2019

# "Praxticing" critical coaching: disrupting traditional youth sport coaching with social justice and critical consciousness

BOSTON UNIVERSITY

WHEELOCK COLLEGE OF EDUCATION & HUMAN DEVELOPMENT

Dissertation

**"PRAXTICING" CRITICAL COACHING:**

**DISRUPTING TRADITIONAL YOUTH SPORT COACHING WITH**

**SOCIAL JUSTICE AND CRITICAL CONSCIOUSNESS**

by

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Submitted in partial fulfillment of the

requirements for the degree of

Doctor of Philosophy

2019

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*When the power of love overcomes the love of power the world will know peace.*

*– Jimi Hendrix*

# DEDICATION

i dedicate this dissertation to;
The ancestors who have come before me, you live through me.
Those who are in the fight with me, we are not alone.
To those who will come after me.

i hear you, i feel you, i see you.

Because we choose,
We exist.

# ACKNOWLEDGMENTS

To my Mother, Judy Lynn Harris, your endless faith in me breathes life into my very spirit. You are the wind beneath my wings.

To my Father, Frederick Francis Dunwoody, my first and forever coach, your passionate service to others has been the guiding light throughout my life.

Para Mi Abuela, su motivación, alegría, pasión y amor han sido una inspiración. Tu determinación de mantener a la hermosa familia que vive para ti es el origen de mi fuego.

To my collective family, our bond is everything. Our love is never ending. You continue to be the source, the water that feeds my roots.

Para Paulo Friere, sus palabras me liberaron antes de que estuviera listo para ser liberado. Tu dedicación a la vida, a los demás y al legado que has dejado atrás es un motor detrás de todo lo que hago. Gracias por la educación intrépida y las formas transformadoras de pensar y de ser que has dado al mundo.

A los Guerreros de la Liberación Encarnada, nuestra comunidad me ha mostrado una libertad y una base que se deriva de nuestro poder colectivo y individual, nuestra agencia colectiva y nuestro coraje amor.

To the participants of this study thank-you for going above and beyond what was asked of you in sharing with me your ontological histories and your empirical knowledge. You made this dissertation possible, without you, it would not exist.

To the English High School Girls Basketball team, O'hana means family, no one is forgotten or left behind. Thank-you for accepting me as your coach and for bringing

me a joy that only you can bring me. Each of you make this work imperative and the immense amount of effort it takes to earn this PhD, worth it. Each of you are the reason I challenged myself to complete this work, each of you are the reasons that I am here.

To my advisor, Dr. Michelle Porche, you took me in at a time when all seemed hopeless in my doctoral career. You have set the bar high for what and how an advising and mentoring relationship can be both powerful and loving. You have taught me that research done critically and purposefully is social transformation.

To my Committee members Dr. Rebecca Sherlock-Shangraw, Dr. Katherine Frankel, and Dr. Eban Weitzman, thank you for your flexibility, passion, dedication, and for believing in me to see this through. Dr. Shangraw you have taken me under your wing and given me a fresh and freeing way to see higher education, sport, coaching, and physical activity. Dr. Frankel, you have taken risks in supporting me throughout my journey. I do not know where I would be without your boldness and critical perspective. Dr. Weiztman, you have provided a wisdom for interacting with and engaging in qualitative research that is both critical and responsible. Thank you for your diligence.

To Drs. Laura Jiménez, Christine Montecillo Leider, Swati Rani, Carloynn Hopp, Elsie Olan, Christina Dobbs, Beth Warren, and Catherine O'Connor each of you have been a vital force in my journey. Each of you has contributed unquestionably the incredible transformation that has been the last 4 years of my life. I am grateful for every conversation and the examples each of you set as powerful women within education.

To Lauren Hoffman, my life-wife, my best-friend, the love, appreciation, and support you have given me over 16 years is irreplaceable. Your check-calls and messages

to ensure that I am alive, I have eaten, and have moved from the singular spot of existence in-front of my computer that has been the months of March and April, cherished.

To Chuck Gargaly, your fierce ways of being are an inspiration. Thank you for your time, passion, dedication, and critical dialogue have both challenge me and validated me.

To LB Moore, Sarah Woodward, Geoa Geer, Makaela Jones, Brody Brotman, Bob Deihl, Chris Barmore, & Gisselle Arandando, your friendships and lovingness have been an inspiration and a vital force in getting through this process.

To my coffee cups and cookie jar, we have been through an intense journey together, thank you for enduring the early mornings, late nights, constant pressure to perform and over perform your duties in providing. It is difficult to fill a cup and cookie jar that is already full. Good thing you were always partially full so I could keep going!

To all who had a hand in making this dissertation a reality,

your donated, gifted, and given time to this work is irreplaceable.

As the most expensive thing we have as humans,

your time with me is treasured.

# "PRAXTICING" CRITICAL COACHING:

## DISRUPTING TRADITIONAL YOUTH SPORT COACHING WITH

## SOCIAL JUSTICE AND CRITICAL CONSCIOUSNESS

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## ABSTRACT

The current study explored coach training and experience, and individual identities and roles that youth sport coaches hold as well as how they enact social justice within youth sporting communities. Using convergent mixed-methods design, critical consciousness (Freire, 1970) was the theoretical framework and method of analysis for this study. Forty-seven participants responded to this open-ended survey; 85.1% of coaches reported coaching part-time, 59.5% of the sample were volunteer coaches, and 33% of coaches had less than 1–3 years of coaching experience. Findings revealed a majority White (69%) and Majority Male (61%) sample of youth sport coaches and described coaching identities were categorized into multiple and intersectional (Women of Color; n = 5) identities. Emic coding through cross-analysis of open-ended questions suggested a deeper understanding of coaches' connection to community in relationship to how coaches described identities. These were coded as Coach-Centered Coaching , Limited Connection, or Synthesizing Connection. Furthermore, community-based sport coaches were engaging in and enacting social justice within youth sporting communities in ways that mirror critical consciousness patterns of dialogue, reflection, and action. The

theoretical implications of this study expand the application of societal roles, more specifically the role of a youth sport coach to the theory of intersectionality. This study supports past literature that found that youth sport coaches are dissatisfied with the education they receive; thus these findings inform suggestions for how to make coaching education more relevant and accessible. Empirically, study findings suggest that the underresearched area of youth sport coaches' identities may be related to the depth of connection coaches have to community, impacting the holistic developmental outcomes of participating youth athletes. Practically, this study delivers a critical pedagogy framework for community-based coaching education that blends the personal (identity and role development) and professional (coaching specific knowledges). Results of this study can inform future empirical research of youth sport coaching and intervention development that theoretically considers the integration of intersectionality with critical consciousness.

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# GLOSSARY

## Defined Terms

This article will use the following definitions of the concepts and terms:

*Youth* are defined as humans ages 10–18. This range of ages includes secondary education level students in middle school/junior high and high school.

*Mainstream sports* are sports that are highly publicized and more recognized by the general population. These types of sports tend to be organized and competitive with hierarchical authority structures. Examples of mainstream sports are football and basketball.

*Alternative sports* are sports that influence change in the lifestyle of those who participate. These types of sports were developed as counter cultural activities so that those who did not want to be part of the hierarchical structure of mainstream sport could break away from authority and enjoy playing for fun. Examples of alternative sports are surfing and Ultimate Frisbee.

