockey in 1919 at the University of Nebraska, after being forgotten during the World War I years. Eleanor became the sports leader for hockey as well as in basketball, and went on to establish a reputation as a leader in athletic activities at the university.

After graduating in 1923, she acquired her first teaching position in an Iowa high school, where she was responsible for the girls' formal gymnastics program. She also instituted an intramural program that introduced girls to competitive athletics. She remained there for 2 years and then moved on to teach in a Denver high school for the next two years. With a desire to further her own education and wanting to know more about field hockey, she headed east and enrolled in Columbia University's graduate program in physical education in 1927. At the time of her enrollment in Columbia Teachers College, John Dewey's philosophies and concepts of democratic principles and child-centered schools were coming into prominence. Dewey's principles and theories

would influence and enhance Eleanor's development of her own techniques and methods in both coaching and teaching. She is quoted as saying; "It [the graduate program] was a program where for the first time I discovered that we were expected to have opinions of our own and that they were welcome" (Gould, 1974, p. 17).

While at Columbia, she joined the Stuyvesant Field Hockey Club and loved the competition against other club teams. She would be selected to the sectional team and go on to compete at the United States Field Hockey Association National Tournament. For a Midwesterner who had learned to play field hockey with an ice hockey stick, this was quite a thrill to be competing against and dining with the elite players of the United States team.

When Eleanor completed her master's degree in 1929, she held three college teaching positions over the next 2 years before arriving at Ursinus College in the fall of 1931. Ursinus' program in physical education was relatively new, and Eleanor Frost Snell became the first full-time faculty member to be hired. She would retire 41 years later, having helped establish a strong program in health and physical education and a tradition and reputation for excellence in women's athletics at Ursinus College and beyond. The following quote by Miss Snell in Gould's (1974) master's thesis epitomizes what Miss Snell believed a physical education program should offer women at the collegiate level:

It should offer a program that would provide the opportunity for movement experiences which are challenging and enjoyable, opportunities to gain

competency in not only motor skills but also in personal relationships, and opportunities to develop the student's ability to think and evaluate. (p. 61)

In the historical context of the times, physical education and athletics were seamlessly joined programs. Both the academic major—health and physical education—and intercollegiate athletics were housed under the same administrative unit and leadership. Miss Snell's beliefs in what a program should offer students were the overarching tenets that guided her way of being with students and players on her teams. All health and physical education majors participated in intercollegiate athletics. What she believed to be important for the classroom and laboratory experiences (physical activities courses), she also believed to be important for intercollegiate athletics.

Miss Snell's Way: A Space Filled with Opportunities for Growth and Development

Miss Snell shaped a space for athletes to experience themselves and one another physically, mentally, and socially. Because of beliefs in what a program should encompass, she brought challenging and enjoyable opportunities to the space in order for students to develop in the following three ways:

- physical competency
- the ability to think and evaluate
- personal relationships

Miss Snell coaxed all of us to think, to feel, and then to share what was within each of us, to embrace our similarities and differences, in order for us to become a team.

She allowed space for us to create ourselves anew with each other. The space always held the potential to be filled with new interactions, new relationships, and meaning. By giving us space, Miss Snell allowed each of us to become our own Selves, which in turn created the Team.

Growth and development fostered by Miss Snell's coaching style and way of being led me to be transformed. That is, I became a better athlete and better teammate. More importantly, I experienced deep inner growth, or a sense of the spiritual, in the process of being challenged in an enjoyable way with others. I believe this is the sense of the spiritual that springs from a cosmological order that embraces holistic process and order. The holistic process is the valuing of what each individual be-ing brings to the space or setting in the creation of a team. In my spiritual and intellectual quest to define this all-encompassing and unifying process and order I have discovered that Chinese philosophy—in particular, Taoism—is very applicable. The all-encompassing and unifying principles of the Chinese cosmic order are the Tao and ch'i (Schwartz, 1996).

The Tao is the void, or space without physical boundaries, in which all things are created and from which all things emerge. It is an order of nature that spans and embraces the entire variety of the world (Schwartz, 1996). The Tao is a holistic way and order that is life affirming in its embrace of all things:

All things are born from it,
but it doesn't create them.
It pours itself into its work,
yet it makes no claim.
It nourishes infinite worlds,

yet it doesn't hold on to them.
Since it is merged with all things
and hidden in their hearts,
it can be called humble.
Since all things vanish into it
and it alone endures,
it can be called great.
It isn't aware of its greatness;
thus it is truly great. (Lao-tzu, Chapter 34)

Ch'i is the vital force or stuff of the cosmos, both spiritual and material, an undifferentiated whole (Tu, 1985). The continuous presence of ch'i in all forms of being makes everything flow together as the unfolding of a single process (Tu, 1985). Ch'i is what enables an athlete to sense with the body when the mind is in nonthinking mode. It puts us *in the zone*, where we're *in flow* with everything around us, or at one with the Tao. In simpler terms, ch'i is what I sense exists between me and the grass I run on to play my game; it's what makes me and my teammates click as a team; ch'i is what I sense keeps a game in balance—life's game or my ballgame. Ch'i is the energy and synergy of relational power.

The Chinese cosmic order is an immanent cosmic order from which all things emerge, and tends to embrace rather than to reduce the variety and diversity of the natural and cultural worlds (Schwartz, 1996). In terms of the emergence of an inner self and a team, I would describe Miss Snell's approach to sport as one that respected the variety and difference of each player's natural physical and mental gifts as well as what each person brought from her cultural and social experiences. This is an immanent order over

which she did not exert or impose hierarchical dominance. She provided the opportunities that shaped a space for players to share in creating a common experience.

The route of deep inner growth and the movements of a team on the field cannot be choreographed or predicted with great certainty. Tu (1985) described the Chinese world as neither cyclic nor spiral, but as transformational. The specific curve around which it transforms is indeterminate. Our interactions with one another unfolded into an all-enfolding harmony of movement both on and off the field. With Miss Snell's guidance, we not only became better athletes, but also better citizens and more complete beings with empathy for others—empathy expressed as sportsmanship and graciousness as a winner or a loser. This is the legacy, the gift, and the Way of Miss Snell.

Miss Snell's Influence

How She Affected the Lives of Those She Coached: We Became Our Selves

The greatest influence Miss Snell had on those of us she coached was allowing us to develop Our Selves—to create our own Be-ings. She helped guide this process by challenging us to do our best and, and, at the same time, enjoy learning. She shaped a space for us to interact with one another in challenging situations where we learned from one another. The nature of the created space valued the individual for what she had to offer the group or other individuals in the group. Because of the accepting nature of the space, it gave each of us the confidence to freely express what we had learned and Our Selves. This expression came forward in a conversation, discussion, or in physical actions

carried out on the playing field or court. Through our words and actions we demonstrated our ability to think, evaluate, and reflect on our learning.

The influence that Miss Snell had on the women she coached and taught over a 41-year span of time was best stated by one of the first women I interviewed.

I think that the thing that would have been the greatest tribute to her would be for everybody to go out and become themselves. So to say, how much of an influence that she had on me, when I touch, when I touch any greatness you feel it, and, and you admire. It's something I don't say you strive for, but it's, it's a very positive force in your life. It's what they stand for and it's even more so when you stand. That's what I like. That's why it's so great. She had a great influence. She exuded a great influence. It wasn't as a person; you know what I'm saying? It was as a being. I don't know how to say that.

This same alumna also shared the following quote from the introduction to *Lanterns on the Levee: Recollections of a Planter's Son* by William Alexander Percy (1973). The quote is by Walker Percy, adopted son of William Alexander Percy. "Surely it is the highest tribute to the best people we know to use them as best we can, to become, not their disciples, but ourselves" (Percy, 1973, p. xi).

The alumna referred to Miss Snell not as a person but as "a being." The sense of Miss Snell as a Be-ing came to light in the stories former players told and the words they used to describe their feelings about Miss Snell and how she related to them. They used

life-affirming, life-loving words and phrases to express her way. Life-affirming and life-loving concepts mean those things and that way of being that allows any other being/individual to grow, thrive, and develop. At times, the only way many of those interviewed expressed this concept was through the use of a negative, perhaps in contrast to what they observed in others. For example, “she never yelled” or “she never belittled anyone.” They speak of her with “love,” “respect,” and “admiration.” Those words, I found, connected to how they described Miss Snell’s way toward them. She accepted them as individuals, she respected them, and she took pride in their achievements. One of the interviewees who went to Miss Snell to discuss her college major and future plans stated the following: “Well, as always she never was dictating or put her own thoughts first, necessarily. She gives you space to think—think it out.”

How She Affected the Future Professional and Personal Lives of Those She Coached

Miss Snell’s influence extended beyond the college years and into the professional and personal lives of the study participants. They addressed this carryover when they spoke about their career decisions, their own coaching style, and their role as Miss Snell’s legacies.

In the narrative, I used bolding to highlight the aspects of her influence that were described by the study participants.

Many alumnae believed that Miss Snell “did the right thing.” They spoke of **doing the right thing** in a their own coaching situations. For example, if a softball player overthrew the ball, but it was the appropriate move to make, it was the right throw or

move. As the coach, they would not blame or criticize a player for attempting to do the “right thing.” Furthermore, the right thing for the coach was not to ridicule or yell at the player who made the throw. They also spoke of learning right from wrong with respect to behavior and how that carried over into how they represented themselves professionally—as teachers, coaches, officials, or businesswomen.

Of the 18 alumnae interviewed, 10 spoke about how Miss Snell directly influenced their **career and professional decisions**. She influenced 2 in the early 1930s to go onto master’s work at Columbia University, the university where she had received her master’s degree. She influenced 2, while they were in college, to become health and physical education majors, a decision that changed their future. She influenced at least 12 of those interviewed to go into officiating. Aside from coaching and teaching, officiating was an integral part of the game. Miss Snell encouraged many to go into officiating, often taking them as young officials along with her to area games as her officiating partners. She was still officiating local area high school games into her 60s. The 1965 alumna related:

She’d have a game in Boyertown; she’d take me along. I’d be her partner. So, I learned a lot. She was a pretty darn good basketball ref. Oh, yeah. Yeah, see a lot of people don’t know that. And she would take me to these local high school games where she was the official. I learned a lot.

In every case, the way they were treated by Miss Snell carried over, in some form, into their lives beyond college. One alumna said that she learned that it was important to

let her players be who they were. Others spoke about how they approached working with children—always in a quiet manner and never yelling. Miss Snell’s broad interests and support to many social causes (unknown to many) influenced one alumna to extend her professional sphere into doing some public service herself. Another alumna said, “I know from Eleanor Snell, that all I’ve gotten from sport, I’ve got to give something back.” Using an umpiring example, she went on to say, “You’ve got to be willing to work with young, aspiring umpires and build confidence in them, not knock them down.”

When I asked the question with respect to being part of **Miss Snell’s legacy** and the role they themselves had as legacies, they all spoke about her influence on them and how they carried those things they had received from Miss Snell into their own lives, both personal and professional. The remarks from the participants ranged from Miss Snell’s influence in their behavior toward their own children as well as toward other children for whom they were caregivers; to the confidence she instilled in them to pursue choices and the courage to take risks in life; to expecting honesty, integrity, ethics in themselves and from others; to becoming leaders in their professional fields. Whatever roles they had in life, they attributed much of who they had become to Miss Snell. They were able to integrate what she had to offer them with their own personal talents and strengths.

Miss Snell’s Legacy: A Continuum in the Flow of Influence

Oglesby (1993) refers to “women’s ways” of sport as the “organicist approach.” The organicist worldview had every girl in a sport and then giving back to the sport and

physical education as coach, administrator, official, scholar, without ever losing the participant core (Oglesby, 1993). This was a view of sport that typified a continuum of relationships between individual women and their profession; individual women in relationship to other women as teachers, coaches, athletes, leaders in their fields; and a continuum typified by liaisons between the past and future generations of women in sport.

A continuum characterized by liaisons was present in the community of women athletes taught and coached by Miss Snell. Relationships were not just ongoing, but transformational, and therefore, dynamic, as members came into relationship with one another in numerous and various ways beyond the classroom and athletic field. The network of these relationships extended beyond original members, those who personally experienced Miss Snell, to those who would be influenced by Miss Snell's legacies, or liaisons.

The women athletes coached by Miss Snell came to be known as the **Snell Belles** when a writer for the Ursinus College student newspaper coined the phrase in the early 1940s. One might assume that a Snell Belle was a player for Miss Snell, but the former team manager who participated in the study also considered herself a Snell Belle. She had this to say about this particular community of women: "But there is something to say about the manger of a team that makes people like me, who didn't know anything about that sport, to feel welcome and a real part of the community." An alumna from the early

1970s said, “I always felt like I was out there learning on my own from playing with really good people and that we had a community of people that cared a lot.”

Snell Belles, then, characterized their community of women in sport as inclusive and caring. They developed in a web of relationships out of which they carried aspects of their community into sport and life beyond their alma mater and days as undergraduates. Snell Belles went on to influence other generations of young people and others who came into their lives. Many gave back to sport what they felt they had been given. All passed on to others the influence of Miss Snell in how they integrated her way into their own Selves.

The process of passing things on, developing one’s own Self within a community, and transformation is the organismic process in Chinese thought that exhibits three basic motifs: (a) continuity, (b) wholeness, and (c) dynamism (Tu, 1985). The continuum, often referred to as the “great transformation,” is a “chain of being” that is never broken (Tu, 1985). A chain of being is evidenced in the individual lives of those who experienced Miss Snell’s Way. In the biographic vignettes of the 18 sportswomen who participated in this study, an image of each Snell Belle is created. Later, I will extend the chain of being to include the community of sportswomen, a community that was a culture of women in sport.

Snell's Belles: Biographic Data and Vignettes of 18 Sportswomen

The 18 sportswomen are Ursinus College alumnae who graduated between the years 1932 and 1972.⁵ Seventeen alumnae were coached by Miss Snell; one served as the manager for the field hockey team. All had firsthand experience of Miss Snell's way of coaching. Most of these women have received many honors and awards for their achievements. I did not document those here. My intent was to show a snapshot of certain aspects of their lives and how sport was part of that. The biographics of each alumna include information about her participation in sports from college into adulthood. It contains work experience and leadership roles in both paid and volunteer work. To show continuity in the valuing of sport and how that value was perpetuated, I included information about their life partners, children, and grandchildren where appropriate. I honored their wishes to include or exclude any information.

Study Participants' Biographic Data

Table 3 provides an overview of what the reader can expect in the biographic vignettes that follow. The table lists each study participant by year of graduation. The columns provide information about the sports they played while in college and after college, highest degree earned, past and present occupations or employment, and the location of their current residence.

Table 3

⁵ The selection of the 18 sportswomen is documented in Appendix: Methodology, Part B.1.

Study Participant Demographics

#	GRAD YEAR	SPORTS PLAYED		HIGHEST DEGREE EARNED	OCCUPATION/EMPLOYMENT		CURRENT RESIDENCE
		IN COLLEGE	AFTER COLLEGE		PAST	PRESENT	
1	1932	Field hockey Basketball Tennis	-	Master's	Teacher Housewife	Retired	Woodbury, NJ
2	1936	Field hockey Basketball	-	Master's	K-12 Teacher H.S. Coach Girl Scout Admin College Admin	Retired	Pennsburg, PA
3	1938	Field hockey	-	M.D.	Pediatrician	Retired	Phoenixville, PA
4	1943	Field hockey Basketball Softball Tennis	Field hockey Basketball Tennis	Bachelor's	Official College Instructor Camp Director	Retired	Wyncote, PA
5	1944	Field hockey Basketball Softball	Golf	Ed.D.	Official Recreation Dir. Non-profit Admin College Professor College Admin	Retired	Escondido, CA
6	1946	Field hockey Tennis	Field hockey Golf Tennis	Master's	Official College Professor College Coach	Retired	Gettysburg, PA
7	1948	Field hockey Basketball Softball Swimming Badminton	Field hockey Basketball Volleyball Softball	Bachelor's	Official H.S. Teacher H.S. Coach Camp Director	Retired	Medford Lakes, NJ
8	1949	Field hockey Basketball Tennis	Field hockey Basketball Tennis Golf	Bachelor's	Official College Instructor Camp Director	Camp Director	Collegeville, PA
9	1952	Field hockey Basketball Softball Badminton Tennis	Field hockey Basketball Tennis	Bachelor's	Official College Coach Camp Director	Camp Director	Kimberton, PA
10	1955	Field hockey Basketball Badminton Softball Tennis Lacrosse	Field hockey Basketball Tennis Golf	Master's	Official H.S. Coach College Prof College Coach College Admin	Retired	Denton, TX

11	1957	Field hockey Basketball Badminton Softball Tennis Lacrosse	Field hockey Basketball	Bachelor's	Official Camp Director H.S. Teacher H.S. Coach College Instructor College Coach	Official	Harvey's Lake, PA
12	1960	Field hockey Badminton Tennis	Swimming Fitness	Bachelor's	Business Consultant Project Manager	Project Mngr	Swarthmore, PA
13	1962	Field hockey Basketball Softball Badminton Lacrosse	Field hockey Basketball	Master's	Official H.S. Teacher H.S. Coach H.S. Counselor	Official Office Mngr	West Chester, PA
14	1965	Field hockey Basketball Softball Lacrosse	Field hockey Lacrosse Golf	Master's	Official H.S. Teacher H.S. Coach College Instructor College Coach Camp Director	Official Camp Director	Phoenixville, PA
15	1967	Field hockey Swimming Tennis Softball	Field hockey Basketball Tennis	Master's	H.S. Teacher H.S. Coach	Retired	Blue Bell, PA
16	1970	Field hockey Basketball Lacrosse Golf	Golf	Ph.D.	Official H.S. Teacher H.S. Coach College Coach College Professor	College Prof	Haverford, PA
17	1972	Field hockey Basketball Softball Lacrosse	Field hockey	Master's	Official H.S. Teacher H.S. Coach	H.S. Teacher H.S. Coach	Medford, NJ
18	1973	Field hockey Basketball Softball Lacrosse Squash	Field hockey Lacrosse Golf	Bachelor's	H.S. Teacher H.S. Coach College Coach National Coach	College Coach	Virginia Beach, VA

Study Participants' Biographic Vignettes

1932 Alumna.

This alumna played three varsity sports as an undergraduate. Miss Snell was the coach for all three sports in which she participated—field hockey, basketball, and tennis. She was also a sportswriter for the *Ruby*, the college yearbook, and a member of the Women's Athletic Association. She graduated from Ursinus with a Bachelor of Arts in

English. She went on to receive her master's in health and physical education from Columbia Teachers College in 1933. After Columbia, she taught for only a year and a half and then returned home to care for her father when her mother died. At that time she became very active in the local women's club. She has two sons, one of whom played professional football for 5 years with the Buffalo Bills. A granddaughter attended and graduated from Ursinus College with a degree in health and physical education.

1936 Alumna.

As an undergraduate, this alumna participated in two varsity sports—field hockey and basketball. After graduating from Ursinus with a degree in health and physical education, she went on to attend Columbia Teachers College, where she received her master's in health and physical education in 1939. She taught and coached 1st through 12th grade for 8 years. During the summer months she was a camp director and taught water sports. For 2 years she worked as an administrator for the National Girl Scouts and was responsible for developing scouting in the state of Maine. From a scouting administrator she moved into a dean's position at Lasell College, an all-women's college in New England. She would eventually become the Dean of Women Students at Ursinus College for 23 years. She was dean at Ursinus until she retired in 1983. She remains very active as a volunteer on many local area boards.

1938 Alumna.

This premedical undergraduate played 4 years of varsity field hockey with Miss Snell. After graduating from Ursinus, she went on to earn her M.D., in 1942, from the

University of Pennsylvania. She then joined Children's Hospital in Philadelphia and began a practice in pediatrics. She was a practicing pediatrician for 40 years, until her retirement in 1983. In her local community she founded a community nurses group, established the second only day care center in the county, and served on children services and health and welfare boards. She was the first president of the Phoenixville medical staff and first president of the Chester County Fund. Today she serves as a deacon elder in the Presbyterian Church. For physical activity she continues to play golf. Over time she and Miss Snell became very close friends. They shared a special interest in raising cocker spaniels.

1943 Alumna.

This health and physical education alumna played in three varsity sports—field hockey, basketball, and softball—and played junior varsity tennis. She was a college sportswriter and a member of the Women's Athletic Association. After graduating from Ursinus she continued to compete in club field hockey and in the Amateur Athletic Union's (AAU) basketball programs. For 35 years she officiated both basketball and field hockey and became a nationally rated official in those sports in 1964. She ran a field hockey day camp for 25 years, taught swimming and tennis at a local college, and offered exercise classes in her local township. Her daughter, who was selected to the United States Field Hockey Association First Team, attended and graduated from Ursinus College with a degree in health and physical education. She now has a grandson attending Ursinus. While she's retired, she makes sure she plays tennis twice a week.

1944 Alumna.

During her 4 years as an undergraduate at Ursinus, this physical education major played varsity field hockey, basketball, and softball. She earned her national officials' ratings in both basketball and softball. Because she was not interested in a teaching or coaching position, but was very interested in working with young people, she became a recreation director for the YWCA in Florida. From that experience, she went on to receive a master's degree in recreation with a minor in anatomy and physiology from Florida State University in 1948. She minored in anatomy and physiology because she was very interested in working with handicapped young people. She took a college teaching position at the University of Louisville for a short period of time, but eventually became involved as a district director in Girl Scouting. This position led her into work with the Easter Seal Society where she became a director of camping and group programs. She would go on to receive a master's in social work at the University of Kentucky and later a Doctor of Education, also from the University of Kentucky. After her Easter Seal work, she led the Kentucky State Governor's Commission on Children and Youth for a number of years. Following this position, she became the Associate Dean for the School of Social Work at the University of Kentucky until her retirement in 1985. She is an active retiree who travels, plays golf, and volunteers with a senior group that distributes surplus food to agencies that serve the poor.

1946 Alumna.

This alumna played on Miss Snell's first and second undefeated field hockey teams. She also played tennis and was a college sportswriter and a member of the Women's Athletic Association. Upon graduation as a health and physical education major, she continued to play club hockey. She was also a local official in field hockey and a field hockey judge of officials. She went on to teach health and physical education at Gettysburg College and was the women's tennis coach there. *Golf Magazine* wrote an article about her when she became the first woman president of a private country club in the United States. She was a three-time Gettysburg club champion. She has two daughters who attended Ursinus. One graduated with a degree in physical education the other with a degree in history. Her daughter, who earned a history degree, went on to receive a law degree and is now legal council for the National Collegiate Athletics Association's (NCAA) drug testing program.

1948 Alumna.

Miss Snell coached this alumna in three sports—field hockey, basketball, and softball—but this undergraduate physical education major also competed in varsity swimming and badminton. She is Miss Snell's first player to be named to the United States Field Hockey Association's First Team—a level she maintained for 3 years. After graduation she continued to play field hockey for another 7 years as well as league play in basketball, softball, and volleyball for another 6 years. She attained local officials'

ratings in hockey, basketball, and softball. She coached and taught at a high school for a number of years before becoming a resident summer camp administrator for 23 years.

1949 Alumna.

This alumna played varsity field hockey and basketball and competed in junior varsity tennis as an undergraduate in health and physical education. She was also a member of the Women's Athletic Association. After graduating from Ursinus she continued to play alumnae field hockey and basketball for another 5 years. She achieved her sectional official's rating in field hockey and a national rating in basketball. The Philadelphia Board of Women Officials would later honor her for 25 years of service. Shortly after graduating from college Miss Snell asked her to fill a teaching and coaching vacancy at the college. For the next 30 years she would serve the college as a part-time instructor in physical education. She codirected a local field hockey day camp and currently is cofounder and codirector of a nationally recognized women's lacrosse camp. She played in summer tennis tournaments for many years and today remains physically active in golf. One of her daughters went on to graduate from Ursinus in health and physical education and was a member of the United States Women's Lacrosse Association First Team; her daughter also officiates. She now has a granddaughter attending Ursinus and competing in sports.

1952 Alumna.

As an undergraduate in health and physical education, this alumna competed in varsity field hockey, basketball, and softball, as well as junior varsity tennis and

badminton. She was a member of the Women's Athletic Association. After college she continued to play field hockey, basketball, and tennis. She first attained her officials' ratings while in college in field hockey, basketball, lacrosse, and softball. She would go on to become a national official in both field hockey and basketball. For the next 45 years she would continue to officiate field hockey and was selected to umpire international competitions. She said that her best education about British field hockey came when she toured with the United States Field Hockey Team and umpired the United States versus England match at Wembley Stadium before 72,000 spectators. She cofounded and codirected a field hockey day camp and is currently cofounder and codirector of a nationally recognized women's lacrosse camp. During the 1956-57 academic year Miss Snell proposed that this alumna speak to the president of the college about adding lacrosse as a varsity sport. In 1957 lacrosse appeared in its first varsity season. This 1952 alumna coached lacrosse at Ursinus for the next 25 years. She attributes the success of her program to Miss Snell and the athletes who came to Ursinus. She has a daughter who graduated from Ursinus in health and physical education who also went into officiating. Her entire family—husband, two daughters, and three sons—competed or coached in lacrosse. One son is the president of a lacrosse specialty company.

1955 Alumna.

Competing in five varsity sports—field hockey, basketball, badminton, softball, and tennis—and on the lacrosse club team, and participating as a member of the Women's Athletic Association, this alumna went on to an outstanding leadership career

in the world of sports. She held a national rating in basketball, played in a basketball city league after college, played alumnae hockey for a number of years, played in tennis tournaments off and on for 20 years, and was a member of the Ladies Professional Golf Association Tour for 4 years. She received her master's in education from the University of Delaware in 1964 and shortly thereafter became a tenured assistant professor and athletics director at the Texas Women's University, where she also coached softball, golf, and basketball teams to the state championship rounds and softball to a 10th place national finish. She served on numerous campus committees as well as numerous professional organization committees including the AIAW Region 4 Commissioner, a delegate to the NCAA convention, the National Basketball Rules Committee, a member of the Softball Selection Committee for the United States Team to the Pan American Games, and a board member of the National Association of College Women Athletic Administrators. She has many honors, but the one that surprised her most was when the National Association for Sport and Physical Education named her to the Hall of Fame. Presently, she is very active in local community affairs.

1957 Alumna.

During her undergraduate years as a health and physical education major, this alumna competed in varsity field hockey, basketball, badminton, softball; junior varsity tennis; and club lacrosse. She was also a member of the Women's Athletic Association. In her junior year she was selected to the United States Field Hockey Association Reserves and toured in 1956 to the international field hockey conference and tournament

in Sidney, Australia. Later, she would become the U.S. field hockey team manager during the 1980-1984 Olympic Quadrennial. She continued to play AAU basketball for a few years after college and played club field hockey for almost 20 more years. Upon graduating from Ursinus, she became cofounder and codirector of a field hockey day camp. She taught and coached briefly in high school before leaving to raise a family. For the next 10 years, she would be a part-time teacher and coach at two small Philadelphia-area colleges. She began officiating field hockey and basketball while still in college and earned national ratings in both sports. She has officiated a number of state finals in field hockey and basketball as well as the AIAW national finals in field hockey and the national junior college finals in basketball. She began officiating lacrosse after graduating and would earn an international rating. Her experience and expertise with the application of the rules of the game thrust her into leadership positions, nationally and internationally, in both field hockey and lacrosse. For 4 years she served as the Vice President of Rules and Umpiring in the International Federation of Women's Lacrosse Association. She umpired a World Cup lacrosse final in 1989. Forty-six years later, after starting as a college sophomore, she is still officiating. It seems fitting that her first daughter also went on to become a recognized official in both field hockey and lacrosse.

1960 Alumna.

This 1960 mathematics graduate never played a varsity sport with Miss Snell. She did, however, compete in both junior varsity badminton and tennis and briefly on the third team in field hockey. Most importantly, however, she was the varsity team manager

for Miss Snell's field hockey team. She was also a member of the Women's Athletic Association. This alumna wanted to be interviewed because she said, "Miss Snell influenced women who were not in the athletic field." She said, "When she attended UC [Ursinus College], women's sport was 'where it was at.'" She went on to become a consultant and project manager for Bell Telephone (now Verizon) and Unisys. She is an active member of the local planning commission and for 20 years active in the Swarthmore Religious Society of Friends Meeting. She faithfully swims 1000 laps in the summers, is an enthusiastic biker and cross-country skier, and was declared the 2000 Swarthmore Women's Bocce Ball Champion. She and her husband have two daughters, who in the same way as her, "learned team values" from participating in sports.

1962 Alumna.

Miss Snell coached this alumna in three varsity sports—field hockey, basketball, and softball. This alumna also competed in varsity lacrosse and junior varsity badminton. She was a member of the Women's Athletic Association. While in college and after college she was selected and played for sectional teams in field hockey. After college she played another two years of AAU basketball. She taught and coached high school lacrosse for a few years but decided to pursue guidance counseling. In 1967 she received a master's degree in counseling from Villanova University and served as a high school guidance counselor for another four years. She earned national officials' ratings in both lacrosse and basketball and a sectional rating in field hockey. During her 40 years of

officiating, she has officiated a number of Pennsylvania State basketball finals, the AIAW lacrosse finals, and the NCAA Division III finals in field hockey.

1965 Alumna.

This health and physical education alumna competed in four varsity sports—field hockey, basketball, lacrosse, and softball. She was also a groundskeeper for the field sports and a member of the Women’s Athletic Association. She began her officiating career in college, officiating local area games with Miss Snell. She holds national ratings in basketball and field hockey and an international rating in lacrosse. As a basketball official, she officiated the first nationally televised women’s basketball game and the first woman’s game to be played in Madison Square Garden. She has officiated 13 NCAA finals in field hockey and 18 in lacrosse. Internationally in lacrosse, she has officiated at two World Cup championships. She holds numerous honors and awards for her officiating and umpiring efforts. As a player, she was named to the United States Field Hockey Association First Team for 7 years, after being named to the reserve team for 5 years. In lacrosse, she was named to the United States Women’s Lacrosse Association First Team for nine years after being selected to the second team for 3 years. When she graduated from Ursinus she became a high school teacher and coach. In 1970 she received a master’s degree from West Chester State College, where she would eventually teach and coach. Upon leaving teaching she founded and still directs a summer field hockey camp for the last 30 years. She was also very active in golf club championship play as well as paddle tennis and continues competitively playing both sports today. Both

her son and daughter have been involved in swimming as well as receiving honors in other sports. Golf is a family affair that the four of them continue to do together.

1967 Alumna.

An undergraduate in health and physical education, this alumna was a varsity member of the field hockey, swimming, tennis, and softball teams, and a junior varsity basketball player. She was a member of the Women's Athletic Association. While an undergraduate she was named to the United States Field Hockey Association Reserves and competed in the AAU nationals as a diver. After graduating from college, she continued to play regional and local tennis for 6 years in both an indoor and summer league. She played AAU basketball for 4 years. In field hockey she played at the national level on the first, reserve, or touring teams for 9 years; she played at the regional/sectional level for 22 years; and competed as a club player for 28 years. Also in field hockey, she was a U.S. touring team captain, the president of the Philadelphia Section, the chairperson of the United States Field Hockey Association Development Program, and the National Association of Girls and Women Sports (NAGWS) Rule Book/Guide Chairperson. She also holds a master's in health from Beaver College. As a high school teacher and coach for 30 plus years, her field hockey teams went on to win state championships.

1970 Alumna.

This alumna competed in varsity field hockey, basketball, and lacrosse. A knee injury sustained in college curtailed her field hockey postcollegiate play, but did not deter

her from a brief period of officiating or from her golf. In 1976 she made the cut to play in the United States Women's Open Championship in golf. In 1983 she was the Pennsylvania State Champion and in 1986 the U.S. Eastern Amateur Champion. Her professional career took her into high school teaching and coaching immediately after college. During her high school teaching and coaching days she earned a master's degree in secondary counseling from Villanova University. She left high school to become the head field hockey coach at The College William and Mary from 1974-1980. She also was the assistant lacrosse coach for the third and fourth teams. While at William and Mary her field hockey teams finished in fourth and fifth places in the AIAW national championships. She would end her coaching at West Chester University after a 2-year period. Over the next many years she pursued a degree in psychology and in 1994 was awarded the PhD in Psychology from the University of Pennsylvania. Today she is an assistant professor in psychology at a small Catholic college where she conducts social psychology research of women. She is in a wonderful marriage to a sculptor and has two children. Her daughter continues in a rich golf tradition that began with her maternal grandmother; she also plays high school squash and soccer. Her younger son adds fulfillment in her life.

1972 Alumna.

Miss Snell coached this alumna in varsity field hockey and junior varsity basketball and softball. An undergraduate in health and physical education, this alumna also played in one lacrosse contest with the third team before deciding to compete only in

junior varsity softball and commit most of her Spring semesters to practice and performances as the piano accompanist with the college's touring choir. During and after her college years she was selected for Philadelphia's sectional field hockey teams and for five years participated in the United States Field Hockey Association's national squad program. Although she only competed in one lacrosse game, she went on to attain her district lacrosse official's rating and officiated high school and college games for 8 years. She immediately went into high school teaching and coaching after graduating from Ursinus. She received a master's in 1979 from Glassboro State College. She is still teaching and coaching today. She has been named South Jersey Coach of the Year three times and her field hockey teams have won states twice. Her husband also coached high school sports and both her children excel in field hockey at the high school and Division III college level. She still remains true to her musical love and talent and has played the organ at her church for the past 7 years.

1973 Alumna.

Probably one of the most naturally gifted athletes to attend Ursinus College, this alumna participated in four varsity sports—field hockey, basketball, softball, and lacrosse. Squash was not a sport at Ursinus and there were no facilities for squash, but she entered the National Collegiate Squash Championship as a sophomore and won the tournament. While an undergraduate health and physical education major, she was selected to both first teams of the United States Field Hockey Association and the United States Women's Lacrosse Association and she was named in basketball to the All Kodak

Team. She was named to the United States Women's Lacrosse Association First Team for a few more years after college before deciding to concentrate on field hockey. She was a member of the national team in field hockey from 1969-1984 and was cocaptain from 1979-1984. She led the team to an Olympic Bronze Medal in 1984. Internationally she was considered one of the finest field hockey players in the world. She loves to coach. After leaving college she was first a high school teacher and coach, but after a few years went on to become the head field hockey coach at Old Dominion University, where her teams won nine NCAA Division I national field hockey championships. She was able to hold her college coaching position while she was the United States Field Hockey Association National Coach from 1990-1993, and qualified the team for the 1994 World Cup. To stay active she continues to play golf, tennis, and jogs everyday. However, she remains most active on the field coaching her team at practice sessions.

The Study Participants: Talented Sportswomen

These 18 study participants are a small group, whose biographic information is representative of the many talented sportswomen who graduated from Ursinus College during Miss Snell's tenure as coach. As evidenced in their achievements, they carried on in the Snell Belle tradition of continued participation and leadership in women's athletics.

Snell Belle Designation: Its Meaning to Those Interviewed

Title or not I was proud to have been there, of course, and to have played.

1946 Alumna

The Snell Belle designation, originating in the Ursinus College student newspaper in the early 1940s, has remained a descriptive phrase when speaking or writing about the players on Miss Snell's teams. The dictionary definition (*Oxford American Dictionary*, 1980) of a *belle* is: "a beautiful and charming woman." However, ambivalent reactions arose with the connotations of *belle*.

All study participants accepted the term, but in many cases they really didn't like the word *belle*. However, after laughing or saying they didn't like the phrase, all but two spoke of it as being "an honor" or "a privilege"; it gave them a "good feeling"; and they were "proud." Three of the interviewees thought it referred to her "favorites" or "teacher's pet" and they included themselves as perhaps being a favorite or pet. The 2 members who didn't speak of the term in a positive way also didn't speak of the term negatively; they just accepted it as a term-in-common-usage. To put the use of the term in perspective for all of those who participated in the study, the following statements from 3 interviewees best reflected the group's feelings and thoughts about those individuals and team members who experienced Miss Snell's Way. Thoughts about being called a Snell Belle resulted from the question, "What does it mean to you to be thought of as a Snell Belle?"