*Sport for Development and Peace* is an office of the United Nations. This office was operational between 2001 and 2018; in that time 239 programs were implemented in 47 countries (Mwaanga and Prince, 2016). Sport for development and peace is framed by sport for development theory (Lyras & Welty Peachy, 2011), a research and evaluation

theory aiding in developing valid, reliable and replicable research on sport for development and peace intervention programs in developed and developing countries experiencing conflict or operating in post-conflict times. These programs have been developed as peace building efforts as well as informal educational strategies to reach the 17 sustainable developmental goals of the United Nations, including but not limited to gender equality, quality education, poverty, and health care. There are two types of intervention programs described in the theory: *Development Plus Sport* and *Sport Plus Development*.

*Development Plus Sport* is a type of sport for development intervention that emphasizes the developmental aspects of a sport program. The goal and mission of this type of intervention is the development of transferable life skills that are in line with one or several of the 17 developmental outcome goals. Sport is used as a vehicle for delivering additional services, providing resources, building peace, and engaging youth in informal educational development. Development Plus Sport programs emphasize the holistic development of youth athletes. Stepping away from the cultural performance-based narrative and accepted traditions of sport culture, these programs use sport as a vehicle through which life-skill development and attention to addressing elements of social change can occur.

*Sport Plus Development* is a type of sport for development intervention that emphasizes participation in sport. Its goals are to engage in types of physical activities (e.g.,

mainstream sport, boxing, dance) with an outcome of peace building and development. Sport plus development programs put sport and performance-based agendas first. The emphasis in these types of programs are based on the development of youth professional athletes.

*Formal coaching education* is a type of education coaches receive that is structured and designed within a sport program, whether it is school-based, community-based, or part of summer programming (Bolter, Jones, Petranek, & Dorsch, 2017). The organized structure of this form of education is curriculum based and provides specific sport tips, tools, and resources as well as information that covers adolescent development, holistic development, and the implementation of the program's mission and theory of change.

*Informal coaching education* is a type of education coaches receive that is anything outside of a specifically designed professional development or formal education setting (Bolter, Jones, Petranek, & Dorsch, 2017). It is unstructured and typically occurs through observations of other coaches and/or personal mentoring relationships with older, more experienced coaches.

*Coaching Philosophy* reflects the practices of a coach. It "is built on a set of standards by which a coach influences, teaches, and models" (van Mullem & Brunner, 2013).

*Identity* is awareness of the self - recognizing the humanity within the self - in and with relation to the world (Freire, 1970). In sport, coaching identities are impacted - positively and negatively - by the sport culture (Zehntner & McMahon, 2014). The identity of the coach is impacted by the role they hold in society, which is further impacted by the salience and prominence of the coach's identity (Pope & Hall, 2014).

*Identity development* is building and re-building the understanding of self in and with relation to the world (Freire, 1970).

*Critical Consciousness*, coined by Paulo Freire in 1970 in *Pedagogy of the Oppressed,* is a community-based educational approach that unites the power-dynamics of teacher-student relationships and prioritizes the co-construction of educational learning by connecting learning content to the social and political climate of the community in which learners live, work, and socialize.

*Critical Pedagogy* is the pedagogical theory and practice of critical consciousness within classroom-based settings. This pedagogy is the cycle of dialogue, reflection, and action within the community-based setting and at the individual level.

**CHAPTER ONE**

**Rationale**

**Lack of formal coaching education.** As of 2016, the Aspen Institute (2017) reported that 69.1% of youth (ages 6 – 12) participate in individual or team sports on a consistent basis.  This percentage represents a decrease in participation over the last decade (down from 73.0% in [2011], with a continuously increasing gap between low- and high-income household youth participation (Aspin Institute, 2017).  Youth experience in sport is complicated by the expertise, direction, behaviors, beliefs, and values of the coach (Gould & Carson, 2011). Petitpas, Cornelius, Van Raalte, and Jones (2005) reported that 90% of youth sport coaches were untrained in any formal setting (e.g., coaching education, professional development).

**Coaching mechanics and sport specific knowledge.** This lack of training and education within formal (i.e., curriculum driven), non-formal (i.e., conferences and clinics), and informal (i.e., observation, mentoring, reflection) settings (Erickson, Brunner, MacDonald, & Cote, 2009) can limit the quality of coaching that young athletes receive from volunteer coaches (Sullivan, Paquette, Holt, & Bloom, 2010). Lack of knowledge, education, and training limits a coach's ability to positively engage youth in sporting environments, which impacts continued participation in sport across the life-span (Agans, Säfvenbom, Davis, Bowers, & Lerner, 2013).

**Content.** The most common forms of coaching education are delivered via "doing" (also known as "on the job learning"), observing, peer-mentoring, and reflecting (Erickson Brunner, MacDonald, & Cote, 2009).  The knowledge and 'best practices' that

are passed across peer-coaches within informal education are largely unchallenged within communities and among coaching education researchers. Perspectives on what/who a coach is, what a coach does, and what best coaching practices consist of vary across levels of sport participation (Bush & Silk, 2010).

**Coaching education importance and impact on youth athletes**. Youth sport coaches often assume the role of "caring adult" in their athletes' lives; this means young athletes observe and learn from their coaches' social interactions and behaviors (Petitpas et al., 2005; Gould & Carson, 2011). With this in mind, the necessity for developmentally and culturally appropriate coaching education becomes even more critical for youth who are enmeshed in critical developmental periods and life transitions (Fraser-Thomas, Cote, & Deakin, 2005). During these critical development periods, youth are forming and re-forming their identities and narratives, which can be influenced by youth sport coaches and the philosophical approach they take to identity development (Ronkaine, Kavoura, & Ryba, 2016). Research has identified the negative impact of performance-based development of youth, which disregards the intersectional and socioeconomic factors that also influence the development of youth athletes (Ronkaine, Kavoura, & Ryba, 2016). Including diverse, inclusive, and equitable theoretical concepts and frameworks inside of youth sport coach education is essential as researchers and sport practitioners work to build caring, inclusive and healthy youth sport environments for children.

**Social Justice in Sports**

In sport culture, the social change #takeaknee movement has swept across the USA and has trickled down from professional sport to the secondary education level. The

epistemological history of taking a knee in sport settings is rooted in a tradition of acknowledging and honoring injury during play (Siegel, 2017). When an injury occurs, all play is stopped and all members of opposing teams kneel in unity during a fallen comrade's time of pain and suffering (Siegel, 2017). The same meaning making can be applied to Colin Kaepernick and other athletes who have joined the #takeaknee movement. Kaepernick and other athletes describe their intention as peaceful protest to silently kneel in solidarity with communities of color facing the distress, pain, and suffering of oppression, brutality, and violence by police (Reid, 2017).

**Importance of social justice in sport**. The microcosm of greater society sport includes the marginalization of non-dominant identities within sport (Zehntner & McMahon, 2014). Coaches and young athletes are both exposed to the performance agenda of sport that reduces sporting participants to a mono-identity (Bush & Silk, 2010). Identities expressed outside of the cultural norm can face rejection from the sporting culture, much like these athlete activists were excluded from their sport communities.

However unfortunate, these systemically oppressive behaviors are not surprising. Based on the colonizing nature of sport (Gems, 2006) and the performance-based ideals of sport along with the search for the "magic pill" of sport performance (Spraklen, 2008), hyper-focusing on the physical abilities of athletes of color and minimizing the values of intellect outside of sport performance have been normative practices for generations. Although this agenda has severe detrimental impacts for non-normative identities within sport (Ronkaine, Kavoura, & Ryba, 2016), the impact on youth can lead to a 'cascading' effect of inactivity and dropout in sport (Agans, Säfvenbom, Davis, Bowers, & Lerner,

2013).