It meant so much to me, those teams of people and coaches. It was just such a meaningful experience, and helped me grow. I had enough skill to be one of her Belles. It was great. I was never the best athlete, I was never the best team member, but I worked hard and loved it. (1944 Alumna)

Well, I, like many people, this is what I am finding. Of those of us when it really was used, everybody laughs. Yeah, and some people say at first that thought of a belle, you know, we weren't belles. But then, as sort of like reflecting on it after the fact, but being very proud of it. Getting over like, "Okay, they called us Snell's Belles, but, yes, we are!" (1932 Alumna)

Oh, proud! Yeah. It rings a bell. I like the sound of it; and it kept rolling, and rolling, and rolling, you know what I mean, it was such a continuance thing. That, yes, absolutely nice, nice sound to it. (1949 Alumna)

Four study participants spoke of the pride Miss Snell had of the individuals in this group. One of the four said, "It [Snell's Belles] was special because she took such pride in the young women that she was training and what they accomplished." A statement by the 1936 alumna addressed Miss Snell's pride in her students' accomplishments whether it was sports or some other field. When this alumna retired from her dean's position at the Ursinus College in 1983, Miss Snell attended her retirement celebration. The 1936 alumna said:

When I retired, she came to my retirement dinner, and that was a long time since 1936 when I finished. So, she kept her interest in her students, and I know [she] was interested in seeing them succeed and see what they were doing until she passed away.

I suggest that the shared pride among the players and between Miss Snell and her players was mutually sustaining and, therefore, affirming for each individual's way of being within a community and that contributed to the continuance of highly successful people and teams. Snell Belles, whether they like being referred to as a belle or not, viewed themselves as a very special group who expressed an appreciation for the privilege to be in one another's presence as well as be in the presence of Miss Snell. Similarly, they were very aware of who came before them and the potential for good athletes to keep coming.

Snell's Belles: Good Athletes in a Chain of Being

I don't like to brag (laughing), but I was a pretty good athlete. I really was. I'm in the Hall of Fame at Ursinus, and I know you are, too.

1932 Alumna

This was more than just a group of individually talented athletes. They were a community of people with a tradition of winning who thought highly of themselves and each other and who contributed to one another's growth. Beyond their playing days at Ursinus they carried on. The 1949 alumna stated, "They were strong people who loved to teach and coach, and they were themselves." What came forward in the narratives exemplifies a chain of being from a good athlete who develops into an even better athlete in interaction with her teammates, who becomes part of a group with a strong tradition, to a community of people who are at one and the same time their Selves and part of a culture bounded by love of themselves, each other, and their sports. Here is what they had to say.

Fourteen interviewees, from the oldest study participant to the youngest, mentioned that Miss Snell had good athletes to coach. They described themselves as good athletes, their teammates as good athletes, and those that came before them and after them as good athletes. Most often the descriptions came out of the stories they told about significant and memorable moments with Miss Snell, especially about their teammates. Their descriptions also arose in their responses to the question regarding Miss Snell's style or way of teaching and coaching. It appeared when they spoke about the talent Miss Snell had to coach

A tradition emerged at Ursinus that drew good athletes to the program created by Miss Snell and her athletes. The 1949 alumna said, "But she [Miss Snell] was so lucky. Did you ever see one woman get so many good athletes in all your life? I mean think about it!" The youngest alumna related, "Because of her, and because of tradition, and because of all the athletes that were there, you know, I wanted to be like them." The 1967 alumna, who entered Ursinus from a highly successful high school athletic program, said, "I was just used to winning." Another study participant simply said, "We were winners." One alumna described this group of athletes as "self-confident;" while another described herself as "confident." A couple of those interviewed mentioned how they loved to play and loved their sports.

Two alumnae, from 1962 and 1970, spoke of this time and space as being very special because of Miss Snell and the athletically talented group of women that came together:

I think you were part of the best group that there was at that time, ever. No other, no other place that you could go would give you that feeling of being at that top and having the best. It just didn't get better than that. That was the best you could get or be. It was something that was really very, very, very, very special. (1962 Alumna)

I just feel very lucky to have been with her [Miss Snell] and you and all the other people that she has pulled together. That was really a very [special] time in my life. I feel that way, and I think sports are really good for me. I was never, you know, top level. I was pretty good. (1970 Alumna)

Summary of Part 3

This concludes Part 3. The participants in the women's sporting experience included both the coach, Miss Snell, and all those who experienced her coaching, Snell Belles. In 1931 Miss Snell brought professional standards and ideas to the newly formed physical education program. These standards and ideas flowed seamlessly into her coaching women student-athletes. Her ability to shape a space for women students to experience opportunities to develop their physical competency, to think and evaluate, and to form relationships with others sharing in the process influenced many generations of Ursinus College women undergraduates who would carry on in her tradition upon graduation.

I referred to the space that Miss Snell and Snell Belles shaped as the Tao. That is, the space begins as a void without physical boundaries, but has the potential to be shaped

and filled by what each individual brings to the setting. Miss Snell brought opportunities to the space. The student-athletes brought their physical, mental, and social talents to the space and in the process of participating in the opportunities they developed their Selves anew with one another.

The energies of Miss Snell and the student-athletes that were present in the interactions with one another in the space, I referred to this as ch'i. Ch'i is the internal resonance of each individual *and* the internal resonance of the Team. Ch'i is what held together a very special group of people and also is the flow that gave birth to a legacy and continuance of a culture of women in sport.

PART 4

THE CREATION-EMERGENCE OF A TEAM

In this part, I present what I discovered about the making of a Team. Things do not produce or cause each other to happen; they help each other happen by providing occasions, a place, or context (Macy, 1991b). The nature of helping things happen was the relational nature of Miss Snell's approach to coaching. From the narratives, I found that it was not necessarily what Miss Snell did as a coach, but how she did it or how she was as a Be-ing. The interviewees described how Miss Snell was as a coach—how she did what she did—and what the effect of her be-ing was on the development of players—their own be-ings—and the Team—its own entity. Power resided in the relationships between entities. The power in the relationships between players, Miss Snell, and the Team as its own Be-ing, created incredibly strong, winning teams year-in and year-out and enhanced the development of every individual who participated in the creation of the Team.

In the following, I show how a team is mutually created, present expectations and their importance in a team setting, present a partnership model for team development, describe Miss Snell's leadership style, and show how learning is a process of integration in becoming a team.

Meaning-Making: The Mutual Construction of a Team Reality

Where minds interact, they mutually create.
(Macy, 1991a, p. 186)

The Team was a reality that emerged from the web of relationships as players and Miss Snell came into interaction with one another. They created meaning in the construction of a team reality through the symbolic domain of language and communication. Meaning was a byproduct of their relatedness (McNamee, Gergen, & Associates, 1999). Through their use of language, movement, other symbolic forms, and communication they were meaning makers who sought purpose (Campbell et al., 1994). In the relational matrix, people joined together in the construction of meaning and morality and moved toward a conversational process that explored their relatedness, and it was transformative (McNamee et al., 1999). The reality of the Team emerged out of a shared landscape that was mutually created. The construction of realities became more complex as people experienced, interpreted, and changed (Macy, 1991a). The ever-increasing complexity of becoming a Team was transformative for individual players and for the Team itself.

The leadership aspects, personal and professional characteristics, and coaching style of Miss Snell were critical elements that came to light in the creation of successful teams. Her style of communication with others, what she communicated to others, her approach to practice, where she allowed for uninterrupted conversations of movement to occur on the field or court, her way of helping players develop their Selves, and her acceptance of those who wanted to learn and become better helped create winning teams.

In the following sections, I will show that the interviewees believed that Miss Snell's purpose was for her players to become better people. They believed that she expected them to become better in the sense of empathy for others; better through learning with one another; better in how they used their minds, bodies, and voice; and better at whatever they chose to become. In the process of becoming better, the Team emerged.

Expectations of Self and Others: What Miss Snell Expected of Players and How She Modeled Behavior Consistent with Expectations of Players

Expectations of players were critical to Miss Snell's Way. The expectations, however, were mutual. More specifically, she modeled what she expected of them. There was a very strong similarity between what the study participants said Miss Snell expected of them and the ways in which they described her. One of the most direct relationships was the study participants' description of her as a lady and that she expected them to be ladies. They spoke about her winning and losing graciously and that she expected them to demonstrate good sportsmanship whether they won or lost. Miss Snell modeled standards of behavior such as being respectful of officials, firmness of mission, and willingness to help someone in need. These translated into player expectations such as respecting officials, responsibility and commitment to your sport, and helping a teammate with a problem.

Miss Snell's Expectations of Players

She just expected for you to do, and do your best; but, she never said, "This is what I expect."

1948 Alumna

Expectations were the things that Miss Snell believed to be necessary aspects in one's life. They encompassed such things as values, standards, and ethics. Her expectations shaped the way players were supposed to conduct themselves as Ursinus students and players. In 9 of the interviews, alumnae used a form of the word expectation, but for the most part, the study participants didn't say, "Miss Snell expected this of me." A couple of the participants said that her expectations were high. Miss Snell's expectations came through in how they described their behavior, both in and out of Miss Snell's presence; how they reacted under certain circumstances; and just the way they were, or supposed to be, if they were an Ursinus student and a player for Miss Snell.

For purposes of readily seeing the expectations in the following narrative, I have bolded the words and phrases that I identified as expectations.

Six alumnae from the 1930s, 1940s, 1960s, and 1970s, spoke about doing their best. In one instance, one stated that Miss Snell challenged you to **do your best**; in another instance, one said that it was about striving for your best; and in another case, it was about the legacy of Miss Snell and what she had instilled in her.

Six study participants referred to how they were expected, or believed they were expected, to behave by using the word "standard" or stating that a **standard of behavior** existed. For some, when they talked about standards it was in relationship to concepts such as performance, integrity, leadership, and priorities.

The most-mentioned expectation was the **proper use of the English language**. Ten members, in particular, those graduating in the 1930s, 1940s, 1950s and 1960s, commented on Miss Snell's determination that they would use proper English. She was persistent, quiet, and gentle, and she never let anything go uncorrected. Most times she corrected their English, but she also might have grimaced or made a face to convey the message. The 1938 alumna related:

When you played hockey for Miss Snell you always learned good English. I mean she wasn't just a coach for a sport. As much as she wanted to win, she'd stop at times and wanted you to be grammatically right.

Here is an example of Miss Snell correcting them during a volleyball game in the mid 1940s where a team of women were playing the V-12 Navy men on campus: "A ball came over the net and somebody said, 'Leave it go, leave it go.' [The] whistle blew, the game stopped. [Miss Snell said,] 'The word is 'let.'" Another alumna from the same time period said, "Other than an English teacher, I never had a coach say that to me."

Miss Snell always expected the players to **respect officials**. The 1957 alumna said, "Heaven forbid we ever talk back to an umpire. All we had to do is give a dirty look to an umpire and [finger snap] you were on the bench that quick." Five other study participants had similar stories about never questioning umpires' or officials' calls.

Six alumnae from the 1940s through the 1970s were explicit about losing and winning as expectations. They expressed this as "losing was not an option," "losing

wasn't accepted," and "she [Miss Snell] **expected to win.**" According to 2 of the study participants, if you did lose, you **lost gracefully.**

Alumnae from the mid 1960s through 1970s use the words "responsibility" and "commitment." They use the words in such a way to express that Miss Snell expected them to be **committed** to their sport and to working hard at practice; to take **self-responsibility** for getting into and maintaining physical condition; and to take responsibility for upholding a reputation of values and professional standards. The concept of **working hard** also appeared in interviews from the 1930s, 1940s, and 1950s, but was not expressed as a responsibility; it was expressed as a known factor if you were going to play for Miss Snell.

A number of former players talked about an expectation to be **focused** at practice; or focused in the moment; or an alumna from the 1930s expressed it as, "we had to make every minute count." This notion was apparent in comments about "no nonsense" or "not fooling around." "She wanted no nonsense on the field or on the court when we were there for practice; we were there for practice," related the 1943 alumna. It was also expressed as an element of working hard at something to which you were committed.

Complementing the concept of focus was the concept of **attitude** or **spirit.** Miss Snell expected to win a game because of a desire to compete and a commitment to being the best one could be as an individual and as a team. If the team's attitude wasn't up to par it was because they didn't have enough spirit. One alumna remembers, "But, one

thing was, that she said, ‘We didn’t have enough spirit; that in Nebraska, they had more spirit in intramurals than we had in intercollegiate [athletics].’”

Miss Snell’s expectations of her players carried over into the classroom. She believed that **good athletes needed to be good students**. The following quotes best express this expectation and also demonstrate her style and manner in dealing with young college students.

When I didn’t do so well on my grades my freshman year it was pretty funny. She sat me down in a chair and she pulled up a chair opposite me. She just looked at me and she said, “Good athletes do well in the classroom.” And that’s all she said, that’s it. It wasn’t threatening or anything; it wasn’t mean; it wasn’t anything. But, she was telling me that I was a good athlete and I could do it in the classroom and I needed to do it better. And, you know really, that was a pretty clear message.

Miss Snell, when she needed help, recruited others in her persistence toward players maintaining good academic standing.

I know [a teammate] who struggled academically. Miss Snell followed her like crazy and she would come to [ask] us, “Now can you help [her]; help her study in this; can we get her through this?” You know, she really cared about helping [her] get through school. I don’t think it was so she could walk on an athletic field or bounce and dribble a basketball. She cared about her as a person and knew she was struggling to hang on by her toenails.

Five alumnae who attended college in the 1930s, 1940s, and 1950s commented that Miss Snell expected them to **be ladies**. Miss Snell's overall attitude toward her student-athletes is described by the alumna from 1944: "I remembered that she always wanted us to be good athletes, but at the same time to be good students, and above all to be a lady." Although none of the study participants from the later years used the phrase, "be a lady," it was conveyed by all study participants in their comments about using good English, never swearing or yelling, no gum chewing, dressing appropriately, good sportsmanship, respecting others, courtesy, ethics, standards, losing gracefully, and how you represented yourself as an Ursinus College student.

What Miss Snell Modeled: Descriptions of Her from Those Who Played for Her

Miss Snell's communication of her be-ing was modeled in behavior that was consistent with what she expected of players. The expectations she had of players, I suggest, were those things that players also saw in Miss Snell. Miss Snell's way of be-ing brought an order—a set of values and behavior—to the web of relationships that would lead to the creation of the Team. I categorized descriptions of Miss Snell into seven themes.

1. Personal characteristics: Miss Snell's comportment, certain personal traits, habits, and attributes.
2. Helping characteristics: Miss Snell's personal involvement and interest in players' lives.

3. Competitive spirit: Miss Snell's desire to win.
4. Presence: Miss Snell's demeanor on and off the field or court.
5. Approach to players in a team setting: Miss Snell's way toward players, especially in practice sessions.
6. How Miss Snell made me feel: Moments specifically describing how Miss Snell made the study participants feel.
7. Feelings toward Miss Snell: The emotional nature of Miss Snell's affect on the study participants.

Personal characteristics: Miss Snell's comportment, certain personal traits, habits, and attributes

I knew Eleanor. You know, I went to college in the 1930s and Eleanor never changed. I knew her until she died in her nineties. And Eleanor was always a lady, a gracious, caring lady. That was Eleanor. I'd have to say she was a lady in the old fashioned sense.

1938 Alumna

Study participants described Miss Snell as confident, shy, a procrastinator, as having a good sense of humor, and a sharp mind. They also talked about her fast driving and her poor sense of direction. They talked about her broad interests, her love for her dogs, her aesthetic nature, and her taste in clothing. Above all they spoke of her as a lady.

When the alumnae spoke about Miss Snell, 5 stated that she was a lady. None of these 5 defined the term lady, but the meaning emerged from the stories of all 18 interviewees. An alumna from the 1970s referred to her as a "grand lady" in the context

of Miss Snell's broad interests and in how many lives she had touched. The 1957 alumna said the following about Miss Snell being a lady in the context of the outcome of a game: "And I will say again, going back to Eleanor Snell, she wasn't afraid to lose and she was a lady when she lost. She never stomped off. She never screamed at us."

Helping characteristics: Miss Snell's personal involvement and interest in players' lives

She was always there for us.

1948 Alumna

Study participants used words and phrases to describe the personal involvement and interest Miss Snell took in their lives. They used words and phrases such as helping, good listener, and caring.

In particular, 7 study participants said that Miss Snell was a good listener. She listened to them talk about their love affairs, emotional problems, home difficulties, money issues, or academic work. After listening to them she would give them advice, support them, and, in some cases, vouch for them if the situation called for that. She was known to many of those interviewed as someone who was generous with her time and money.

Competitive spirit: Miss Snell's desire to win

I liked to win. And they knew it. It rubbed off on the players.

Eleanor Frost Snell (McKinney, 1984)

One of the most important aspects of how players viewed Miss Snell was that she was a competitor. Players, who viewed themselves as winners, saw this attitude in Miss

Snell. Their description of her included stories about wanting to win and the notion that losing was not an option. They also saw, though, that winning and being competitive did not mean destroying your opponent. “She tried to always win the game. She was competitive all the way down her toes but, I thought she tried to keep scores under some tow,” said the 1972 Alumna.

When I asked people how they knew she was a competitor, they’d tell a story about how she “hated to lose” or “wanted to win.” An alumna from the 1950s related the following:

When we had different basketball competitions, they were very competitive. I mean they packed the new gym. She loved that [competition] because she hated to lose. But she would rather play them and lose then to play somebody else and romp. But she never admitted losing, never admitted losing, never admitted losing. ... I don’t think there was anybody that she didn’t think that she couldn’t beat.

She was a competitor in every endeavor she undertook even outside of her coaching at Ursinus College and especially with her dogs. Apparently this competitive attitude was a mutual condition that existed both for her players and her dogs. Just as athletes called themselves winners, so too, were Miss Snell’s dogs champions. The 1938 alumna related:

Yes, yes, I knew [she was a competitor] because she put everything in any of her endeavors. She was wanting to be the best. So her dogs were always interested in competition and they all earned their championships. They all did.

Presence: Miss Snell's demeanor on and off the field or court

I loved her and what she stood for. I was very comfortable. Actually she was so quiet that what she stood for was like, you know, you reflect on it later because it was never overtly said. But you know, her humanism or fairness, her quiet focus, that kind of thing, I really was very comfortable being part of that. It suited me well.

1970 Alumna

In the interview process, presence was expressed in the stories and descriptions with respect to the questions about her way of coaching, her effect on them beyond college, and in her legacy.

Their stories included descriptions of how Miss Snell conducted herself when in their presence. When 4 study participants used the word “presence,” it was in relationship with ideas about challenging you; intimidation with out saying anything; that she was commanding, but not demanding, not a “tough, top sergeant.” One former player expressed it as an idea that she was “just there and not just there.” You were—played and conducted yourself—a certain way because of her presence and what she represented.

Her presence was in keeping with the spirit of being a lady. The notion of Miss Snell's presence also arose from the words and phrases in the interviewees' stories about Miss Snell's way of be-ing. Words and phrases such as “calm,” “quiet manner,” “quiet focus,” “didn't say much,” “never made fun of anyone,” “never yelled,” “caring,” “good

listener,” and “willing to help” set in motion the creation of an accepting, appreciative, and life-affirming space.

While Miss Snell kept her composure if the team lost, one player commented that she knew Miss Snell was angry. The 1973 alumna related a story about losing a game, which came up in a coaching class discussion. She quoted Miss Snell with the following: “Well, how does it feel to lose?” From other interview conversations and my own personal experience, I would guess that Miss Snell’s anger came across to this former player in the manner in which she used her voice as well as in her look and posture at the time.

When Miss Snell corrected people’s use of the English language or their positioning on the field or on the court, 5 alumnae mentioned that she never made fun of anyone and that she just wanted them to become better people. Eight members, from every decade except the 1930s, spoke about the fact that Miss Snell never yelled or shouted at them or at anyone else.

Alumnae did mention a few instances when her demeanor was other than what they expected or anticipated. In one instance, an alumna told a story of Miss Snell arriving late to physical education camp canoeing class. While waiting for Miss Snell to arrive they decided to decorate their canoes with debris they found in and along the river. When she arrived she was angered at their nonsense. “She did not find any humor in that; yelled at us; and told us to get stuff out of our canoes.” They learned that her lack of good humor and lateness was because she had been in an accident on her way to class.

Another instance occurred during a visit of two former players to her home. An alumna related the following:

The dog's started barking and she yelled, "Shut up," at them. We looked at each other and said, "Why, Miss Snell, we can't believe you just did that!" She never would have let us do that or never would have done it to us.

As professional and "ladylike" as Miss Snell was described by this group of alumnae, she, on occasion, revealed her being in the very human traits of anger and frustration.

Approach to players in a team setting: Miss Snell's way toward players, especially in practice sessions

Primary attention should be given to understanding the players.

Eleanor Frost Snell (Gould, 1974, p.61)

I always thought that you have to respect players and they have to respect you. They have to have input, too.

Eleanor Frost Snell (McKinney, 1984)

The study participants' stories captured her respect for them, her ability to call attention to things in a nonthreatening way, her discipline, and her ability to get things across to them.

One alumna said that the respect for her players came through in her mannerisms. The 1944 alumna described her manner this way: "[It was] never with shouting, never with angry words. I just remember her as a lady with a firm mission to have better teams and better people."

Three alumna, from three different decades, spoke of how she encouraged them in their attempts to perform well or do the right thing and that she encouraged them to do their best. Two others mentioned how she inspired them with her words and actions.

Another said, “She was a very strong role model for honoring people and respecting students.” Others said that she valued your opinion, she had tolerance and patience for those who were working through things, and that she trusted her players. Still others stated that she was “even-handed” and “all-inclusive” in her approach to people.

Miss Snell’s way of be-ing brought out a mutual feeling of respect from those who experienced her. Eleven out of 18 interviewees used the word “respect” when they spoke of Miss Snell. They had respect for her as a person and the way she was toward them. They mentioned respect for her knowledge of the game and for her knowledge of the rules of the game. They mentioned respect for her as a leader.

Miss Snell was known for “calling attention” to things that weren’t quite right or things that weren’t the way she would like them to be. A player from Miss Snell’s later years said:

Most of the time when she was coaching, things were quite clear. And if they weren’t clear, she caught you on it because if you didn’t correct it or you didn’t change it that was one of the things she would be looking for. And she would make sure that you understood.

Miss Snell's making sure you understood was also described as a sense of discipline and as a strict discipline "in a quiet way." Apparently at a younger age, Miss Snell used her voice more in getting a point across where in her later years her body language or a facial expression was all that was necessary to convey meaning. The 1936 alumna commented:

Yes well, she called us aside if we weren't doing the right thing and explained what we should be doing, what we were practicing. And she had, what I would say, a lot of oomph, of force, in her coaching. It was a lot of the basic type of coaching. She really used her voice to put things across. She was very, oh, what shall I say, vocal about the way we should walk. She called the ones of us that weren't doing it right, and it was, little private tips. It was never a reprimand in front of a group. She was very tactful in handling us. Yes, I think she really knew how to handle 17-, 18-, and 19-year olds even though she wasn't that much older herself.

Three alumna, from three different decades, spoke of how she encouraged them in their attempts to perform well or do the right thing and that she encouraged them to do their best. Two others mentioned how she inspired them with her words and actions.

Some of the more humorous comments that 6 members addressed had to do with their own or others' inability to understand what she was saying. One former player related that she thought the only reason she was on the varsity basketball team was because she could interpret what Miss Snell was saying and, then, when they returned to

the court, she would explain to her teammates what Miss Snell had said or drawn on a little piece of paper. There were times when some players couldn't understand her because sometimes "she mumbled" and they were too afraid to ask her to repeat what she had said; but as a team they worked it out once they started playing again. One alumna related, "It was hard to follow her strategy sometimes. Remember, she used to draw things on her hand with her finger, and that was beyond me!"

As players went on to graduate and move into coaching positions, things that didn't make sense to them as players in the moment of competition became clear later.

The 1957 alumna said:

You often had to figure it out for yourself because you couldn't always understand what she was saying, and it always didn't make sense what she was saying; but eventually, and probably the biggest revelation, was when all of a sudden I was coaching and all of this started filtering back at me. Thinking, that's what she meant! ... It's very, very interesting. I often thought that I was the slow one on the field as far as understanding exactly what she wanted me to do; when she wanted me to do it; and how she wanted me to do it. And it was really after the fact that it was very, very valuable to me.

How Miss Snell made me feel: Moments specifically stating how Miss Snell made the study participants feel

On the personal level, she made me feel as if I could do things that I never thought I could do, and it was like a given for her.... I thought, "Maybe I can do that."

1962 Alumna

During the interview process, when I asked the study participants to recall and describe moments with Miss Snell, I asked them how she made them feel and think in those moments. This category refers to those words and phrases the study participants used to respond to my question.

More than half of study participants specifically mention how Miss Snell made them feel. For many of them she made them feel comfortable because she allowed each of them to be her own person who was individually accepted by Miss Snell. They felt that she believed in them and that she enabled them to do things she thought they could do.

During one interview, however, an alumna expressed dislike for feeling managed by Miss Snell. This occurred for her a couple of times when Miss Snell placed her in an uncomfortable position with another person or being unable to say “no” to Miss Snell. Miss Snell asked this alumna to make a request of a person in higher authority than herself. Miss Snell may have been either uncomfortable herself with this higher authority or because of personal dynamics surrounding certain issues felt it was better for someone else to make the request. Miss Snell also asked this alumna to fill in or help out when someone was needed when it may not have been easy or convenient for the alumna to do. However, the alumna was unable to say “no” to Miss Snell, and seemed always to figure out a way to make it work in spite of the personal inconvenience and dilemma Miss Snell caused for her.

Feelings toward Miss Snell: The emotional nature of Miss Snell's affect on the study participants

The older I got, the older she got, the more I loved her, the more I cared, but not before. It took me awhile.

1949 Alumna

Many women in the group said that they admired and appreciated Miss Snell. Three spoke of emulating her and 2 called her a mentor. The oldest alumna said, "I admired her so much that I think we try to emulate the people that we admire." Two alumnae from the mid and late 1930s called her "friend." Five study participants spoke of the love they had for her. For at least one of the study participants, the 1949 alumna, it took time for the love and care she had for Miss Snell to mature into a deeply meaningful relationship.

Relationships as Partnerships in Team Development

The relationships that student-athletes had with Miss Snell are typical of the underlying principles in a relational coaching model. The expression of shared power came through in the interconnectedness of Miss Snell's behavior and the expectations of players, which led to players' own behaviors and the development of them as individuals in a team with shared values and expectations. Miss Snell assisted in the growth process of a young woman becoming a better person and of undergraduate women athletes becoming a Team by her influence, yet the influence flowed both from Miss Snell and the players as they interacted with one another, their opponents, and officials. They were interdependent of one another in life affirming and mutually sustaining ways described as respect, love, appreciation, and valuing what each individual brought to the Team/Space.

Inclusiveness was apparent in the acceptance of the differing opinions and thoughts of individuals as they interacted with one another in a web of relationships both in and out of the playing space/time. Their actions and ways of be-ing with one another were the essential parts in creating a whole or unity—the Team.

There is another model that holds some of these very same principles and actions. Mariah Burton Nelson's (1991) partnership model fits my own way of thinking about a holistic order and structure that is based on a flow of influence in a network of individuals rather than a one-way flow in a hierarchy based on dominance. She describes a partnership model of sport as:

The partnership model is a compassionate, egalitarian approach to sport in which athletes are motivated by love of themselves, of sport, and of each other. Power is understood not as power-over (power as dominance) but as power-to (power as competence). Teammates, coaches, and even the opposing players view each other as comrades rather than as enemies. Players with disparate ability levels are respected as peers rather than as ranked in a hierarchy, and athletes care for each other and their own bodies. (p. 9)

This way of describing a partnership model led Nelson (1998) to conceive of five useful ways to think about competition. Nelson's thinking about competition arises from the Latin root *competere*, to seek together, and becomes evident in her five ways of thinking about competition.

1. Competitors are always in relation to each other and their rivals.
2. Competition is a process in that how we compete matters most because it affects other people and how we feel about ourselves.
3. It is an opportunity to push yourself and in doing so come to know yourself and others in a new way.
4. It is a risk that requires courage.
5. It is a feminist issue because of sexism because women know what it's like to be subordinate and defeated.

Nelson's (1998) five ways are useful in looking at the construction of a team reality for women in sport. Miss Snell and Snell Belles—self-described competitors—demonstrated their ways of seeking together that led to their development of as better people and as members of a winning team that practiced good sportsmanship whether they won or lost. The alumnae stories also related how Miss Snell made them feel, because that mattered to how they would later treat their own teammates, opponents, officials, and others in their lives. As related earlier, Miss Snell provided opportunities for players to come to know themselves and others. Existing with opportunities were expectations that were valued by Miss Snell and her players, such as, doing their best. Sometimes doing their best meant taking a risk to try something they didn't think they could do or at other times it meant being in an uncomfortable situation; in both cases they required courage to work their way through it.

I offer another way to think about competition as a feminist issue. I agree with Burstyn (1999) in her discussion of the United States culture, influenced by men's culture, as marked "by an intense denigration of the 'feminine' and associated qualities of softness, receptivity, cooperation, and compassion" (p. 266). Burstyn states, "Today's erotic athletic flesh is hard, muscled, tense, and mean" (p. 266). The feminist perspective [and organicist nature of feminist values] affirms the transforming nature of a physical culture that validates the expressive and cooperative nature of existence (Burstyn, 1999, p. 267). In this sense, the Team reality emerged out of an order created in feminist values.

Miss Snell's Leadership Style: Facilitating Team Emergence

Miss Snell practiced what McNamee and Gergen (1999) refer to as *relational responsibility*—valuing, sustaining, and creating forms of relationship—out of which arises a shared and common meaning. In being relationally responsible, the "tension of our difference" (Roth, 1999, p. 97) generates a fresh experience of each individual and of individuals with each other (or the Team—a unity of individuals). This is what I and all other Snell Belles and Miss Snell loved about sport. Sport was a site for creativity, fresh experiences, and transformation, in part, because Miss Snell helped it happen.

In viewing how Miss Snell facilitated transformation and the co-creation of the Team, the works of both Charles Horton Cooley (1922) and George Herbert Mead (1934) were significant for me. The works provided me with a conceptual model of a cooperative, noncoercive process to view the personality of a leader, in this case, Miss Snell. This symbolic interactionist model provided a framework for looking at one who

coaches others and leads by being responsible for assisting with the constructed, shared meaning of the group. Cooley states that the leader appears as master over a situation, which includes others and extends beyond them. One example of this was Miss Snell's expert knowledge of the rules—the application and interpretations—and how all respected her mastery of this knowledge with regard to playing within the spirit of the rules. Cooley states further that the leader has significant individuality and breadth of sympathy.⁶ However, in this conceptual framework, every leader must be a follower in the sense that he or she shares the general current of life. Sharing in the general current of life was evident in the mutual respect between players and Miss Snell. Mead says that a leader must be able to enter into the attitude of the community that he or she undertakes to lead. For Mead, the individual has a social endowment of rights and values, but also has that which distinguishes him or her from anyone else. When Miss Snell asserted herself over the players on the team, such as having expectations or taking time to analyze play, they took her attitude in some sense. In some cases, the study participants spoke of emulating Miss Snell. Being part of the community, Miss Snell helped co-create a situation where all participants were in sympathy with one another and accepting of those things that distinguished individuals from one another. The significant individuality and breadth of Miss Snell's sympathy allowed her to let others experience them Selves.

⁶ *Sympathy* used in this context refers to sharing or the ability to share another person's emotions and sensations.

Miss Snell was able to let players be themselves and then she guided them in the creation of the Team. She guided them in the way she presented situations and opportunities for them to experience themselves and one another. Although Miss Snell did not espouse Taoism, I found elements of Taoism in her approach to coaching. From a Taoist perspective of noninterference (Tu, 1985), she let players be all that they could be and that *letting be* enhanced the whole—the team, the game, a culture of women in sport. In the words of the Chinese philosopher Chuang Tzu: “The Tao merely is and lets all things be...” (in Berling, 1985, p. 111). The Tao, from which Taoists believe all things are created and all things emerge, holistic order and structure exist with organismic process—continuity, wholeness, and dynamism.

An aspect of Miss Snell’s Way as a coach was accepting all players who arrived at Ursinus College. This is not to say that all students who had a desire to play were selected for the varsity team, but that Miss Snell took those who exhibited a combination of physical, mental, emotional, and interpersonal potentials onto the varsity team. Using a variety of situations, she shaped the space for them to be transformed. In shaping the space, she allowed for individual creativity and encouraged players to be themselves. At all times in the process, she was available to the players. Repeating what the 1948 alumna said, “She was always there for us.”

The *Tao Te Ching* conveys the Taoist perspective of Miss Snell’s Way as a leader:

Thus the Master is available to all people

and doesn't reject anyone.
He is ready to use all situations
and doesn't waste anything.
This is called embodying the light. (Lao-tzu, Chapter 27)

This moves us into the next section, where I present examples of how Miss Snell used situations in her approach to practice sessions.

Learning to Become a Team: Integrating Opportunities, Situations, and Experience in Practice Sessions

Miss Snell assisted players' development into a Team that was organized as a well-networked Be-ing. She pulled together an understanding of the game with expert knowledge of the rules. She had a critical eye that enabled her to assess and analyze situations and then use her knowledge and new understanding to make modifications. She used that ability toward creating successful teams who played within the rules and spirit of the game.

Sixteen out of the 18 study participants talked about Miss Snell's knowledge of the game and her ability to critique play and break things down in order to work on specific aspects of the game at practice sessions. Many mentioned that she had a game plan and strategy. She also brought this knowledge into a class that she taught on coaching and officiating, where she would present real situations that had occurred in a recent game and ask the class what they thought.

Four alumnae stressed that she knew the rules of the game. She was "an expert on the rules." She knew the rules "inside and out." She was someone whom her players,

peers, and officials thought, “knew it all.” Because of her expertise, the 1952 alumna said, “They looked to her for that. They respected her.”

These are the things that Miss Snell brought to the *Play Space*. She integrated her knowledge, expertise, and analytical abilities into practice and game situations. The integration was critical to the Team’s development as a unified, complex whole. The whole that developed was a well-networked Team emerging from the integration and interplay of every individual who participated in the process. In systems theory, the integration of team members’ interactions with one another—their thoughts, physical movements, and emotional natures—is referred to as the ability to self-organize. An underlying principle of the complexity of a self-organizing system is perpetual novelty (Waldrop, 1992).

Perpetual Novelty and Transformation in Becoming a Team

Perpetual novelty is a principle of always becoming something; therefore, it is a dynamic state of existence—a state of transformation. Perpetual novelty is an emergent and created property of human systems that takes place in the context of a human environment. The process by which this occurs demands a shift in our thinking from the individuals in the system to relationships between individuals, or a network of relationships (Capra, 1996). When applying the principle of perpetual novelty to team or a culture of women in sport, community members find themselves in a space-time that is produced by the interactions with other members on the team or in the culture. These

interactions create new opportunities for change and development relative to other individuals (Waldrop, 1992). Change or transformation is explicit in perpetual novelty.

Perpetual novelty is what gives one *an edge* in the game. Miss Snell prepared players to create in the moment by encouraging them to communicate with each other through their own conversation of movement on the field or court. The conversation of movement could be player's body positioning in relationship to someone else on the field, eye contact with a teammate or opponent, verbal communication with a teammate, or some other signal or sign. Conversation of movement, like Mead's (1934) conversation of gestures, results in significant, symbolic actions of creation. Conversation of movement is a dynamic state of existence in a flow of give-and-take creation. When athletes, and in particular the entire team, are in this flow they hold the edge of influence, the advantage, in determining the game's outcome. Miss Snell's approach to practice was to use situations for players to experience perpetual novelty. She did this through scrimmaging, progressions, drills and warm up.

Definitions of scrimmaging, drills, and progressions

Scrimmaging: The use of the word *scrimmage*, in the context of this study, may be defined as playing the game in a practice setting. There was no outside opposition, that is, team members split up into two groups and played one another in a game simulation. During the era that Miss Snell coached, the college supported up to four field hockey teams, three basketball teams, two tennis teams, and two softball teams. There was always a varsity (the first team) and junior varsity (the second team). In a full-field or

full-court scrimmage the varsity always scrimmaged the junior varsity. Third and fourth teams scrimmaged each other or the junior varsity.

Drills: In the context used by the study participants, *drills* mean those skills that you practiced repetitively in order to improve and enhance your ability to use the skills in a game situation. In a practice setting, drills, for the most part, occurred before a scrimmage. Drills should be thought of in two ways as conveyed by the study participants. One, drills were the repetitive practice of an individual skill such as working on form while shooting a foul shot in basketball, improving batting technique while hitting softballs, or a goalkeeper in field hockey practicing stopping shots on goal. Two, drills may be progressions.

Warm up: *Warm up* reflects the nature of getting ready to scrimmage or play a game. In this study it referred to drills and movements to prepare for play. It did not refer to team stretching or pre-play conditioning activities.

Progressions: Drills that become a sequence of patterns or events on the field or court that progressively become more game-like are referred to as *progressions*. Furthermore, scrimmaging may be thought of as a progression. For example, groups of players may scrimmage half-field or half-court. This method of scrimmaging is used to concentrate on developing strengths in offensive and defensive play without using the entire field or court to play. It brings about more concentrated effort and intensity in players by limiting the playing space.