**Social justice practices impact on youth athletes**. While professional athletes have a cornucopia of resources at their fingertips, including their celebrity status to aid them in being athlete activists, youth do not have the same access to education and outreach as these professionals. For example, in 2017 four high school students at O'Bannon High School in Mississippi were suspended from playing their sport and suspended from school indefinitely for taking a knee during a high school football game. The players were said to have gone against an "unwritten rule" (Eppes, 2017, n. p.). Administrators, district officials, and coaches agreed that these Black youth athletes needed to be taught a lesson, "a value to respect our country and flag" (Eppes, 2017). This pattern of discipline is not uncommon for marginalized youth within school systems. At a disproportional rate, Black boys and girls receive higher school exclusion (e.g., suspension) sanctions for subjective behaviors than other students (Skiba, Michael, Nardo, & Peterson, 2002). The response that coaches and school administrators have had at the high school level to the #takeaknee movement has been to exclude student-athletes from playing sports, and from earning an education in school (Eppes, 2017).

To the contrary, some youth sport coaches who have received coaching education grounded in critical consciousness have been found to be more able to make positive cultural impacts (Wright et al., 2016) and be positive influencers for youth development through sport (Spaaij et al., 2016). Coaching education grounded in critical consciousness includes a focus on diverse and inclusive educational, social, and cultural needs, which are not always a priority in school-based settings (Murray & Milner, 2015;

Posner, 2004).

**What some are doing about coaching education.**

The culture of sport has been largely influenced by global politics (Stromburg, 2013). A number of youth sport communities and programs, such as Sport for Development and Peace, have attempted to intentionally engage membership in dialogue centered around societal change. Programs have brought a range of strategies to youth and adults, from highlighting critical pedagogy as a program pedagogy (Spaaij Oxford & Jeanes, 2016; Wright, Jacobs, Ressler, & Jung, 2016), to providing access to some to the relationship between sport and social capital at the local and state level (Perks, 2007). In these critically adapted programs, there have been some success as measured through the increased presence of volunteering, voting, community social justice outreach, and community socialization.

**Integrating social justice into youth sport coaching education content.**

Where past literature has encouraged the expansion of liberation (Spaaij, Oxford, & Jeans, 2016) and community-based (Bush & Silk, 2010) education to out-of-school programs and into sport spaces, this dissertation brings coaching education research and critical consciousness together, answering the call for critical evaluation of the field of sport coaching and coaching education (Bush & Silk, 2010) and expounding on the research of contemporary youth sport frameworks (Spaaij Oxford, & Jeanes, 2016; Wright et al., 2016). Before delving into the review of literature, the remainder of this introductory chapter provides as introduction to Critical Consciousness as this dissertation's theoretical framework and a brief overview of the study method and

analysis.

**Defining Critical Consciousness**

Critical Consciousness is a set of practices that, when implemented, support individuals to together explore, define, and reshape humans' relationships with and in the world. Paulo Freire (1970) claimed that education was the key to liberation. His work with Brazilian farmers drew attention to the possibilities for liberation through literacy. Pushing back against the political systems that denied voter rights to citizens who were illiterate, Freire created adult learning spaces using dialogic problem-posing and praxis to engage learners in changing the oppressive systems that negatively impacted their communities.

Freire's (1970) Critical Consciousness framework has been further developed into a Critical Pedagogy, described as a cycle of dialogue, reflection and action. Freire (1970), through critical consciousness, viewed education as a professional and personal liberation from conditioned or prescribed ways of *being*. He called attention to the ways that humans have been taught, trained, and molded to be in and with others and the world. Critical Consciousness presents the learner with the choice to reshape and rebuild their identity and narrative, and to develop actionable steps towards creating transformative change for their community.  This form of education and self-love radically transforms education and humans into what I have called *be[come]ing* change agents (see Chapter 5).

**Defining Critical Pedagogy**. In Critical Pedagogy, *problem posing* is dialogue and reflection, the questioning of social, political, economic, and academic systems and

their relationships with humans. Problem posing calls into dialogue issues that learners

face within their communities to questioning why they exist, where they come from, what

contributes to them, and how they impact the learner. Problematizing societal issues

challenges the learner to question their own relationship to the issues and the

relationships others and the world have to them. This form of dialogue-reflection

promotes transformed ways of acting within the world, which leads learners to the second

phase of the critical pedagogy cycle: praxis.

*Praxis* is the second phase of critical pedagogy comprised of reflection and

action. Praxis engages individuals within and outside of the educational space to

***be[come]ing*** aware of their empirical knowledge (experience) as observable tools of

navigating in and with the world, including navigating trauma and systems of oppression.

The prescribed ways of being and knowing as reactions to the world are reworked as the

individual engages with more community-based learning and individualized reflection. In

praxis, learners can reflect on and develop actionable steps towards creating change that

address the problems posed amongst the learning community. Actions taken within the

community to create societal change are brought back to the learning community, to

continue problem-posing and disrupting the status quo.  Within these community-based

education spaces the social, political, and economic influences and barriers on the lives of

learners are  inextricable from the education content.

Watts and Flanagan (2007) noted that positive youth development frameworks

traditionally have paid little attention to the barriers that youth face in accessing and

continuing participation in programs.  Community programs serve as mediators between

youth and the state. The policies and systems that operate to grant privileges to some simultaneously marginalize and even oppress others (Watts & Flanagan, 2007). Ignoring the teaching of these relationships limits the understanding communities have of the environments they work and live in. It limits the capacity for community members to recognize issues and barriers to change, and furthermore limits their creativity to create change in and with their communities. Fostering liberation education and critical pedagogy in theory and practice by researchers and practitioners in traditional education spaces brings awareness to the relationships between systems and communities and motivates increases in political involvement, civic engagement, and other forms of community work (Cohen & Ballouli, 2016; Watts & Flanagan, 2007; Watts, Diemer, & Voight, 2011).

**Example of Critical Consciousness in sport coaching education.** There has also been successful examples of this increased form of critical change action within sport settings (Wright et al., 2016). In one example of a sporting community that integrated critical consciousness, coaches were trained in one Westernized coaching framework (The Responsibility Model, see Chapter 2 for more details) that integrated adapted aspects of Critical Consciousness to its educational pre-designed curriculum. Trained in the values of The Responsibility Model (respect, helping, self-direction, engagement, and transfer) with the dialogic and reflection-based practice of critical pedagogy, participating coaches recognized issues their youth sport community faced. Of the coaches who were presented with this youth sport coaching community-based education program, two of six coaches took actionable steps to creating positive and

structural change to the youth sporting culture. This study explores the intersection of youth sport coach identities, the education they have received, and the attempts they have made to include social justice into their coaching practice.

**Research Questions**

In this dissertation, I address the following research aims and questions:

Research Aim 1: Coach Identity

- Who are youth sport coaches?

Research Aim 2: Education Acquisition and Application

- What type of, if any (formal, informal, or non-formal) education and training are youth coaches at community-based programs receiving prior to and during their coaching careers?

Research Aim 3: Social Justice

- How do community-based youth sport coaches conceptualize and enact social justice?

**Overview of Dissertation**

This dissertation includes one empirical study[1] that uses a critical consciousness framework to analyze a closed and open-ended survey. Based on the findings from the survey, I conclude the dissertation with a proposal for a new, transformative coaching education *praxtice*.

The dissertation proceeds in the following order: review of literature (Chapter 2); methodology (Chapter 3); findings (Chapter 4); introduction of Praxticing Critical

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[1] The study received IRB approval in September 2018.

Coaching, an innovative coaching education framework (Chapter 5); and discussion and implications (Chapter 6).

**Significance of the Study**

Youth sport coaches' identities – outside of volunteer (Misener & Danylchuck, 2009) and athlete parent status (Leberman & La Voi, 2011) – education level, and current social justice practices of community-based youth sport coaches are underexplored. This dissertation addresses the absences in these areas of youth sport and coaching education research by using critical consciousness as the theory, method of analysis, and framework for a different approach to coaching education.

This research frames youth sport coaches as changemakers and one of the most influential filters of sport culture, knowledge, values, and beliefs before youth reach adulthood. I argue that youth sport coaches are stakeholders who have a unique opportunity to change the way sport culture and the coaching profession is legitimized, transformed, and critically assessed. To disrupt the status quo of youth sport education and research, this study begins by asking community-based youth sport coaches to engage in critical reflection of their experiences.

**This study contributes to the field by bringing critical consciousness to sport as a learned and practiced skill that youth can learn. Community practice-based critical consciousness education can encourage youth sport coaches to *be(come)* the critical lenses and agents of change through which oppressive and marginalizing practices within sport can be address and changed.**

**CHAPTER TWO**

**Introduction**

The youth sport coaching research field's hyper focus on the "elite performance agenda" (Bush & Silk, 2010) limits the recognition, growth, and development of programs, coaches, and athletes who play at the developmental and recreational levels. In the USA, 90% of youth sport coaches are untrained and not formally educated in their career (Petitpas, Cornelius, Van Raalte, & Jones, 2005). This lack of education is one indicator of the 70% - 80% dropout rate of youth (13 - 15 years old) participation in sport (Merkel, 2013; Miner, 2016). There are several factors associated with youth drop out; lack of fun, specialization, cost of programs, parental pressures (Miner, 2016), and coach preparedness (National Association of Youth Sports, 2018).

As Bolter, Jones, Petranek, & Borsch (2017) stated, "…[I]t is not the child's choice whether they have an educated coach but rather the decisions of significant adults around them that determine whether children have a quality sport experience" (pg. 10). The responsibility of providing youth with quality, positive sport experiences extending the longevity of physical activity across the lifespan rest with the caring adults who influence the lives of youth in sport and physical activity spaces (Agans, Säfvenbom, Davis, Bowers, & Lerner, 2013; Fraser-Thomas, Cote, & Deakin, 2007; Petitpas et al. 2005). Providing quality programing for youth in organized sport comes with a debate of the necessity and requirement for youth coaches to be trained and educated at non-elite levels of sport (Bolter, Jones, Petranek, & Borsch, 2017; Misener & Danylchuck, 2009; Wiersma & Sherman, 2005). The National Association of Youth Sport (2018) states the

training of both paid and volunteer youth sport coaches directly impacts the longevity of youth retention in programs, and increases positive experiences of youth and their families, decreasing the liabilities of sport participation (Merkel, 2013).

Many elite youth sport coaches have expressed their dissatisfaction in the inadequate and inefficient forms of formal coaching education (Erickson, Bruner, MacDonald & Côté, 2009). Formal mediated coaching education does not provide the contextual relevance coaches need to critically respond to their current sport society accept through trial-by-error practices (Gilbert & Trudel, 2001; 2005).

Youth sport coaches who serve in any community take on providing quality developmental support to families who trust coaches (and teachers) to spend increased time with youth, with expectations that youth are learning skills inclusive to and beyond athletic capacities (Fraser-Thomas et al. 2007; Petitpas et al., 2005). Much attention has been given to both after school and summer programs, highlighting the crucial role in underrepresented youth development physically (Ullrich-French & McDonough, 2013) and psychosocially (Anderson-Butcher & Cash, 2010; Gould, Flett, & Lauer, 2012).

For youth who are systemically and institutionally marginalized and oppressed, these life-skills are essential for survival and thriving. However, the low percentage of coaches who are accessing coaching education are exposed to contemporary frameworks and conceptual frameworks.  Though some of these frameworks have been promising in sport based positive youth development (Hellison & Wright, 2003; Jacobs, Castañeda, & Castañeda, 2016), these frameworks do not seriously engage coaches in a conscious praxis (reflection-action) that critically incorporates the social, political, and economic

factors that contribute to the context of underrepresented communities and humans who are bodies outside of the desired norm of cis-gender (Bianchi, 2017), male (Anderson, 2009), heterosexual (Carney & Chawansky, 2016), and white (Smith & Hattery, 2011) identities.

This literature review seeks to understand the available contemporary knowledge and practices that prepare coaches to coach and develop youth beyond mastering sport skills. This literature review also reports the limitations of these current practices, the best practices from what is available, and where the field of youth sport could be headed to incorporate critical consciousness to support coaches and the youth who must navigate the messy political, economic, societal and sport cultures, structures, and systems. Before delving into what the youth sport coaching frameworks are I must first define what a youth sport coach is.

**What is a Youth Sport Coach?**

Camiré, Forneris, Trudel, and Bernard (2011) define a youth sport coach as the most often interacted adult youth have contact with in sport settings. Cassidy (2010) refers to sport coaching as "a rational process… easy for coaches to reflect upon, and where necessary, change their [behavior]" (Cassidy, 2010, p. 143). Cassidy describes the process of coaching as a "taken for granted" day-to-day learning process facilitated by apprenticeship and practice. In line with the theoretical framework of this paper, Morgan and Bush (2016) define the act of coaching as a complex pedagogical process that focuses on physical activity undertaken for a myriad of reasons that include, but are not limited to, competition, enjoyment, social activity, weight management, developing self-

esteem, social disaffection, educational attainment, school disengagement, and crime reduction.

Morgan and Bush (2016) take this stance in defining sport coaching to push back against the normative standards and the societal perspective of coaching that limit the coaching context to improving sport performance. In actuality, youth sport coaches take on multiple roles within their coaching role such as pseudo-parent, social worker, counselor, actor, fundraiser, and educator (Bush & Silk, 2010; Morgan & Bush, 2016). A coach's ability to take on these roles requires a large foundation of knowledge.

There are three components to knowledge that a coach has: (1) discursive consciousness (when asked directly why coaches do what they do), (2) practical consciousness (knowledge needed in their daily lives is not processed consciously, it is habitual), and (3) unconscious motives/cognition (Cassidy, 2010). Establishing routines and habits are essential to new coaches and these habits are held throughout the lifespan of that coach's career (Cassidy, 2010).  These habits are picked up through apprenticeship or other sources of coaching knowledge. Seen as acceptable within the sport culture and community and therefore "unproven and unprovable," these coaching behaviors are more of a shared reality amongst coaches (Cassidy, 2010, p. 145). The consistent perpetuation of the accepted status quo of coaching creates 'faith' in the system, without question. Cassidy (2010) encourages those seeking to change the status quo of coaching practices to examine the "fragile and robust regimes and routines of the specific coaching communities and how they can enable or constrain the change process" (p. 146). To be able to question these regimes and routines the types of coaching

knowledge must be explored to understand what effective coaching looks like.