Scrimmaging, drills, and progressions: A path to new learning

I am a firm believer in scrimmaging a great deal and then stopping to bring out your game situation.

Eleanor Frost Snell (Gould, 1974, p.61)

Miss Snell's approach to learning how to play the game and, therefore, improve the chances of winning was by way of scrimmaging at practice sessions. If she ran drills at practice, they were always team drills or progressions. She expected individual players to work on specific skills on their own time, sometimes with her guidance, her demonstration, or other forms of assistance. Stated simply, "We would just go out and play. We warmed up and then played." Alumnae from every decade related the same experience. The following two quotes not only demonstrate the importance of scrimmaging to Miss Snell, but also convey the sense of her approach to sport.

Her total lack of drills really related to her feeling that playing was the creative way of learning how to work as a unit, and that was so much fun for everybody, wasn't it? All you did was play; that was training, that was everything. She didn't give a lot of firm guidelines. I don't ever remember her telling [me] a lot about where [to go] because I had never played that position before. She kind of left it to you, almost to an extreme it would seem. (1970 Alumna)

The next quote shows how scrimmaging influenced the 1952 alumna's thoughts on how to prepare both young children and Olympians for playing the game:

What was it that she did? I don't know. She did a lot with the game, which I certainly approve of. If you're playing a game, you can break down what's wrong.

If you're practicing a game, this is the scrimmaging now, so that you can take that apart. By teaching a kid, for fifteen minutes, to pick up a ball in lacrosse so she can pick up a ball, well, in a game sometimes you pick it up a little differently than what we were just doing in this drill. And I have found, even from the Olympic team on down, I don't care what the level of players, unless you make the drill relate to the game, it's of no value. I don't care what is. I think that's why she didn't do too many drills.

Scrimmaging was Miss Snell's structure for players to experience the most game-like conditions. Because practice always involved scrimmaging, players learned to play the game by constantly relating to one another on the field or court and by continually adapting to one another's moves without Miss Snell blowing a whistle to stop play or yelling things to them during play. A former player from the mid 1940s related, "One of the other thoughts that lingers when I think of those days is that we enjoyed working hard at learning—learning our sport and sharing with the other teammates as a team." This is the same meaning conveyed in the earlier quote about scrimmaging where a former player from the early 1970s spoke about "learning how to work as a unit" or a comment made by a player from the early 1960s that "We were all learning together."

Learning in the Process of Becoming a Team

In practice sessions, players are perpetually responding to one another. In the process of responding they are learning and their responses to one another are evidence of their learning. Learning occurs in the feedback from the internal interactions between

individuals and between groups, such as conversations and symbolic movements or patterns of behavior. Learning demonstrates that human systems self-correct, self-regulate, and self-organize themselves (Campbell et al., 1994; Capra, 1996; Laszlo, 1996; Waldrop, 1992). Every team member must be perpetually responding to feedback in a game situation in order to hold the edge until the outcome is finally determined at the end of a designated time or score. In the give-and-take of feedback we learn anew from one another, make meaning, and construct our realities. Meaning-making in the context of shared experiences produces a Team; and, at the same time meaning is shaped by the Team it produces. In systems theory, this is the circularity of feedback. In the organismic process it is the dynamism of the whole that supports continuous growth—in this case, the Team.

PART 5

THE SNELL BELLE CULTURE

Miss Snell's expectations of players and her approach to sport had an effect on players at the time they were playing. Her expectations and approach to sport influenced their personal learning as well as influencing their professional lives and decisions. The effect of Miss Snell's influence and way was re-created and integrated into their own ways of be-ing. The overarching tenet of the Snell Belle Culture was to become Your Self. The process of becoming was a transformative experience that occurred in the interdependent, relational mix with others. The arena where one became one Self was enhanced by an experience in sport that was enriched by Miss Snell's Be-ing.

Most of the study participants continued roles in various facets of sport after graduating from college. All went into leadership positions where they acknowledged perpetuating life-affirming aspects of the Snell Belle Culture. The Snell Belle Culture enhanced their own be-ings when they entered into the culture and they continued that process in their approach to life. The boundaries of this culture were abstract and symbolic ones, such as values, mores, rules, and expectations that hold the more feminine energies of cooperation, partnership, and empathy. As liaisons in the continuum, former players perpetuated these energies by their abilities to create relational power structures and order in their own lives and in the lives of others. The relational power structure and order that emerged was the nexus between self and other as exemplified in Miss Snell's

leadership style, her approach to coaching, her Way. This is the continuum or chain of being that is never broken that is the Snell Belle Culture.

The Snell Belle Culture: An Organic Whole

Human culture is a natural or organic system (Laszlo, 1996). Laszlo uses levels of reality to categorize modes of organization: suborganic, for example, atoms; organic, that is, living things; supraorganic, such as groups. I have focused my attention on the supraorganic level of reality in order to view the Snell Belle Culture from a system's perspective. Laszlo offers four propositions of organizational invariance in natural systems.

1. "Proposition One: "Natural Systems Are Wholes with Irreducible Properties"
(Laszlo, 1996, p. 25).

In human culture, when the only event is the replacement of a member leaving the group, the entire culture of the group does not disappear with the individual who left (Laszlo, 1996). Miss Snell represented the individual who was the catalyst for the emergence of a culture of women in sport. However, the culture did not cease to exist with her death in 1993. Nor did the culture cease to exist with the graduation of individual players. The culture was typified by irreducible properties such as respect for self and others, love for the game, and love of competition. All of these properties revealed themselves in the interview data.

2. “Proposition Two: Natural Systems Maintain Themselves in a Changing Environment” (Laszlo, 1996, p. 30).

A natural system is an open system in a dynamic, steady state; that is, it is open to receiving energy that it uses to maintain the relationship of the parts and to keep them from decay (Laszlo, 1996). For example, human cultures create coherence over time through rules, regulations, policies, customs, and habits in order to conserve continuity within a changing environment (Laszlo, 1996). This can apply to women, who as members of any of Miss Snell’s teams, moved into a more complex culture based on values, expectations, customs, and habits that transcended an individual team in any given year. The energy used to maintain the culture can be found in such things as a competitive ethic an individual carries on into new relationships beyond her original team environment.

3. “Proposition 3: Natural Systems Create Themselves in Response to Self-Creativity in Other Systems” (Laszlo, 1996, p. 39).

Natural systems create themselves, in time evolving new structures and new functions in relationship to other systems sharing the same landscape (Laszlo, 1996). Each subsystem is interdependent of the other and co-evolves within the shared landscape (Laszlo, 1996). Human social systems are culture-conditioned, meaning that different cultures are created in and creators of different realities comprised of such things as attitudes, beliefs, and worldviews (Laszlo, 1996). Although it was very evident that women’s way of sport during Miss Snell’s tenure differed from the masculinist, more

mechanistic, cultural norm, it became evident in the study participants' responses to what they presently observed in sport and what their visions were for the future of sport. A women's way of sport and Miss Snell's Way, typified by the actions of Snell Belles, will create a new culture that will emerge from the mutual influence and interdependence of individual coaches, administrators, athletes, parents, and federal policies. In a later section, this is revealed in the observations and visions Snell Belles have with respect to sport.

4. "Proposition Four: Natural Systems Are Coordinating Interfaces in Nature's Holarchy" (Laszlo, 1996, p. 53).

Individual systems within complex systems assume a liaison between lower level components that they control and higher level components that exercise control over them (Laszlo, 1996). In human cultures, we have cultural levels within a cultural holarchy such as family, clan, or tribe. The clan, in this instance, serves as the interface between the lower-level family and the higher-level tribe. An illustration from the culture of sport during Miss Snell's era as a coach would be the team, a regional or local professional association of educator-coaches, and the Division of Girls and Women's Sport (DGWS). The professional association served as the interface between the lower level-team and the higher-level DGWS.

Snell Belle Cultural Perspective on Sport

Integration of Miss Snell's Way of Be-ing and Own Way of Be-ing

Viewing the Snell Belle Culture as an organic whole lends perspective to the study participants' observations, thoughts, and reactions with respect to sport today and their visions for sport. As part of the organic whole, a continuum of relationships exists between individual women and their chosen professions. They are giving to others both in and beyond sport what their sport experiences gave to them and in doing so, perpetuate the culture.

I will reflect here that how what the study participants described what they observe in sport and what they would like to see happen appeared to be connected to their own experiences and learning with Miss Snell and their personal and professional growth, which was influenced by Miss Snell. Miss Snell consistently modeled a standard of behavior that provided a structured space for students to learn about themselves and the game. She used game outcomes of a win or a loss to teach a lesson by modeling good sportsmanship. She created settings for students to learn about the game and create their own solutions in structured game situations, especially scrimmages.

The study participants talked about learning in a variety of ways. They spoke about the things they learned from Miss Snell. They talked about learning to play the game, which carried over into their own coaching, teaching, and officiating. When they talked about learning things such as good sportsmanship, how to accept defeat, learning how to confront difficult situations, or the need to respect officials, it was all said in the

context of what they learned from participating in sports with Miss Snell as their coach. The expectations Miss Snell had of her players translated into things they learned to value in sport and things they learned about themselves and others.

The 1932 alumna stated, “You can’t just take one person’s characteristics and copy them, can you? You have to have your own in there and I hope that I took the best from both of us. That’s all I can say.”

Snell Belle Observations and Visions

Snell’s Belles all appear to have integrated Miss Snell’s way of be-ing into their way of be-ing. The meaning of that way of be-ing was conveyed in what they chose to comment on in their observations on sport and how they would like to see sport be for all who participate now and in the future. In their comments, they expressed a wish for the perpetuation of a set of values and expectations that they experienced as a group of sportswomen who experienced Miss Snell. However, they did not say that this would be easy or even possible. An alumna from the 1950s said this: “I think that the people involved at the time have to decide what’s best for them. It might be a wrong turn and they’re about to come back somewhere.” That *somewhere* is as much about time, a current or future era, as it is about creating a different kind of space somewhere in time.

In the following observations and visions, many of Miss Snell’s expectations and way of be-ing are woven into the study participants’ responses to the question: “If you had the power to create a vision and future for sport, what would it look like?” Her

influence on former student-athletes with respect to competition and opportunities for play are apparent in what they notice about sport today and what they wish for the future.

I have bolded words and phrases in the narrative to highlight the study participants' comments.

Two thirds of the study participants, from every decade, had a vision for sport that fell into the following group of words: **fun, joy, love, and passion**. For the most part, the interviewees referred to what young “kids” should experience, but the concepts also extended to college-aged students, professional athletes, and recreational athletes of all ages. One of the reasons the study group placed so much value on these concepts was because of the negative implications surrounding their observations of sport today. The emphasis and pressure placed on winning, negative aspects of competition and championships, pressure from parents and coaches, and materialistic rewards detract from and in some cases destroy the fun and joy of participating in sport. The love for the game is relegated to regimentation and specialization with little or no appreciation for individual initiative. Every member of this group made the connections of the more positive aspects of sports and the interplay with a darker side. The comments from the study participants in the early 1970s best exemplify this interplay. One of the more recent alumna said of her own children, “I watch my own kids. They go to the big school that has won many, many, many times, and sometimes they're just drilled, drilled, drilled, drilled to the point they're like little robots on the field.” Another alumna from the 1970s related the following story about her son:

If I would change sports, I would start competition much later for kids. My son is not a good runner and he had so much fun playing in a shirt-league soccer [program]. And then, when he was in, after second grade, or I don't know third grade, he was terrible. So after third grade they started these travel games, and he wasn't chosen, and then he realized he wasn't good. I don't think people need to know that so early.

The 1973 alumna, who spoke about all age and ability levels and the need to have a passion for playing, had this to say about professional athletes:

I think even the professionals, I would even like to see them [have fun]. And go, "Yeah, they're really enjoying this!" Not that they're not competing, not that they're not working hard, but it's not a business. It's a game, you know, and I think it's one of the greatest things you can do, but it has to be fun.

An alumna from the early 1960s commented on the **emphasis on winning** in professional sports and how that filters down:

There's too much emphasis on winning all sports, in professional [sport] especially if you don't win. If you're in the Super Bowl and you don't win the Super Bowl, then you're a loser! There's something wrong with that and then that filters all the way down.

Participants mentioned the amount of money professionals get paid and the **commercialism of sport** as contributing factors to the lack of personal enjoyment for the

sheer love of the game. The 1944 alumna talked about how this is hurtful to professionals.

The commercialism of sports, the multimillion-dollar deals, which many individuals find hard to handle and can't cope with. The hurtful part might be that it puts an emphasis on being an athlete so much into materialism. So many of the athletes are thrust into the public arena with so much money they don't know how to handle all that, and I wish it could be moderated.

I've included the following quotation, again from the 1944 alumna, to show how the darker aspects of sports and the lack of **women role models** have reshaped sport in a way that is different from the way Miss Snell approached sport.

If young people saw more women in these leadership positions with the same standards that we saw in Miss Snell, for example, it takes the edge off of competitive priorities to teamwork priorities, and individuals becoming better persons in the process.

For example, if you played for Miss Snell, you were expected to lose gracefully. The following quote from the 1957 alumna best exemplified Miss Snell's standard: "She wasn't afraid to lose, and she was a lady when she lost. She never stomped off, she never screamed at us. I mean it was a lesson. Learn from it and move on."

Study participants from every decade commented that they would like to see more women coaching, officiating, and administering sport. Their comments addressed role

models for girls, as well as for all young children, and the opportunity for women to gain positions of leadership. They said that Title IX was important in that it provided more opportunities for girls to participate in sport and yet, at the same time, they did not express seeing the same growth of participation in women coaches, officials, and administrators. The 1955 alumna, and former athletic administrator, said, “I would have, first of all, women’s teams being coached and administrated by women so that they are role models for young women to know that they can be successful which would carry over to Fortune 500 companies.”

Eight study participants mentioned **opportunities** in sport. For the most part, they spoke of equal opportunity for girls. However, one alumna commented on children having opportunities available to them when they’re “ready.” The following quotation about opportunity and readiness also addressed the notion that who a young child is as a person is not tied up in the outcome of a game.

You have to allow the kid to say that they’re ready. You have to give them the opportunity like playing little league, having games, soccer, and field hockey at a very young age. I think it’s great. To have tournaments, it’s great; but, in the tournaments, when it’s over its not about you being a good person or a bad person. I think if the child wants to get better than you give them the opportunity and then let them ask.

Three of the study participants—one from the 1930s, one from the 1940s, and one from the 1950s—spoke about **balance in sport** in three different ways: (a) The balance

between fun and competition, (b) the balance between nurturing (women) traits and aggressive (male) traits, and (c) a balance in leadership positions among men and women. They didn't necessarily believe that this balance existed, but believed it would be good if it did.

Balance in Sport: The Integrating Function of Continuous Creativity

My understanding of the alumnae comments in the previous section is that one can love and enjoy opportunities in sports and compete with passion while still honoring what each participant brings to the sporting site. Commercialism, winning at the expense of others, and structural inequities between men and women as coaches and administrators are hurtful to everyone who comes to the Play Space. I sensed a sadness and sometimes anger over the loss of fun. Perhaps I sensed these emotions because they are my own, but as a member of Snell Belle Culture, I believe these are shared emotions, not merely my own sentiments. There is a knowing among all of Snell's Belles that the times have changed since we competed in intercollegiate athletics. I believe that Chinese philosophy provides a way for looking at how to achieve balance in sport that integrates what appear to be opposite sides of a coin.

The Chinese perceive the cosmos as the unfolding of continuous creativity in which all of its components are embraced in organismic unity, holistically integrated at each level of complexity (Tu, 1985). As things unfold, they are transformed or create themselves into something new and more complex than what previously existed.

Underlying the order and pattern of complexity is an internal resonance that at its deepest

structure is the result of concord rather than discord; there is convergence rather than divergence—harmony achieved through spontaneity (Tu, 1985).

Harmony achieved through spontaneity is what I understand the meaning of balance in sport to be as related by the study participants. No one yet knows where the spontaneity may lead us. No one really offered alternatives except to imply that Miss Snell's Way did not value destructive trends in sport; destructive in the sense of self, others, and sport as they experienced it. Destruction is a divergence from what is possible to exist.

Chinese thinking has been referred to as coordinative thinking or associative thinking in which conceptions are not subsumed under one another but placed side by side in a pattern (Needham, 1956). Things influence each other “by a kind of inductance” or “by a mysterious kind of resonance” (, p. 281). The order of things is holistic in that no one thing is subsumed under another; all things are part of a unified whole. I *feel* that a male or mechanistic model of sport (the *Gesellschaft*) is subsuming a women's way of sport (the *Gemeinschaft*). If we can imagine different experiences in sport placed side by side, we may begin to re-vision a future that would embrace the best of each for both genders.

Using sport as a site for continuous creativity, transformation can occur between the interplay of polarities. In a mechanistic worldview, games are won through the forces of competition, domination, and aggression. I'll refer to these forces as disintegrative because they suggest that in order to win, you must deny power to and tear away at any

power your opponent has. From the perspective of an organicist, the integrative forces of cooperation, partnership, and expression of empathy will lead to a win while at the same time not denying power to your opponent. For instance, the shift in emphasis from aggression toward one's opponent to an expression of empathy illustrates the flow of influence toward convergence of all participants in the game. The game becomes one of small challenges, or the give-and-take of mutual creation (Burstyn, 1999). In this way, a game exists as a unifying and dynamic whole in which the underlying principles are ones of concord and spontaneity. This is the Tao of the game.

PART 6.

A LIFE-AFFIRMING ORGANIC MODEL CREATED IN SPORT

Organic versus Mechanistic Approaches to Coaching: Two Different Models of Coaching Based on Ontologically Different Principles

Miss Snell helped develop players into a team that was organized as a well-networked entity rather than a well-oiled machine. The life-affirming relationships between individuals on the team were the basis for a well-networked entity. This way of organization represented an organic approach to coaching and developing a team.

In contrast to the organic way is the mechanistic model where the players and team are expected to adopt the coach's way as their way. The mechanistic model is based on a relationship of hierarchical power and authority, not mutually created and shared power. Its success resides in the knowledge and expertise of the coach, not in what might emerge between players or between the players and their coach. The bottom line in a mechanistic model is based on the coach's ability to mold a team into a unit that adheres to the norms of rules, procedures, and methods of engagement created and established by the coach.