**Coaching Identity**

Much research around sport and identity development has focused on athlete

identity development. Bruner et al. (2015) discussed the impact of social identity on

youth in a Canadian study of 422 youth (mean age 15.7) from 35 different high school

teams (mean number of team members 12), using a three-part social identity theory,

signifying markers of in-group ties, cognitive centrality, and in-group affect as key

elements of the development of social identity in groups. The impact of sport

development on social identity manifests with the individual whose identity or definition

of self is influenced by the social grouping of like others that form an in-group and

separate themselves from others, who form the out group (Ronkainen, Kavoura, & Ryba,

2016). This construction of duality is further exacerbated in sport settings with

interdependence (group reliance on group tasks) between the players and the coach, who

brings a sense of cohesion to the team (Bruner, Eys, Evans, & Wilson, 2015; De Backer

et al., 2011). Identity development is even further impacted by others who contribute to

the sport performance space, such as coaches (Zehntner & McMahon, 2014). Narrative

formation and reconstruction are parts of identity that are also impacted by systemic

influences and experiences across the life-span.

Ronkainen, Kavoura, and Ryba, (2016) completed a meta-analysis of 23 narrative

and discursive sport studies, including the theoretical and methodological approaches to

understanding athlete identity. Five major themes emerged; (1) retirement, (2) elite sport

identity development, (3) eating disorders, (4) coping, and (5) "identity development in

disability sport" (Ronkainen, Kavoura, & Ryba, 2016, p. 131). Findings further indicate athletes' narratives mirror sport culture narratives as performance goal oriented. This performance narrative hyper focuses on "winning, achievement and total dedication" (Ronkainen, Kavoura, & Ryba, 2016, p. 132).

Ronkainen, Kavoura, and Ryba (2016) found participant identities mirrored the dominant sport cultural norms in the reduction of identity to a singular identity (mono-identity), where the isolation of and expectations of gender, body type, age, class, and race were used as cultural and personal identifiers.  The impact of these identifiers influenced athletes' collective efficacy (belonging), triggered psychological tension (cognitive dissonance and differences between personal identity and social identity), and emphasized the privileged differences between athletes who meet the ideals of sport culture (Ronkainen, Kavoura, & Ryba, 2016).  The essence of colonized beliefs of idealized Whiteness is a concept that goes beyond skin color, and is inclusive to intellect and physical ability (Gems, 2006). The preservation of dominant culture is upheld in the contemporary practices of youth sport coaches who unknowingly and knowingly deliver youth a culture of performance-based acceptance and ideals of dominant culture that do not reflect the multiple diversities within sport.

In the limited research on coaching identities, researchers have reported that in the microcosm of sport (Zehntner & McMahon, 2014), coaches are equally impacted by the pressures of performance, burnout, and limited opportunities for development that negatively impact coaches' identities as well as their abilities to facilitate the learning and development of athletes (Zehntner & McMahon, 2014). Zehntner and McMahon (2014)

found in a case study exploring coaching identity development, critical reflection on narrative and held coaching ideologies and beliefs taught through formal (classroom) and informal (mentoring) coaching education were key tools in unpacking the experiences of coaches within the contexts of inherent socio-political complexities and dissonances of sport culture.  As coaches and athletes collectively face high elite performance pressures and agendas, more research is needed on the intersection of identity and education in youth sport coaches that inadvertently impacts the experiences of youth athletes.

**Intersectionality in Sport Research**

As the sport research field continues to explore coach and athlete identities, researchers have begun to expand the typical theoretical frameworks used when exploring the inclusion of non-dominant identities within sport. Kimberly Crenshaw (1989) discusses the impact of separating race and gender in her critique using a Black Feminist framework. She highlights that attention to racism and sexism as two separate experiences isolates the identities attached to those experiences. The impact for those who are multiple-burdened, like Black Women, is that the simultaneousness of experiencing  both identities and thusly both isms (racism and sexism) is much greater than the summation of the two individualized experiences. Crenshaw explains that Black Women may experience racism similarly to Black Men and sexism similarly to White Women. But, more importantly, Black Women can experience a double-discrimination that can socially, politically, economically, and academically alienate and oppress Black Women in ways Black men and White Women are not affected. That intersectional experience solely belongs to the experiences of Black Women. The Black Woman's

experience cannot be classified as just racism, sexism, or classism. Crenshaw calls this experience intersectionality.

Intersectionality as a concept is needed when considering the justness of communities and spaces.  This contextual reference and use of intersectionality is found in scholarly discussions of  social justice in health and sport spaces. Dagkas (2016) grounds her discussions in intersectionality as a way to address the growing attention on the inequalities of sport and physical activity settings regarding race, gender, and class. In efforts to highlight social justice issues for Black and Ethnic Minorities, Dagkas (2016) proposes a way to incorporate intersectional frameworks for social justice research including race, class, and gender.

Dagkas (2016) defines social justice in sport settings as "a critical mechanism and process to facilitate behavior change toward equity and inclusion" (Dagkas, 2016, p. 222).  She addresses the stereotypes of Black and Ethnic Minorities in sport spaces that serve as merits of exclusion. The current practices of scholars and practitioners that make the assumption of one racial or ethnic group being representative of all facilitates the normative othering that is accepted within sport spaces (Dagkas, 2016).  Ronkainen, Kavoura, and Ryba, (2016) discuss that the constant emphasis on non-dominant identities within sport spaces continues to isolate these groups based on social categorizations of race, gender, sexual orientation, (dis)ability, and more.  The increased attention to non-dominant groups within sport settings can exacerbate the exclusion of these groups, over deepening inclusive practices. The incorporation of non-traditional theoretical frameworks such as  intersectionality to research and practice provides opportunities for

due justice of marginalized and excluded bodies in sport and physically activity. It could improve policies and change cultural norms, thusly increasing participation in sport and physical activity across the life-span.

**Youth Sport Coaching Knowledge**

There are three buckets of knowledge that all sport coaches should have: the professional, interpersonal, and intrapersonal (Erickson, Bruner, MacDonald & Côté, 2009). Each bucket represents knowledge a coach should have to understand overall athlete development (professional), communication with stakeholders involved in the lives of youth and with the sport (interpersonal), and the self within coaching contexts (intrapersonal) (Erickson, Bruner, MacDonald & Côté, 2009).

### How coaching knowledge is acquired.

Coaching knowledge can be acquired through formal, informal, and non-formal coaching education (Erickson, Bruner, MacDonald & Côté, 2009; Nelson, Cushion, & Potrac, 2006). Formal coaching education is defined as learning "through structured delivery of standardized curriculum where coaches are exposed to a variety of knowledge necessary to be an 'effective coach'" (Bolter, Jones Petrankek, & Dorsch, 2017, p. 1). Formal coaching education can result in a form of certification in an area of coaching knowledge and can be hosted or provided through a national or regional governing body of sport (Bolter, Jones Petrankek, & Dorsch, 2017; Erickson, Bruner, MacDonald & Côté, 2009.

Nelson, Chushion, and Potrac, (2006) describe non-formal coaching as knowledge gained at "conferences, seminars, workshops, and clinics" (Nelson, Cushion, & Potrac,

2006, p. 253). Non-formal coaching education is organized and systematic engagement

in knowledge acquisition, with specific types of desired knowledge requested by or

available to select subgroups, such as elite coaches. Informal coaching education involves

lifelong knowledge acquisition through "unstructured learning opportunities" with

experience and "hands-on coaching, playing experience as an athlete, and mentoring by

other coaches and peers" (Bolter, Petrankek, & Dorsch, 2017, p. 2). Informal learning

also encompasses accessing coaching knowledge via the internet, coaching manuals,

books, journal articles, magazines, sport science videos, film of coaching sessions, and

athlete performance videos (Nelson, Cushion, & Potrac, 2006).

In an evaluation of formal, non-formal, and informal coaching education,

knowledge sources of coaching were assessed for actual and preferred sources in Canada

(Erickson, et al., 2009). This study included 44 Canadian coaches (25 males, and 19

females) within the age range of 19 – 69 who had an average coaching experience of 16.1

years (range 2 – 43 years) and who were all currently coaching at the developmental level

of sport (school or community program was not specified). Twenty-three coaches

reported intentions to stay at their developmental level and 21 desired to move on to elite

youth sport coaching. Through qualitative interviews with coaches who had received

training and education through the National Coaching Certification Program (the

Canadian governing body for sport), the researchers determined there were seven

different sources of coaching knowledge: (1) by doing, (2) print or electronic material,

(3) formal coaching courses (such as the National Coaching Certification Program), (4)

other clinics or schooling, (5) observing other coaches, (6) interactions with other

coaches/peers, and (7) mentor coaches. Two phone interviews were conducted, first questioning actual sources of knowledge and second exploring preferred sources of coaching knowledge.

Learning by doing (trial-by-error) was the most reported (58.4%) way of acquiring coaching knowledge. The second and third ranked knowledges were interactions with other coaches/peers (42.7%) and formal coaching courses (32.7%). In preferred sources of knowledge, more than half of coaches (51%) reported formal coaching courses and training should be a "top [preferred] source of knowledge", "almost half of the coaches (48.5%) identified mentors as an ideal source" of knowledge, and learning by doing was a less desirable source of knowledge at 37.3% (Erickson et al., 2009). Sport culture's attempts to make coaching a "bona-fide profession" (Nelson, Cushion, & Potrac, 2013, p. 205) is contradicted by the field's perceptions of the necessity of coaching education (Erickson et al., 2009), in particular at the youth level.

**International Coaching Standards**

The International Council for Coach Education was formed to improve and set standards for coaching at all levels internationally, recognizing that youth participate at different levels of sport and thus different levels of coaching education are needed to deliver developmentally appropriate coaching (Bolter, Jones, Petranek, & Dorsch, 2017). Nations that participate in the International Council for Coach Education have federally recognized governing bodies that hold all coaches accountable to receiving education. The USA is not a participating country.

**Canadian coaching standards and education.**

Misener and Danylchuck (2009) evaluated coaches' perceptions of the National Coaching Certification Program (Canadian governing body of sport) by sampling coaches who had taken formal education courses with the program (n=251) and coaches who had not (n=34) and were going to take a course for the first time. Participants were spread across all three levels of community recreational (n=87, 33.9% of sample); school (high school n=52, 20% of the sample; college/university n=17, 6.6 %,); competitive, club or league (n=160, 62% of sample); and provincial/national (n=24, 9.3% of sample). Of the participants, 172 were men and 100 were women, ranging in age from 19 to 65. 69% had completed an undergraduate degree, 64% were employed, 20% had part-time employment, and 11% were unemployed. Half of the coaches had been coaching for two – ten seasons, and 9% had coached more than 20 seasons. Fifty-four team and individual sports were reflected; 62% of coaches coached at the competitive level and 33% at the community recreation level. Awareness of the National Coaching Certification Program was reported as follows: 87% were aware of its existence, and 13% were unaware (Misener & Daylchuck, 2009). Moreover, "[C]ommunity centers, municipal recreation program guides, and libraries had negligible effects in making coaches aware of courses" (Misener & Daylchuck, 2009, p. 238). The list of barriers to education were reflected as geographical location of training, lack of awareness of the program's existence, courses offered, and value, as well as the cost and time commitment, and schedule conflicts.

In Canada, coaches who do participate in formal education courses valued the education. Misener and Daylchuck (2009) asked course participants about their

perceptions and expectations of the formal education course they took. Inquiries into coaches' perceptions indicated that 51% of coaches perceived good value before taking the courses. Post-course, coaches at 54% rated the value as higher than before, and 42% ranked the value at the same level, while less than 4% ranked the value lower. Coaches also reported that the course met (68%) or exceeded (27%) expectations, and 5% indicated their course did not meet expectations. Seventy-nine percent reflected they would take another course and 5% indicated they would not. In Canada, these types of programs are available and required for coaches across developmental levels. In the USA, there are fewer availabilities and are not mandatory.

**USA SHAPE America Youth Sport Coach Standards.**

In the USA, most often coaching education research is based on the experiences of elite coaches. Although Werthner and Trudel's (2006) study of Olympic level coaches discusses coaching education and learning at the elite level, there are potential lessons that may include implications for recreational and developmental level coaches. From semi-structured interviews with elite coaches, take-aways for coaches include: (1) how coaches learn is not independently limited to the amount of formal education they receive, and (2) formal education does not contextualize coaching and make relevant the situational circumstances coaches face (Werthner & Trudel, 2006). The content coaches are learning in these forms of coaching education vary depending on the program. In the USA, there are a set of domains and responsibilities that establish standards for youth sport coaching. These domains and responsibilities are used and adapted in coaching education.

**Overview of Youth Sport Coaching Frameworks**

In 2018, Hellund, Fletcher, and Dahlin, reported on the development of the National Standards held in the USA for sport coaches, administrators, organizers, and programs. The development of these eight domains, also known as the National Standards for Sport Coaches, were co-developed by the National Association for Sport and Physical Education, whose name changed to Society of Health and Physical Educators and the National Committee for Accreditation of Coaching Education. The coaching standards are a collection of eight domains, with 40 benchmarks to be met during a sport season. For a full list of the eight domains see Appendix 16.

In their study, Hellund, Fletcher, and Dahlin (2018) surveyed sport coaches (n=308) and administrators (n=99) about their perceptions of the eight domains. The mean age of coaches was 44 years old, with 36.6% coaching full-time, 52.6% part-time, 51.1% coaching high school, 22.9% coaching middle school sports, and 7.5% coaching college/university sports. Of reporting participants, the average time spent as an athlete was 21 years, 11 years as a head coach, five years as an assistant coach, six years as a manager or administrator, five years as a volunteer coach, and 1 year as an intern on a sports team. Sixty-five percent of participants were male, 91% were white, 70.5% were married, and 77% completed graduate-level education. The sports coached in this sample were basketball (n=193), soccer (n=26), softball (n=100), football (n=76), baseball (n=67), track and field (n=62), volleyball (n=62), lacrosse (n=56), and the remaining 153 coaches taught bowling, golf, tennis, swimming, diving, weightlifting, and wrestling. This snowball sample was outsourced from word-of-mouth announcements, social media,

and list services of six professional athletic associations in the Northeast USA. Of

administrators, the average age was 48 years old, with similar demographics to coaches

(i.e., 69.8% male, 90% white, 66.7% married, 86.8% with some type of graduate level

degree). Sixty-seven percent were administrating over high school sports, 8.1% at the

college level, and 4.1% at the middle school level. Administrators had an average of 21

years in sport administration, 13 years as a head coach, six years as an assistant coach, 17

years as a manager or administrator, three years as a volunteer, and 1 year as an intern.

Results of this study were collected rating the importance of each of the 40

standards within each of the eight domains and ranking the importance of each domain.