While the organic model has no comparable bottom line, the foundations of its success are in allowing the team the flexibility to adapt and adjust and create in the moment without the imposition of the coach or the repercussions of suffering severe consequences. In the organic model, the coach provides athletes the kind of space they need in order to become the best they can become. Guidance from a coach creates the

structure and order of the space. In the mechanistic model, the coach gives athletes all they need to know in order to win a game. The space is bounded by regimented structure and order from the coach.

Both organic and mechanistic models produce successful people and systems. My deep belief and thesis is that a life-affirming organic model produces people who, in all aspects of their life, value the importance of relationships with all other life. They also value what the relationship has to offer their mutually sustainable existences; for example, learning how to live with one another in a way that enhances another's life. I suggest that the mechanistic model is concerned with the benefits one may reap for one's own purposes; it is not necessary for a relationship to provide for mutual sustainability and in many instances negates the value of another's way of be-ing.

"Be all that you can be," a currently popular U.S. Army slogan, is a phrase either model may use to signify its success. However, the meaning conveyed by the phrase is very different depending on the model from which it emerges. In Table 4, I have placed elements of organic and mechanistic approaches to coaching side-by-side in order to view the differences in approaches.

Table 4

Elements of Organic and Mechanistic Approaches to Coaching

ORGANIC	MECHANISTIC
The coach provides players a space filled with challenging opportunities for learning and self-development.	The coach provides a space filled with challenging opportunities in which the coach can evaluate how well players are applying the coach's rules, drills, and tactics.
The coach expects that players must learn to think and evaluate and then be able to anticipate and react based on their own learning.	The coach's authority molds player learning into a coach-directed scheme. The coach evaluates how well players are learning what the coach wants.
The coach values players' opinions and thoughts as having an important role in the learning process.	The coach may consider how player opinions and thoughts fit into the coach-directed scheme.
The coach guides player learning by allowing them to explore their own ways in relationship to their teammates.	The coach will inform players how well each player is progressing within a regimented order.
The players and coach are in partnership with one another as they all learn more about themselves, each other, and the game.	The coach will impose rules or the necessary corrections in order to progress within a hierarchical power structure.
Power resides in the ability to share and value each individual's knowledge and experiences.	Power is delegated to an all-knowing authority figure. The coach is respected as the authority that holds the individual power to create a successful team based on how well she or he can control and manage the actions of the team members.

The life-affirming organic model has the effect of reproducing and sustaining creative and productive life. The power to create emerges in the interdependence of the individuals within the system and the ability to adapt to external influences. The

mechanistic model has its own value-added effect—cloning itself. The power that enables it to march along in regimented time and space is attributed to an external force or a higher authority.

Creation of Life-Affirming Space and Realm of Influence

Miss Snell's Way represents a life-affirming organic coaching model. Two major concepts emerged from this study. They grew out of what Miss Snell believed were the important aspects of a student's experience—challenging and enjoyable movement experiences, opportunities to develop physically and socially, and opportunities to think and evaluate. She co-created a space for students-athletes to experience these aspects, and through her Way of Be-ing influenced what occurred in that space. Student-athletes brought their Selves—their mental, physical, emotional, and social talents, their spirits, personal histories and experiences—to the space. Their ways of be-ing in relationship to one another and with Miss Snell also influenced the creation of a space. There was a reciprocal relationship that existed between the creation of the space and the realm of influence of each co-creator. That is, the space—filled with opportunities—helped create the realm influence, and the realm influence—Miss Snell's Way of Be-ing and Snell Belles' ways of be-ing—shaped the space. The space was created in a relational mix where the interactants in the space changed. They became wiser; they came to know one another in a deeper way; they came to understand the importance of their relationships in a way that held the potential to benefit, if not influence, others. They were continually *becoming*.

The greatest influence Miss Snell had on those she coached was allowing them to develop their Selves—to become their own Be-ings. She helped guide this process by providing a space where she challenged them to do their best and, at the same time, enjoy learning. She created a space for them to interact with one another in challenging situations where they learned from each other. The nature of the created space valued each individual for what she had to offer the group or other individuals in the group. Because of the accepting nature of the space, it gave players the confidence to freely express their Selves and what they learned. They, in turn, integrated the accepting nature of the space—the love, appreciation, respect, and admiration—into their own ways of being. The nature of the space allowed them to grow, thrive, and develop. This was the nature of a **life-affirming space**.

The **realm of influence** encompassed both Miss Snell and Snell Belles. It refers to what each player brought of her Self to the space. It also refers to the many dimensions of Miss Snell's approach to coaching. It was part of her Be-ing. It encompassed her expectations of players, her approach to practice, the integration of her knowledge and analytical abilities, and how learning occurred. Her realm of influence also encompassed her effect on players beyond the college experience and the integration of Miss Snell's Way of Be-ing into their own ways of being as evidenced when the alumnae spoke about their observations and visions.

An *organic whole* emerged in the interaction of creating the life-affirming space with the realm of influence. The *wholeness* would not exist without either of these two

concepts. The wholeness itself was its own entity (Be-ing) and phenomenon. The wholeness was the culture created by Miss Snell and those who played for her.

The creation of life-affirming space and realm of influence are relational power concepts that exist in a reciprocal relationship with one another. That is, the creation of the life-affirming space created the realm of influence and the realm of influence shaped the space. The creation of life-affirming space in interaction with the realm of influence represents the nature of the *relational power* of the organic whole. The influence of an individual's actions and thoughts on one another and the life-affirming nature of their influence created powerful connections that sustained the Snell Belle Culture. For instance, taking Miss Snell's analytical abilities as one influence and "smart athletes" (a well-honed mind-body) as another influence in interaction with one another created a space where exciting physical and mental movement occurred. The movement that emerged in the space provided feedback to Miss Snell and the athletes, and the emergent movement shaped what each participant contributed next—the next thought or next combination of moves. The relationship in a life-affirming model is reciprocal where power is shared; the flow of influence is mutual; the created space is emergent and transformative; and the space bounded by abstract concepts such as love, respect, commitment, and honoring others is all-inclusive of those who come to participate.

Figure 1 is a graphic representation of a life-affirming organic coaching model. Good Athletes and Miss Snell, their realms of influence, and the creation of life-affirming space are the essence of the model. The model represents an organic whole, a holon. That

is, it cannot be reduced to its parts and remain whole; it maintains itself in a changing environment by perpetually responding to change; it creates itself anew in response to creativity in other systems; it has coordinating interfaces.

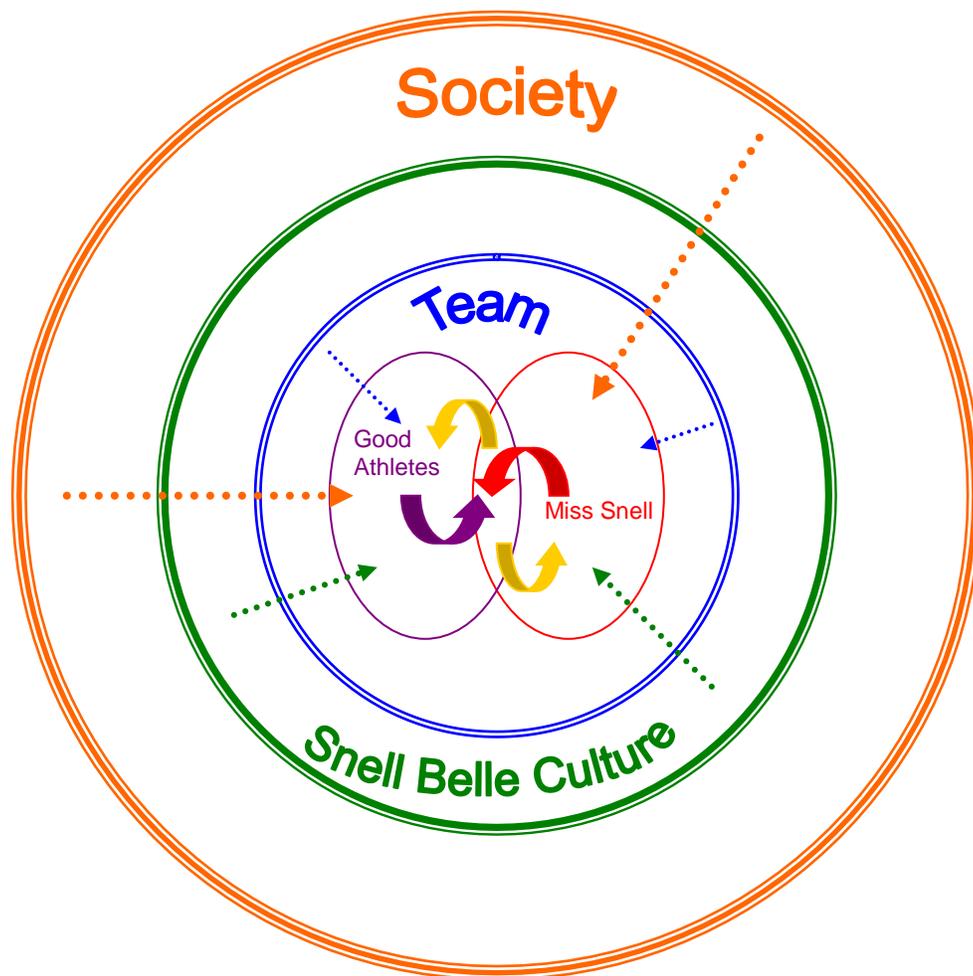


Figure 1. Life-affirming organic model depicting interfacing and interacting levels of complexity in a holoarchy.

Miss Snell and Good Athletes are the first level in the holoarchy. Each Self (a Being) represents an individual system. Team is the next level of complexity in the holon. It represents the reality that was mutually created by Miss Snell and Good Athletes. The Snell Belle Culture is a higher level of complexity in the organic whole. The culture emerged from the interactions at lower levels of complexity and fed back into the system. Learning, knowing, and understanding occurred in a circularity of feedback. For example, what players and Miss Snell learned as a Team in a contest with an opponent was the feedback that allowed them to make changes and then to integrate new learning at a practice session. The Team, Good Athletes, and Miss Snell were created anew in this process.

More complex than the Team is the Snell Belle Culture, which represents numerous teams and individuals over time. The Snell Belle Culture emerged from the continuous interplay and creativity of individuals in relationship with one another and the Team. The Team served as the conduit, or the liaison, between the Snell Belle Culture and the individual. It was through participating on the Team that players came to know themselves and others. It was through participating on the Team that players came to *know* the values, mores, and ethics associated with their culture.

The Snell Belle Culture transcended the community of the Play Space and interfaced with Society. It is at this interface, between the Snell Belle Culture and Society, that Snell Belles influenced other generations of young people and significant others in their lives.

A Life-Affirming Organic Model: An Ontological Concept for Shaping the Organization of Life

I called the relationship between the creation of life-affirming space and the realm of influence a *reciprocal relationship* where the process or creation of life-affirming space created the realm of influence and the realm of influence shaped life-affirming space. The process by which the reciprocal relationship emerged was formed in organicism—an ontological concept that embraces the interconnectedness and interrelationship of all be-ings.

Organicism is the basis for the way things are interconnected and related to one another in a holism. That is, the connectedness of things exists as a whole that cannot be fragmented into its parts without destroying the power of the relationships between the things. An organic whole is a holism that develops and emerges from and in the power of relationships between entities in space and time. The power that generates the system arises from the mutually sustaining relationships between the individuals in the system.

Of utmost importance in understanding the organic model that I described is that it emerges from the relational interconnections of life-affirming power. An organic whole, viewed as a network of relationships between individuals in the system, may exist with destructive life forces, but the life-affirming forces eventually must transform destructive and disintegrative forces if the system is to continue in existence as a life-affirming Be-ing.

The life-affirming organic model embraces a “holistic process of knowing” (Daly, 1978, p. 11) that allows the creators to experience the interconnectedness and interrelationship of their own actions and thoughts with others’ actions and thoughts. In the knowing process the co-creators come to understand the benefits they mutually create in order to sustain one another in life-affirming relationships and space/time. This is a shift to a new holistic consciousness (Laszlo, 1996); a mutually reinforcing approach to the power of relationships and the process that underpins these relationships.

In a broader or more complex context of human cultures and society, sport may be used as a metaphor for not only the violence we do to ourselves by denying the importance of relational power, but also the violence we bring upon our entire world environment. I believe that a way of be-ing that emerges in the culture of sport transcends the sporting arena into other areas of life. Sport, therefore, is an important site for transformation not only of our individual selves but also of our human cultures. The Play Space created by the life-affirming relational power in sport is an alternative way of be-ing that has the power to transform destructive and disintegrative forces in a movement toward supportive and sustaining life.

PART 7

MY WAY: AN ORGANIC COACH

My Way as an organic coach concludes the dissertation with personal remarks about the dissertation process and with an essay. The remarks include thoughts about my own transformation, the affirmation I received in the process, and an example of a lesson I've carried over into my own coaching. The essay is an integration and re-integration of my personal and professional experiences with bodies of literature. Writing the essay using an organic model to demonstrate holistic knowing was an act of self-affirmation.

Personal Transformation and Affirmation in the Dissertation Process and Lessons Carried Over into My Way of Be-ing

My Self—my Be-ing—was transformed in the dissertation process. I experienced how Miss Snell's Way influenced my own be-ing as a coach and I experienced finding the words to talk about her way of coaching. As I conducted the interviews for this study, I heard my own experiences related in the stories of the 18 alumnae who participated in the conversational process. When I re-visited my past experiences it gave newer meaning to the present and a vision for the future. In the dissertation process, the stories we remembered to one another were a re-vision of our collective experiences. This was personally transforming for me.

I hesitated to be interviewed myself because of one very special individual moment I had with Miss Snell. That moment was so powerful for me that I wasn't sure I was ready to share it with my alumnae sisters or in the written dissertation itself. But, it

leaves me wondering how many other moments like mine existed for those I interviewed. I also hesitated, because once I was engaged in the process of listening to their stories, I integrated their experiences with mine. I could have written a separate autobiographic account of all my own past experiences that came to mind as I listened and participated in the interview conversation. What was more important to me, however, was the process of being in dialogue with incredible women and learning about my Self from them.

Because I was coaching at the time I conducted the interviews, I found affirmation in my own Way of Be-ing. That is, things that were valued by the women I interviewed were things I practiced in my own coaching. The shared experience in the interview process was both affirming and enriching for me. I became even more aware of how I was as a coach, especially in relationship to my players, and how I had emerged as a coach from my own experiences with Miss Snell in the space she helped co-create. One such awareness occurred one day during a time out in a highly competitive game. The Kenyon College women's teams are called *Ladies*, their male counterparts are the *Lords*. There has always been ambivalence surrounding this moniker. However, on this day, when our opponents were using derogatory language and excessive physical force, I overheard a younger member of the team say, "There's a reason we're called the Ladies." In that instant, I imagined playing for Miss Snell and how she expected us to treat one another and our opponents. There was nothing more that needed to be said. When the Kenyon Ladies returned to the field of play, they did so with a firm resolve to not be

overcome by a set of behaviors and values that showed such a lack of respect for the game and all those who were participating in the game. We lost the game that day, but I am fully confident that we won in the long run.

There was one dimension of Miss Snell that did not emerge in the interview process that I experienced as a player. That was her actual physical connection she made with players. Her hand on my shoulder during pre- and post-game huddles and during timeouts was very reassuring. She also asked me to make mental-physical connections in my self. Often she would ask me, “Did you feel that?” or she would say, “Remember what that felt like.” She wanted me to experience a kinesthetic awareness and learn from it that I might recreate that movement experience again. It focused my attention on what my body and mind (a unified whole) were able to accomplish together. The mind-body connection was so powerful in my own performances that when I became a coach I passed on Miss Snell’s lessons in kinesthetic awareness to my own players. I will also put a hand on someone’s shoulder should she be standing beside me in a huddle.

An Organic Coach’s Critical View: My Holistic Analysis of the Game

Introduction: An Essay with Notes

Creativity means seeing the connectedness between seemingly disparate phenomena (Daly, 1978, p. 412).

Most, if not all, of my thinking-Be-ing as an organic coach I attribute to a relational way of be-ing and to thinking holistically. In this essay **with** notes, I have attempted to create an organic model that shows the connectedness of a variety of

literatures I have encountered in my experience by placing my informed thoughts alongside my writing. All the literatures embraced ideas about coming into being as an individual in society and about the relationships between self and others and the relationships of many dimensions to an organic whole. The concept of becoming was apparent in all literatures as a complex, emergent event. All of the works cited in the right-hand column have helped me articulate and discover *My Way* of Be-ing as an organic coach.

The left-hand column is an essay meant to stand on its own—to be read without interruption. The right-hand column may traditionally be thought of as footnotes. However, in trying to show interconnections between my thoughts and the actual essay, I decided that two, side-by-side columns provided a form that attempts to show the interactions of what was going on in my mind to what I eventually put into *hard copy*.

In the essay, I was bounded by the rules of style, grammar, and form. For example, I transitioned from one paragraph to the next; I started the essay at the beginning of a game and concluded it with the end of the game and future implications.

The notes in the right-hand column are not meant to be read in the same way as the essay. They exist as fragments in the column, but are related to the essay to show how they informed my writing.