Results indicated that the top ranked domains included: (1) teaching and communication,

(2) safety & injury prevention, (3) philosophy and ethics, (4) growth and development,

(5) skills and tactics, (6) physical conditioning, (7) evaluation, and (8) organization and

administration. One outstanding contradicting finding from this study - that raises

questions about contemporary coaching education frameworks and content - is the high

ranking of category of philosophy and ethics as the third most important of eight

domains, but the low ranking of the first standard under philosophy and ethics, athlete

centered- coaching – an established contemporary sport coaching framework and

approach; ranked # 27 out of 40.  Participants ranked the other standards under

philosophy and ethics as follows: 3rd (second standard; ability to identify, model, and

teach, positive values learned through sport participation), 2nd (third standard; teach and

reinforce responsible personal, social, and ethical behavior of all involved in the sport

program), and 1st (4th standard; demonstrate ethical conduct in all facets of the sport

program). Hellund, Fletcher, and Dahlin (2018) suggest this finding indicates a need for further evaluation of coaching education standards or competencies and domains or topical areas.

**USA SHAPE Standards Reorganized**

The SHAPE America standards serve as the basis for what coaches should know to effectively perform. In 2017, SHAPE America reorganized their domains into responsibilities and reworked their standards. The updated seven responsibilities are: (1) Set Vision, Goals and Standards for Sport Program, (2) Engage in and Support Ethical Practices, (3) Build Positive Relationships, (4) Develop a Safe Sport Environment, (5) Create an Effective and Inclusive Sport Environment, (6) Conduct Practices and Prepare for Competition, and (7) Strive for Continuous Improvement. Amongst these 7 responsibilities rest 44 standards (or benchmarks) that should be met by coaches. Many of the original 40 benchmarks are included in the new set of 44 benchmarks.

Little research has been done to analyze these new responsibilities. Across sport levels (i.e., elite, recreational, and developmental), these standards are the same. However, the sporting community expects that dependent on the level of sport, the level of coaching knowledge will also differ.

**Critique of SHAPE America Coaching Standards.**

Many forms of formal coaching education are offered through sport organizations and universities. The Positive Coaching Alliance and United States Sport Academy offer coaches online courses at around $30 - $150 each and master's level courses are offered at universities such as Xavier and Drexel. Many of these programs emphasize the use of

the National Standards for Sport Coaches developed by SHAPE America and the

National Committee for Accreditation of Coaching Education. The eight domains are

used to guide curriculum, programing, and the development of coaches, who work across

age groups in community or school settings, at the recreational, developmental, or elite

sport level. Most interesting about these course offerings are, of the 4 programs listed

above, none have accreditation from the National Committee for Accreditation of

Coaching Education and all offer a different course load to achieve coaching

certification.  In addition to these courses being offered, none incorporate the updated

version of the national standards released in a pdf draft form as of 2017.

**SHAPE America and Coaching Philosophies.**

The description of the new SHAPE coaching standards starts with the sentence:

"Sport coaches have a clearly defined coaching philosophy and…" (SHAPE, 2017, pg.

1).  There is an assumption in SHAPE's model that coaches already have an

understanding of what a coaching philosophy is and that such a philosophy has been

established.  Research shows many practitioners and researchers of sport coaching do not

have a philosophical understanding of a coaching philosophy.  Rather, there is an

established normative belief that coaching philosophies are the "taken-for-granted"

everyday rhetoric that each coach does and values (Cushion & Partington, 2016, pg. 876).

The assumption of pre-established coaching philosophies alludes to an overarching value

of elitism and privilege that coaches should have received education and developmental

support.

**SHAPE America and the American Development Model.**

Standard two of SHAPE indicates that all coaches are to "systematically implement the American Development Model into a program plan that will encourage and enable the acquisition of physical literacy, long-term athletic potential, and lifelong physical activity" (SHAPE, 2017, pg. 1). The American Development Model was developed in 2014 by the USA Olympic committee and is the standard model for "clubs, coaches and parents [to] help maximize potential for future elite athletes, and improve the health and well-being for future generations in the United States" (Team USA, 2018, n.p.). The Olympic framework for American youth development, health and well-being is based on training youth to become elite athletes, a standard that is now set nationally for all coaches.

What is missing from the SHAPE standards, educational courses, and development models is a critical assessment and analysis of the old non-evidence based trends that have become sport cultural norms in the field of coaching and coaching education (Bush & Silk, 2010; Cushion, Armour, & Jones, 2003; Cushion & Partington, 2016). The box that sport practitioners have limited themselves to does not provide opportunities to break free from the status quo and has indoctrinated coaches into perpetuating systems of dominance that require followers with little logic, critical thinking, and problem-solving skills (De Martin-Silva, Fonseca, Jones, Morgan, & Mequita, 2015).

**Youth Sport Coaching Frameworks**

To "[guide] current [youth sport coaching practices and] understand how sport

promotes positive outcomes" (Falcão, Bloom, Gilbert, 2012, p. 429), the field uses four frameworks; (1) Athlete Development, (2) Positive Youth Development, (3) the Responsibility Model, and (4) Sport for Development and Peace. Each will be discussed in the following sections, respectively.

**Athlete Development Framework**

In its original form, the Athlete Development framework was formulated as a coaching knowledge model that could center coaching knowledge to better understand "how and why coaches work as they do" (Côté, Salmela, Trudel, Baria, & Russell, 1995, p. 2). The framework is informed by Lerner's 5Cs of transferable lifeskill development: competence, confidence, connection, and character/caring (Falcão, Bloom, Gilbert, 2012, p. 430). Each of these Cs are incorporated into the coach's instruction and are tangible takeaways each athlete learns within the sporting context. In the most recent decade, the athlete development framework's application has shifted.

   **Overview of athlete development framework.**

Researchers Bruner, Erickson, Wilson, and Côté (2010) identified seven item criteria in a network analysis of English-language frameworks of Athlete Development. The network analysis used a seven-item criterion to include 75 studies in the analysis: (1) conceptualization of development, (2) sport domain, (3) multiple sports, (4) across age ranges, (5) not tailored to a single country, (6) non-gender specified, and (7) English-language program.  Of the 75 studies, the Athlete Development Model (which is the coaching model for the development of Olympic level youth athletes) was most often cited (Erickson, Wilson, & Côté, 2010). In their analysis, researchers found purposeful

(meaningful and grounding) and symbolic (improper) references to the Athlete Development Model amongst the 75 studies. In purposeful citation, researchers raised questions to understand the true nature of the Athlete Development Model. In symbolic citation practices, researchers did not theoretically ground their research in the Athlete Development Model, only used it as reference for sport coaching. Researchers also found a disconnect in Athlete Development research.  In two theoretical frameworks that govern developed research, the first is "firmly rooted in a career- or transition-based emphasis while the [second framework] … approach[es] athlete development from a talent or expertise perspective" (Bruner et al., 2010, p. 137).

In one included study of expert gymnastic coaches, Bruner et al. (2010) categorized coaching knowledge into a mental model that reflected competition, organization, and training, each of which were affected by the coach's personality, athletes' personalities, and level of development (recreational, developmental, elite) (Côté et al., 1995). Two additional factors complete the model: coaches' perceptions of athletes and the goals the coaches set for themselves, which is further defined as developing athletes (Côté et al., 1995). In summation, the Athlete Development framework puts the athlete and the acquisition of sport skills at the center of coaching. Beyond the mono-athletic, identity-centered skills development framework, holistic youth and adolescent development is inclusive to moral and social skills.

**Critique of athlete development framework.**

The Athlete Development framework puts the athlete and the acquisition of sport skills at the center of coaching. This limiting theoretical framework for athlete

development sets performance-based expectations for both coaches and athletes

(Zehntner & McMahon, 2014). The pressures placed upon youth athletes and youth sport

coaches to perform perpetuates the professionalized youth athlete (Bush & Skil, 2010),

which can be an indoctrination into the capitalizing and dehumanizing nature of sport

culture.