*Essay with Notes for An Organic Coach's Critical View:
A Holistic Analysis of the Game*

<i>Essay</i>	<i>Notes</i>
<p>On the day of a lacrosse game, there are many things that go through my head as a coach prior to the contest: game-day weather conditions, field conditions, field setup, sticks (have the players made sure their crosses are not in need of repair), the academic pressures players bring to the field, the personal stuff players bring to the field (mental, physical, emotional), who's officiating, and how ready and prepared is the other team. In my mind, I have played—imagined—parts of the game before the real contest begins, especially in how individual players will respond to one another in game situations. In a sense, I anticipate the outcome of many encounters. Each player encounter is connected to every other interaction she experiences on and off the field as well as to past experiences that come to the forefront prior to and during the game.</p>	<p>The Tao is present everywhere. It is the space-time void in which all things are created and emerge. The Tao is the space-time dimension where one can find harmony and master a situation by becoming one with it. Players must become one with their environmental context as well as with their social scenes (the many little taos) as part of the creation process with others in a game. INFORMED BY: (Lao-tzu, 1992; Tu, 1985)</p> <p>I imagine (play out) the interactions that will occur in the game because I enter into and share the minds of my players. INFORMED BY: (Cooley, 1922)</p> <p>I expect a pattern of behavior based upon my previous interactions with players and by what I have observed in their interaction with others. INFORMED BY: (Mead, 1934)</p> <p>Player encounters are networked in a closed system of interactions. The power (meaning) in the</p>

I have often been able to predict the win-loss outcome of games with great certainty when I coached extremely talented and skillful players and played against less talented teams. My expectations of each individual, that is, knowing how someone behaves or reacts in specific situations, were rehearsed in my mind. There was little ambiguity in their decisions that affected their movements on the field. They moved with surety and confidence and trust in one another. However, when coaching less talented players, prediction goes by the wayside. It is a much more different kind of challenge in piecing together an outcome. There tends to be more external and internal chaos involved and as the coach I am often on the edge of guessing into which way things will spiral. Much of the chaos is due to players not being able to focus their whole self in the moment. They may

network is generated by the reciprocal feedback that is communicated in the encounters. INFORMED BY: (Campbell et al., 1994; Capra, 1996)

Adaptive behavior responding to a boundary, such as expectations and ability levels, can be a very complex relational process. To be aware of such boundaries helps me in envisioning and imagining players' interactions, their adaptive behavior, with one another on the field, yet realizing there is no surety in the outcome. Being on the boundary edge is existing in complexity. INFORMED BY: (Waldrop, 1992)

If players can focus their whole being in the moment and unconsciously become one with the flow of energy (energy also known as ch'i), they enter a nonthinking state. INFORMED BY: (Unno, personal notes, 1997)

think too much about what they need to do rather being in the flow of the energy created by the interactions with their teammates and opponent at each moment. One thing is for certain, anything can, and most often will, set off a change in the current dynamic.

During warm-up I'm not usually thinking about the other team because my focus is now on my team. I gauge my team's readiness and their focus as individual players and as a team unit. As I watch my team warm up, I get a sense (intuitiveness) about each individual's intensity, concentration, and focus. When they step onto the field, I hope that each player senses her own readiness to play and has confidence and trust that her teammates' readiness will enable each individual and the team to play at the highest physical and mental level at which they are capable.

The concept of B-cognition is a process of being where the will does not interfere with the experience or object; that the experience happens to us is like the Taoist thought *let-be*. INFORMED BY: (Maslow, 1968)

Thinking about individual players as well as the team is a holistic way of seeing and knowing. The team is a holon, that is, the team is comprised of individual players and the relationships between those individuals. The concept and reality of team emerges because of the power-energy of individuals in relation to one another. INFORMED BY: (Capra, 1996; Daly, 1978; Macy, 1991b; Waldrop, 1992)

Confidence and trust are relational and reciprocal ways of be-ing with one another. If players possess this relational way of be-ing with one another, I will see them *spinning* and *sparking*, spontaneously creating in the moment and using *biophilic* energy to sustain a conversation of movement. INFORMED BY: (Daly, 1978; McNamee et al., 1999)

Throughout the contest, I watch the levels of intensity, concentration, focus, tenacity, possessiveness, aggressiveness, control, and patience of each individual and of combinations of individuals. I also attempt to determine how responsive they are to one another and to their opponents. As I watch my own players, I am aware of the effects of their interactions and encounters with their opponent (and officials' calls) and how those effects may whirl them off into a positive or negative spin.

Although the contest itself is a closed system, it is open to the many influences from the outside. As a coach, I recognize the importance of the interdependence of the self and other as mutually conditioning events. Each player is unique and inseparable from her natural and social *scenes*. I am aware that this interdependent

As I think systemically about what's emerging in the contest, I am aware of the energies that control the flow of influence in the game. This is a martial artist's way of thinking as opposed to domination or power over an opponent.

Responsiveness is a form of learning that happens due to feedback that players are able to recognize in their interactions with others and then adapt their behavior. INFORMED BY: (Waldrop, 1992)

Positive and negative spins are the cybernetic consequences of player decisions. INFORMED BY: (Campbell et al., 1994; Capra, 1996)

Daly (1978) inspires my use of the word *whirl*. It is part of the spinning process.

The contest is a closed system; as such, it is bounded by the rules of the game. INFORMED BY: (Capra, 1996; Laszlo, 1996; Waldrop, 1992)

Mutual causality in Buddhist and systems theory focuses on the interdependence of the self and other as mutually

matrix can be transforming with both negative and positive consequences for performance in a contest. I hope that I have taught them well enough that in the *heat* of the contest the desire to perform well will transform them—fear and butterflies metamorphose into moving with confidence, wildness into composure, emotional baggage into emotional well-being. Without *knowing* one, recognizing one such as wildness, they will not be able to transform it. An athlete can actually play with seemingly reckless abandon yet be totally composed and in the moment. The interplay and tension between these polarities can transform one's performance and carry one into *the Zone*, a Zen-like state of existence, a peak experience, where everything is in the flow.

As I watch the game, I see the interruptions created by officials' whistles, the ball going out of bounds, or a goal. The whistle is used to stop play as well as to start and restart play. Because all players must come

conditioning events. The interaction that occurs in this interdependent matrix is transforming as new meaning is mutually created. INFORMED BY: (Macy, 1991a)

Harmony is achieved through spontaneity when the interplay of polarities transforms from one into another. INFORMED BY: (Tu, 1985)

Zen-like state refers to nonthinking. INFORMED BY: (Unno, personal notes, 1997)

Peak experience and B-cognition concepts are processes of being where the will does not interfere with the experience or object; that the experience happens to us is like the Taoist thought let-be. INFORMED BY: (Maslow, 1968; Tu, 1985)

Interruptions, like the officials' whistles, are bifurcation points in a game when a team's momentum can be stopped or enhanced by the *call*. INFORMED BY: (Capra, 1996)

I reiterate the importance of

to an absolute standstill on all whistles for fouls and out-of-bounds balls, I watch for players' emotional, mental and physical reactions, and responsiveness prior to and at the time of the whistle to restart play.

I hope my players have learned well to expect the unexpected and to anticipate possible actions and movements of both their teammates and their opponents. I hope they have learned well and that they demonstrate their learning by executing the techniques, tactics, and strategies we've practiced. I hope that they perform in a state of nonthinking, a state of being where their minds, bodies, and spirits act as a unified whole.

Perpetual novelty is always at play in a contest. New opportunities for change and development of a play or movement on the field occur constantly and spontaneously as players relate and interact to every

responsiveness and learning. Player reactions occur because of the feedback they receive from previous actions. INFORMED BY: (Waldrop, 1992)

One's view is a matter of aspects. From one person's aspect something may look unexpectedly different from another person's. Movement emerges from movement and reality in the game is what players create in the moment from their various aspects on the field. INFORMED BY: (Cooley, 1922)

Mind, body, and spirit acting as a unified whole is an integrity of be-ing. INFORMED BY: (Daly, 1998)

Ch'i is the vital force of the cosmos, both spiritual and material, an undifferentiated whole. INFORMED BY: (Tu, 1985)

Each player finds herself in an environment that is produced by the interactions with other players in the game, which in turn create new opportunities for change and development relative to other players. It is a process of becoming.

other player on the field and to all the conditions surrounding them. In order to be successful, players must take the feedback they receive from their actions with others and decide, often instantaneously, whether or not they need to correct themselves or hold steady and remain the course. Like language, the dissolution of the offensive or defensive system from one pass to the next or one movement to the next is necessary for the reproduction of the succeeding offensive or defensive movement and counter movement. The power of both offense and defense is in the power of the connections teammates make with one another. The game flows because of the networks created among players, that is, the game is not individual-based, but relation-based. The stability of the team exists with the fluidity of change—the ability to *go with the flow*.

INFORMED BY: (Waldrop, 1992)

Perpetual novelty arises from the energy of sparking. Players create a new time/space from their perpetual spinning with one another. INFORMED BY: (Daly, 1978)

The dissolution of the system becomes a necessary cause for autopoietic reproduction. INFORMED BY: (Luhmann, 1990)

The autopoietic nature of a human system, such as a game, is a self-making, self-organizing system. INFORMED BY: (Laszlo, 1996)

Stability is a dynamic notion-state that represents how well teammates relate to one another. Such a relational way of be-ing begins before the contest. Players who learn to work on behalf of their teammates will find that this relational way of be-ing influences the flow of the game at critical moments in the game. INFORMED BY: (Capra, 1996; Conn, 1995; Macy, 1991a)

The contest is over when time has expired and there is a difference in goals scored by each team. The winner of the contest is the team with the most goals; or, stated otherwise, the team that wins has held their opponent to fewer goals than they have scored. Everyone leaves the field until the next scheduled contest when once again we will re-create a new game under the same set of rules and principles that bound us in this culture we call lacrosse. The culture is perpetuated for as long as there are those with the desire to play.

The end of a game is much like a college commencement. It is the beginning phase of the next set of actions and set of choices. It serves as a catalyst for what to do at the next practice session or, if it's the last game of a season, it becomes a memory kept alive until the chance to play arises again in the future. The game is what initially brings us together as a group of people with a shared interest in participating in sport. As a culminating event, it sets the stage for what is to emerge next.

One can view a game as a cultural event where holistic processes are in place. The process is enclosed in boundaries such as rules and norms. The culture of the game is self-generating and self-perpetuating.

INFORMED BY: (Laszlo, 1996)

Actions and choices create new meaning in the context of play. By observing all that has occurred in the game and during the game, the coach can create a new environment at the next practice session that integrates a new understanding of the team and team members.

INFORMED BY: (Campbell et al., 1994)

"Games as a prototype of everyday life suggest that matters of authority, seriousness, legitimacy, rules, competition, and common understanding are commodities basic to any social endeavor" (Denzin, 1977, p. 180).

I use play here to mean

I view the game as one part in the holistic play of life. This concept allows me to approach coaching members of my team from a framework of respect, valuing each individual for what she brings to the program no matter what her talent, and creating relationships in a shared and common context in space and time. It also allows me to share these attitudes and values with all whom I come in contact. My way of being as an organic coach provides me with the opportunities to influence a generation of young people toward life-affirming actions and decisions rather than destructive ones. The game is only a momentary snapshot of what life is about—relying on the mutual assistance, support, cooperation, and interaction among all the participants in the mutual creation of a new time/space. The perpetual novelty of the game is what keeps it exciting for all of us involved in playing.

enthusiastic cooperation, a shared common endeavor. This is a dynamic process of integrity. It is a process of the Unfolding of Be-ing into an all-enfolding harmony. INFORMED BY: (Daly, 1978; Tu, 1985)

Life –affirming actions, such as thriving, growing, and developing, are biophilic (life-loving). INFORMED BY: (Daly, 1978)

INTEGRATION/SYNTHESIS
Sharing, valuing, mentoring imply working in partnership with the young adults I coach. It is so tempting for some to use their power of authority in a system of hierarchical domination. For myself, I find joy in mutual creation with young people of a new time/space. INFORMED BY: (Conn, 1995; Daly, 1978; Nelson, 1991, 1998; Rogers, 1961; Shepard, 1995): Shepard affirmed my ideas of mentorship in which the leader/coach has no great power over people.

REFERENCES

- Acosta, R. V., & Carpenter, L. J. (2000). *Women in intercollegiate sport: A longitudinal study -- twenty three year update 1977-2000*. West Brookfield, MA: Brooklyn College of the City University of New York & Smith College's Project on Women and Social Change.
- Berling, J. (1985). Self and whole in Chuang Tzu. In D. J. Munro (Ed.), *Individualism and holism: Studies in Confucian and Taoist values* (pp. 101-120). Ann Arbor: Center for Chinese Studies The University of Michigan.
- Bernard, J. (1981). *The female world*. New York: The Free Press.
- Birrell, S., & Theberge, N. (1994). Ideological control of women in sport. In D. M. Costa & S. R. Guthrie (Eds.), *Women and sport: Interdisciplinary perspectives* (pp. 341-360). Champaign, IL: Human Kinetics.
- Burstyn, V. (1999). *The rites of men: Manhood, politics, and the culture of sport*. Toronto, Ontario, Canada: University of Toronto Press.
- Cahn, S. (1994). *Coming on strong: Gender and sexuality in twentieth century women's sport*. Cambridge, MA: Harvard University Press.
- Campbell, D., Coldicott, T., & Kinsella, K. (1994). *Systemic work with organizations: A new model for managers and change agents*. London: Karnac Books.
- Capra, F. (1996). *The web of life*. New York: Doubleday.
- Catalogue of Ursinus College 1930-1931. (1930). Collegeville, PA: Ursinus College.
- Conn, S. A. (1995). When the earth hurts, who responds? In T. Rozak, M. E. Gomez & A. D. Kanner (Eds.), *Ecopsychology: Restoring the earth, healing the mind*. (pp. 156-171). San Francisco: Sierra Club Book.
- Cooley, C. H. (1922). *Human nature and the social order* (Revised ed.). New York: Charles Scribner's Sons.
- Daly, M. (1978). *Gyn/Ecology: The metaphysics of radical feminism*. Boston: Beacon Press.
- Daly, M. (1998). *Quintessence...realizing the archaic future: A radical elemental feminist manifesto*. Boston: Beacon Press.

- Denzin, N. (1977). *Childhood socialization: Studies in the development of language, social behavior, and identity*. San Francisco: Jossey-Bass.
- Eisler, R. (1987). *The chalice and the blade: Our history, our future*. San Francisco: Harper & Row, Publishers.
- Gould, H. A. (1974). *A study of the professional life and contributions of Miss Eleanor Frost Snell to women's physical education and athletics*. Unpublished Master of Arts, Trenton State College, Trenton, NJ.
- Hult, J. S. (1994). The story of women's athletics: Manipulating a dream 1890-1985. In D. M. Costa & S. R. Guthrie (Eds.), *Women and sport: Interdisciplinary perspectives* (pp. 83-106). Champaign, IL: Human Kinetics.
- Hultstrand, B. J. (1993). The growth of collegiate women's sports: The 1960s. *Women in sport leadership: The legacy and the challenge [NAGWS March Feature of the Journal of Physical Education, Recreation, and Dance]*, 41-43 & 63.
- Lao-tzu. (1992). *Tao te Ching* (S. Mitchell, Trans. HarperPerennial ed.). New York: HarperCollins Publishers, Inc.
- Laszlo, E. (1996). *The systems view of the world: A holistic vision of our time*. Cresskill, NJ: Hampton Press.
- Luhmann, N. (1990). *Essays on self-reference*. New York: Columbia University Press.
- Macy, J. (1991a). *Mutual causality in Buddhism and general systems theory*. Albany: State University of New York Press.
- Macy, J. (1991b). *World as lover, world as self*. Berkeley, CA: Parallax Press.
- Marshall, C., & Rossman, G. B. (1995). *Designing qualitative research* (Second ed.). Thousand Oaks, CA: Sage.
- Maslow, A. H. (1968). *Toward a psychology of being* (2nd. ed.). New York: D. Van Nostrand.
- McKinney, S. (1984, February 8). Women's coaching force reflects on changed sport. *The Mercury*, p. 11.
- McNamee, S., Gergen, K. J., & Associates. (1999). *Relational responsibility: Resources for sustainable dialogue*. Thousand Oaks, CA: Sage.

- Mead, G. H. (1934). *Mind, self, and society: From the standpoint of a social behaviorist*. Chicago: The University of Chicago Press.
- Needham, J. (1956). *Science and civilization in China* (Vol. 2). Cambridge, MA: Cambridge University Press.
- Nelson, M. B. (1991). *Are we winning yet?: How women are changing sports and sports are changing women*. New York: Random House.
- Nelson, M. B. (1998). *Embracing victory: How women can compete joyously, compassionately, and successfully in the workplace and on the playing field*. New York: Avon Books.
- Oglesby, C. A. (1993). Changed times or different times: What's happening with "women's ways" of sport? *Women in sport leadership: The legacy and the challenge [NAGWS March Feature of the Journal of Physical Education, Recreation, and Dance]*, 60-62.
- Oxford American Dictionary*. (1980). New York: Oxford University Press.
- Percy, W. A. (1973). *Lanterns on the levee*. Baton Rouge: Louisiana State University Press.
- Rogers, C. (1961). *On becoming a person: A therapist's view of psychotherapy*. Boston: Houghton Mifflin.
- Roth, S. (1999). The uncertain path to dialogue: A meditation. In S. McNamee, K. J. Gergen & Associates (Eds.), *Relational responsibility: Resources for a sustainable dialogue*. (pp. 93-98). Thousand Oaks, CA: Sage.
- Sack, A. L., & Staurowsky, E. J. (1998). *College athletes for hire: The evolution and legacy of the NCAA's amateur myth*. Westport, CT: Praeger.
- Schwartz, B. I. (1996). *China and other matters*. Cambridge, MA: Harvard University Press.
- Shepard, P. (1995). Nature and madness. In T. Rozak, M. E. Gomez & A. D. Kanner (Eds.), *Ecopsychology: Restoring the earth, healing the mind*. (pp. 21-40). San Francisco: Sierra Club Book.
- Tönnies, F. (1963). *Community and Society (Gemeinschaft und Gesellschaft)* (C. P. Loomis, Trans. Harper Torchbook ed.). New York: Harper & Row. (Original work published 1887)

Tu, W.-M. (1985). *Confucian thought: Selfhood as creative transformation*. Albany: State University of New York Press.

Waldrop, M. (1992). *Complexity: The emerging science at the edge of order and chaos*. New York: Simon & Schuster.

APPENDIX: METHODOLOGY

Part A.1

Methods

My methodology consisted of open-ended, semi-structured interviewing with a basic protocol found in Part A.2. The open-ended interview was an exchange I initiated and guided in which the interviewees provided responses to my questions. The interview was semi-structured in that there were eight questions through which I guided the interviewees. My approach to the interview process valued integrity and relational responsibility. That is, I valued the interviewees' stories as factual and real, and I was responsible for sharing in the conversation by being an active listener and asking questions when I felt it was necessary to better understand their stories.

Using narrative inquiry, I sought to understand sociological questions about this group of women, their sport community, and contexts through the individual's experience. "In narrative inquiry, people's individual life stories are the focus" (Marshall & Rossman, 1995, p. 86). I sought individual stories through the interview process that would speak to both the created sport culture and to individual experiences in and of that culture.

An important component of the study was the common experience I shared with the participants. I was a member of this group of women who were coached by Eleanor Frost Snell at Ursinus College. In a very real sense, this was a collaborative effort to understand and make meaning of Miss Snell's way of being and how her way of being

affected those of us involved in this study. Together, the study participants and I created a space in the interview process where we acknowledged and deepened our knowing of Miss Snell.

Part A.1 References

Denzin, N. K., & Lincoln, Y. S. (Eds.). (1994). *Handbook of qualitative research*. Thousand Oaks: Sage Publications.

Marshall, C., & Rossman, G. B. (1995). *Designing qualitative research* (Second ed.). Thousand Oaks: Sage Publications.

Part A.2

Interview Protocol

Greeting:

Hi. Thanks again for agreeing to participate in this interview for a research study regarding Miss Snell and the affect she had on your life.

I anticipate that the interview will take a minimum of one hour, but it could last somewhat longer. We'll take a brief break or two if we need to between questions. I will ask you eight questions.

For purposes of documentation and ease of analysis, I'll be audiotaping our conversation. If at any time you'd like to discontinue the interview, please say so. If you wish to discontinue the interview, it will be your prerogative to decide whether or not you would allow me to use any of the information I collected up to that point in time.

Are you ready to begin?

Questions:

1. Would you recall specific, memorable moments where just you and Miss Snell were present? Please speak about how she made you feel and think about things in that moment.
2. Would you recall specific, memorable moments where you, Miss Snell, and others were present? Again, please be aware of how she made you feel and think about things in that moment.
3. How would you describe Miss Snell's style or way of coaching and teaching?
4. How do you believe Miss Snell influenced or affected you, and in your response can you give concrete examples of her influence in sport or beyond sport?
5. Would you reflect on your role as part of Miss Snell's legacy?
6. What does it mean to you to be thought of as a Snell Belle?
7. If you had the power to create a vision and future for sport, what would it look like?
8. Do you have any other comments you'd like to make?

Closing:

Thank you for your time, your wonderful comments, and your willingness to share your story. Please feel free to contact me at any time with any further comments or thoughts.

Bye.

Part B.1

Procedures: Participant Recruitment, Selection, and Interview Process

Participant Recruitment

Due to the timing of both my research project and an Ursinus College oral history research project about Miss Snell, we, the researchers of the two projects, agreed to collaborate on the original recruitment mailings to Ursinus alumnae. We also agreed to share recruitment information about potential participants.

The Ursinus College alumni database produced a list of 660 women athletes who competed in intercollegiate athletics between the years 1931-1975. This included women athletes who weren't listed as participating in sports that Miss Snell coached. We took this approach to ensure we would not omit anyone due to a data coding error in original alumnae information or omission by an alumna. In early December 1999, a mailing was sent to those women, identified above, directly from the Ursinus Alumni Office. We requested alumnae to return an enclosed postcard to the alumni office if they wished to participate in the research projects. One hundred forty (140) alumnae returned postcards to the Ursinus College Alumni Office agreeing to participate in the projects. The alumni office created mailing labels for the 140 names. All participants shared the common experience of having participated in competitive intercollegiate athletics with the same coach, Eleanor Frost Snell, who coached at Ursinus College for 41 years from 1931 through 1972.

Material to the 140 alumnae who agreed to participate was mailed in April 2000 and was returned by May 2000 from and to the Ursinus College Alumni Office. The mailing included (a) the screening tool I developed for participant recruitment for this dissertation research (Part B.2) and (b) a survey for the oral history research project (Part B.3).

Pilot Interview

I conducted one pilot interview to assess my interview protocol. My criteria for selection into the pilot study were (a) the respondent replied that she would like to be interviewed, (b) my desire for a very candid and helpful critique of the interview questions, and (c) agreement by the participant to suggest modifications to the interview protocol if she believed that modifications would improve the quality of responses. After feedback from the participant in the pilot study and my dissertation committee, I modified the interview protocol. The first modification was to incorporate an original question asking participants how Miss Snell made them feel into questions 1 and 2. The second modification was to add the question: “How would you describe Miss Snell’s style or way of coaching and teaching?”

Participant Selection

Of the 140 women who agreed to receive the screening/recruitment tool mailing, 62 responded that they would be “willing to participate in an interview that explores the nature of the Snell Belle culture,” 12 were unsure or left this question blank, and 7 responded with a “no.”

From the 62 positive responses, I originally thought that I would select those women who graduated from Ursinus and went on to become college coaches. In my mind this would have allowed me to explore the self-perpetuating nature of the *Snell* intercollegiate athletic culture. It would have also afforded me an opportunity to ask these Snell legacy coaches how they perceived their athletic experience having been coached by Miss Snell, how has the athletic culture changed, and what could they offer as a vision for the future of athletics. However, I kept thinking about what it is about this way of being, this *Snellism*, that made me want to know it more intimately and those who were part of it. It became clear to me that I was searching for balance in the interplay of forces and powers that can create a more just world, a mutually reinforcing relationship between the self and other beings. Because I believed that the potential to create such a world resides in all of us I decided to extend the selection of participants beyond those who went on to become college coaches. I included a cross-section of women who played for Miss Snell—women who became doctors, social workers, businesswomen, officials, or high school teachers and coaches.

I began by selecting 12 individuals to interview. My reasons for selecting them came from their comments from the screening tool, including a positive response that they believed Miss Snell's legacy or the Snell Belle culture had been an influential force in their life (see Part B.2); my own knowledge or lack of knowledge about them and my desire to further explore their experiences; and a conscious effort to include an equal, or nearly equal number, of study participants from each decade of Miss Snell's coaching. I

was familiar with many of their names and contributions. Once I made these selections, interviewees recommended others to me. The first three interviews I conducted were in-person interviews because I was attending an event where three alumnae were also present. I hadn't anticipated this opportunity, so that event helped increase my participant base. In the process of interviewing I dropped two individuals I had originally selected. I dropped one because of my ability to do the face-to-face interviews with members from the same era. The second one I dropped because she did not play for Miss Snell; I discovered I already had a non-player study participant and opted to select another player. My final group of participants totaled 18. Seventeen alumnae had been coached by Miss Snell; one served as the manager for the field hockey team. Years of graduation of the 18 alumnae were 3 graduated in the 1930s; 5 graduated in the 1940s; 3 graduated in the 1950s; 4 graduated in the 1960s; and 3 graduated in the early 1970s. Prior to the interviews, I had past experiences with 1 from the 1930s; 2 from the 1940s; 2 from the 1950s; 3 from the 1960s; and all 3 from the 1970s. I had previously experienced some of these alumnae in their roles as a dean of women students at Ursinus College; officials in field hockey, basketball, lacrosse, and softball; a college coach; a college teacher; a mother of a teammate; and as my teammates on Ursinus College teams as well as the United States Field Hockey Association teams and the United States Women's Lacrosse Association teams.

Interview Procedures and Process

After I selected my participants, I telephoned each one to set up a date and time for an interview. I audiotaped all 18 interviews over a 2-month period in Spring 2001. Three of the interviews were face-to-face interviews while 15 were conducted as telephone interviews. Each interview lasted from 30 minutes to 1 1/2 hours with most not lasting more than 45 minutes. I limited myself to 2 interviews in a day. I carried out the interviews in three different settings:

1. The first 3 interviews were face-to-face interviews conducted in a motel meeting room at a lacrosse camp in Florida. These occurred in March 2001.
2. I conducted 9 telephone interviews in my college office during the last week full week in April through the first week in May 2001.
3. I conducted 6 telephone interviews at my home during the last week full week in April through the first week in May 2001.

In all instances, I felt a closer connection to every single woman I interviewed than when I had first started the participant selection process. I found that in the interview process the questions became a seamless part of a conversation rather than serving as breaking points. In many cases, the participants wandered into other stories about Miss Snell because something they told me sparked another image of Miss Snell or someone else important to them, and then they would return to finish their original story. Many of the women apologized for straying from an original question or just caught themselves

headed off into another direction. Some needed more guidance and reassurance than others. I gently assured them that these were their own stories, that there was no right story only their story. I was also patient with their wanderings because they always came back to responding to the interview question and their wanderings made me realize that there were so many memories these women had to share.

Because I was coaching at the time I was conducting the interviews, I found affirmation in my own way of be-ing. That is, things that were valued by these women were things I practiced in my own coaching. The shared experience in the interview process was both affirming and enriching for me. I became even more aware of how I was as a coach, especially in relationship to my players, and how I had emerged as a coach from my own experiences with Miss Snell and the space she helped co-create.

Part B.2

Screening Tool

The Miss Snell Legacy and Snell Belle Culture

1. Prior to attending Ursinus College, had you ever met or heard about Miss Snell? Yes No
2. Prior to attending Ursinus, did you have a prior relationship or connection to Ursinus College sportswomen. Please check all that apply.
 - a relative
 - a teacher or coach
 - an official
 - an Ursinus player or alumnae sportswoman
 - attended an Ursinus contest
 - attended non-Ursinus event(s) in which I knew Ursinus players and/or alumnae were playing
 - knew about Ursinus sportswomen through others
 - other; specify _____
3. Please answer the following three questions if you coached after graduating from Ursinus.
 - a. Please check all coaching levels that apply to you.
 - K-12
 - College
 - Outside of educational institutions, for example, clubs, youth teams, summer camps, national teams; specify _____
 - b. Did you go on into athletic administration? Please check all that apply.
 - K-12
 - College
 - Other; specify _____
 - c. Did you eventually leave the field completely?
 - No
 - Yes, retired
 - Yes, other
4. Do you feel that Miss Snell's legacy or the Snell Belle culture has been an influential force in your life?
 - Yes No Not sure
5. Would you be willing to participate in an interview that explores the nature of the Snell Belle culture?
 - Yes No
6. Please print your name: _____ Year of graduation _____
7. Please use the space below for any comments or questions.

*Thank you for taking the time to reply!
Please return by May 1.*

Part B.3

URSINUS ALUMNA SPORT PARTICIPANT SURVEY

1. While an undergraduate, check (✓) all Ursinus sports in which you played and the highest level at which you participated:

Sport	Varsity	JV	3rd or 4th team
Field hockey			
Basketball			
Swimming			
Badminton			
Volleyball			
Tennis			
Lacrosse			
Softball			
Other:			

2. While an undergraduate, check all other affiliations you had to sports at Ursinus.

Manager Trainer Groundskeeper Sportswriter

Women's Athletic Association Other _____

3. While an undergraduate, list all sports in which you were selected for play beyond the college level or outside the college level and the highest level at which you played.

for example, (USE THIS SPACE)

Field Hockey/US Reserve
Golf/Philadelphia Club Champion

4. After graduating from Ursinus, list sports you continued to play, the level at which you played, and the number of years you played.

for example, (USE THIS SPACE)

Field Hockey/national level/5 yrs
Basketball/AAU/8 yrs
Tennis/summer league/20 yrs

5. If you hold or held officials', umpires', or judges' ratings, please list the sport and rating (e.g., Basketball/national).

6. List the most meaningful honors or recognition you've received due to your involvement in sport or physical education.

Player:

Official/Umpire/Judge:

Teacher:

Coach:

Other sport-associated areas:

7. a. How many high school girls have you influenced to attend Ursinus?
 Many Some 1 or 2 None Don't know
- b. How many of those high school girls also went on to play at Ursinus?
 Many Some 1 or 2 None Don't know
8. List up to 10 words or phrases that come to mind when you think of Miss Snell.
9. Would you be willing to participate in a future interview as part of E. F. Snell and Snell's Belles History Project? Yes No
10. Please list any other people (men/women, non-athletes, professors, administrators, colleagues from schools other than Ursinus) who may have valuable insight to share and you believe may be interested in the oral history project.
11. Do you have items you would consider donating or loaning of the E. F. Snell Archives (news clippings, trophies, pictures, etc.)? Yes No Maybe
12. Please list your most meaningful employment, work, and/or volunteer service that was or is related to sport.
13. Please use the space below for any additional comments or questions about the E. F. Snell and Snell's Belles History Project.

Please print your name: _____ **Graduation year:** _____

Higher education (e.g., BS in PE /Eng minor '64/Ursinus):

DEGREE	YEAR	INSTITUTION

Thank you for taking the time to reply! Please return by May 1.
 Survey developed by L. Borsdorf, Professor, U.C., R. Cash '72, E. Staurowsky '77.

Part C

Data Procedures

Data Handling

I hired a transcriber to convert each audiotape to a separate computer text file. The transcriber and I realized after a couple of transcriptions that it was important for me to list proper nouns that were commonly used by the interviewees as well as let her know that she should expect certain sport terms to appear. After I received the transcriptions, it was often necessary to re-listen to the tape while I followed the on-screen text in order to insure proper use of words and phrases and breaks in thoughts and sentences.

All tapes and computer text files are confidential. I have stored them at my home where I will keep them for up to five years after the completion of the dissertation.

Data Coding

The transcriptions of my interviews served as the raw data files. I imported these text files into QSR NUD*IST® software. I selected words and phrases from the transcribed tapes that struck me as kernels. QSR NUD*IST® coded my selections with a number in the order in which I selected them. I stopped this process after coding over 200 words from nine interviews. I then printed out every single text block where a coded word appeared in the nine transcriptions. QSR NUD*IST® provided me with a report of each code. That is, the software program grouped the documents' text under each coded word or phrase. For instance, if three of the interview documents contained coding for the word "love," the text blocks where love appeared was displayed in a report under the

heading for each document. After reading through the 200-plus reports I began to categorize the data. This process involved creating paper piles of the text reports and sorting and resorting. I sat with this data and moved around piles before moving on to complete coding the remaining nine documents. I preliminarily placed the text reports into 25 separate categories. When I finished all the coding, I had coded 400-plus words and phrases—kernels. As I coded the remaining nine documents, I kept in mind the 25 separate groupings that I had created in the first coding session. At the end of all the coding, I again went through a resorting process and collapsed categories.

I eventually placed the 440-plus kernels into 15 separate groupings that I created in QSR NUD*IST®:

1. Learning
2. Personal characteristics of Miss Snell
3. Helping characteristics of Miss Snell
4. Miss Snell's competitive spirit
5. Miss Snell's coaching presence
6. Miss Snell's expectations
7. Miss Snell's approach to players
8. Miss Snell's approach to sport
 - a. Knowledge base

- b. Learning
 - c. Team concept
9. How Miss Snell made me feel
 10. Feelings toward Miss Snell
 11. Program: Descriptors of athletes and the Ursinus College program
 12. Participants' thoughts on Snell Belle
 13. Participants' comments on Ursinus College experience
 14. Participants' sport observations and vision
 15. Influence of Miss Snell

The following tables are examples of how I worked with the data. The first table refers to Miss Snell's coaching presence. The second table refers to Miss Snell's expectations of her players. I exported the data from QSR NUDIST® into Microsoft Excel® where I sorted the words and phrases into alphanumerical order. In Microsoft Excel®, I color-coded words and phrases beside the alphanumeric order as another way to categorize, view, and work with the data. The alphanumeric ordering helped me quickly find information once I renumbered the data in QSR NUDIST®. The color-coding helped me quickly view words and phrases I identified as having some relationship to one another. The relationship was in the meaning of the words for the color-coding in Miss Snell's coaching presence. In the case of Miss Snell's expectations,

this relationship was in the number of documents where the word or phrase was used by the interviewees.

Table C.1

Miss Snell's Coaching Presence

Order	Word/Phrase	No. of docs		
1	calm	2	presence	4
2	composure	2		
3	control	2	calm	2
4	didn't need words	2	composure	2
5	didn't say much	4	control	2
6	dignified	1	laid back	2
7	firm mission	1	quiet manner	5
8	friendly	1		
9	goodness	1	didn't need words	2
10	laid back	2	didn't say much	4
11	never belittled	5		
12	never yelled	8	never belittled	5
13	patient	1	never yelled	8
14	polite	1	wasn't threatening	1
15	positive person	1	yelled at us	1
16	presence	4		
17	quiet manner	5	dignified	1
18	stately manner	1	firm mission	1
19	tone	1	stately manner	1
20	wasn't threatening	1		
21	yelled at us (from across river)	1	friendly	1
			goodness	1
			patient	1
			polite	1
			positive person	1
			tone	1

Table C.2

Miss Snell's Expectations

Order	Word/Phrase	No. of docs		
1	attitude	3	expected	9
2	be a lady	5	language	10
3	commitment	2		
4	conditioning	3	did best	6
5	courtesy	1	respect officials	6
6	did best	6	standard of behavior	6
7	ethical	3		
8	expected	9	be a lady	5
9	focused	4	good sportsmanship	5
10	good athletes do well in class	4	losing not option	5
11	good sportsmanship	5		
12	integrity	2	focused	4
13	language	10	good athletes do well in class	4
14	lose gracefully	2	loyalty	4
15	losing not option	5	worked hard	4
16	loyalty	4		
17	never cut class	2	attitude	3
18	no nonsense	3	conditioning	3
20	play hard	1	ethical	3
21	respect officials	6	no nonsense	3
22	responsibility	2		
23	smart athlete	2	commitment	2
24	spirit	1	integrity	2
25	standard of behavior	6	lose gracefully	2
26	stay cool	1	never cut class	2
27	worked hard	4	responsibility	2
			smart athlete	2
			courtesy	1
			play hard	1
			spirit	1
			stay cool	1

The 15 groupings tended to fragment my thinking about Miss Snell; yet, they also helped me know the many aspects of her being. At times it was difficult to distinguish into which grouping I would place some words and phrases. In these instances, I returned to the original text to view the words and phrases in context. The groupings, in my mind, did not exist as perfect sorting bins because the original conversations that I held in my mind while categorizing the data flowed in and out of questions more as stories than as answers to specific questions. I used the interview questions to serve as conduits to access the participants' thoughts and feelings about Miss Snell's way of being. It was necessary to use this questioning because I found in past conversations that those of us who had the opportunity to experience Miss Snell could not put words to the questions, "How did Miss Snell coach?" or "What made Miss Snell so good?" I found that all of the women were able to recall their experiences with Miss Snell by telling stories about how Miss Snell made them feel and by describing how she was toward them.

After pulling apart the interviews and sorting the data into these 15 dimensions, I then reintegrated the data into two major concepts: (a) Creation of life-affirming space and (b) realm of influence.

Collection of Participant Biographical Information

In the first reading of the results, it was obvious that I needed to present a clearer picture and understanding of the study participants. To this end, I created brief biographies for each woman and Miss Snell. Information for the interviewees' biographies came from the oral history project survey (see Part B.3) and from

information communicated in the interviews. When I completed the biographies, I telephoned each participant to ensure the biographic authenticity. At this time, I also requested information if no survey form existed or if very little information was originally provided on the survey form. I wrote Miss Snell's background information from material presented by Gould in her 1974 master's thesis, *A Study of the Professional Life and Contributions of Miss Eleanor Frost Snell to Women's Physical Education and Athletics*.