**Positive Youth Development**

> **Overview of positive youth development.**

Positive Youth Development is a strengths-based youth development framework

in sport that sees each youth as containing within them the strengths and resources

needed to thrive (Côté & Hay, 2002; Vella, Oades, & Crowe, 2011). Youth's endless

potential can continue to grow within a setting equipped with the available resources,

support, and foundation of positive (Fraser-Thomas et al., 2005) and community-based

(Lerner, 2004) programing. Positive Youth Development exists in school based extra-

curricular activities (Eccels & Barber, 1999), after school youth programs (Lerner, 2002;

2004), and sport programs (Petitpas et al. 2004; Petitpas et al. 2005; Fraser-Thomas &

Côté, 2004). Positive youth development works toward an enhanced quality of education

for youth (e.g., context and skill development) to increase perceived positive experiences;

teaching, learning, and community engagement; and application and transfer of life-

skills.

Life skills are defined as skills needed for surviving across different contexts like

school, work, and neighborhood (Danish, Taylor, Hodge, & Heke, 2004). Life skills

include behavioral (communication), cognitive (decision making), intrapersonal (goal

setting), and interpersonal (assertiveness) (Gould & Carson, 2008). These skills are central to youth development. Gould and Carson (2008) stress the need for these life skills to be intentionally taught, specifically integrated into sport instruction, and learned through modeling and practice. This emphasizes the importance of coach behaviors as developmental tools of prosocial and life skill acquisition, and transferability (Gould & Carson, 2008). Scholars have established criteria outlining the expectations of Positive Youth Developmental programing and the fundamental characteristics that contribute to best practices.

The National Research Council and Institute of Medicine (NRCIM, 2002) targeted four areas of development that should be addressed in fostering Positive Youth Development and building holistically 'good youth': (1) physical, (2) intellectual, (3) psychological/emotional, and (4) social. Physical development relates to development of healthy behaviors and self-regulation (e.g., risk management), intellectual development is addressed through vocational psychology capacity building for college and career readiness. Psychological and emotional development refers to 21st century skills or soft skills or life skills such as self-efficacy, and Lerner's (2005) Cs of positive youth development: control, character, contribution, communication, collaboration, confidence, and critical thinking. Social development highlights fostering collective efficacy amongst youth within the developmental setting and amongst the diverse relationships that youths participate in with other peers, other adults, and parents (Fraser-Thomas et al., 2005). In addition to these criteria, additional outcome measures have been set for positive youth development programs.

Petitpas, Cornelius, Van Raalte, and Jones (2005) state that coaches need a minimum of 10 hours of contact to develop trustworthy positive relationships, foster supportive and enriching contexts, and see improvements on outcome measures. Their outcome measures are (1) contribution to society, (2) collaboration with teammates (teamwork), (3) identity development, and (4) caring demeanor. It is up to the coaches, who spending increasingly more time with youth (Petitpas, Van Raalte, Cornelius, & Presbery, 2004), to engage in these intentionally developmental ways that foster a culture compatible with the development of these psychosocial skills (Fraser-Thomas, Côté, & Deakin, 2005). Sport is ideal for Positive Youth Development because youth are voluntarily spending their time engaging in sport, which is drastically different from contexts of involuntary engagement, like school (Fraser-Thomas et al., 2005).

In a summary of major findings, Camiré, Forneris, Trudel, and Bernard (2011) reported strategies for facilitating Positive Youth Development from "exceptional high school coaches" working in (public, private, and vocational schools) with adolescents ages 13 – 19 years old" (p. 93). Exceptional status was determined by receiving awards that recognized their work with youth modeling physical, psychological, and social development of athletes. The strategies identified were (1) careful development of a coaching philosophy that considers the context, performance demands from the school, and developmental level of athletes; (2) fostering meaningful relationships with athletes, gaining respect of athletes through credibility demonstration (knowledge and skills to coach effectively), and acknowledging the athletes' strengths (internal, personal attributes; and external, family life and socio-economic status); and (3) plan life-skill

developmental strategies into practice and games (e.g., decision making, autonomy, and problem solving). Life-skills were to be pointedly discussed as transferable, making that connection to out-of-context situations where skills can be used in the classroom, at work, and with family. These outlined strategies can be used to improve coaching effectiveness in the long-term (Camiré et al., 2011); however, coaches reflected on the difficulty in achieving this level of coaching.

**Critique of positive youth development.**

Collins, Barber, Moore, and Laws (2011) have recognized that the development of a coaching philosophy is complex and although many coaching education researchers have delved into the importance of a coaching philosophy, little is known about how philosophies are created. Coaching philosophies "could be a significant factor in improving the coaching experience, and in turn, the performance and experience of athletes" (Collins, Barber, Moore, & Laws, 2011, p. 21). Achievement Goal Theory (Martens, 2004; Vealey, 2005) and motivational climate have been identified as key elements to coaching philosophies, where the operational definition of success is fully fleshed out and followed by the coach and taught to the athletes. In other research, coaching philosophies are attributed to degree of experience and trial-by-error (Pratt & Eitzen, 1989), as is much of the learning and knowledge attainment (Bolter et al., 2017).

Although there is a dearth of literature on the formation of coaching philosophies, one study explores the formation of coaching philosophies in a classroom setting. In a study of 35 pre-service coaches in a division 1 university setting, coaching students' coaching philosophy creation was examined. The mean age of coaches was 20 years old,

58% were student-athletes, 46% had no previous coaching experience, 54% had some experience with an average of 2.5 seasons of assistant coaching, and of that group, 15% were currently assistant coaching youth sport. On a seven-point Likert scale these pre-service coaches averaged a 5.8 on the likelihood that they would coach in the future. As members of an intensive 15-week coaching program (one semester), each wrote out a half or one-and-a-half-page coaching philosophy coded by Collins, Barber, Moore, and Laws (2011).

Collins, Barber, Moore, and Laws (2011) developed six general themes from their analysis of these coaching philosophies: (1) coaching behavior; setting climate and equity amongst all players, (2) defining success; the parameters for success of the team (e.g., winning and losing and process over product), (3) development; athletic (achievement, goal setting, skill sets) and personal (character), (4) expectations; clear communication of wanted and unwanted behavior, (5) fun life lessons learned through sport; consisted of fair play, respect, sport values, stress, dedication, and work ethic, and (6) relationships; coach-athlete directional relationship (coach makes concerted effort) and mutually dependent relationships. Findings indicated pre-service coaches were able to verbally and theoretically articulate their philosophies and beliefs.  However, pre-service coaches were not able to describe specific strategies for implementing their philosophies or beliefs. In line with reports of inapplicability of formal coaching education, this study demonstrates the need for more education on the development, applicability, and adaptability of youth sport development theory using coaching philosophies as the foundational structure to developing effective coaching skills.

**The Responsibility Model**

In 1995, the Responsibility Model (formerly known as Teaching Personal and Social Responsibility) was first published as a framework for teaching physical education and physical activities that included life skill development, grounded in positive youth development. Hellison and Cutforth (1997) developed an eleven-item list fostering positive youth development addressing The National Research Council and Institute of Medicine's (2002) report that included additional five items not originally included: (1) youth empowerment, (2) autonomy, (3) leadership, (4) individuality, and (5) future possible selves. The Responsibility Model in 2011 saw its third revision and has been adapted to many types of physical activity spaces, including community programs (Jacobs, Castañeda, & Castañeda, 2016).

The Responsibility Model is a holistic five-value development model using physical activity as the vehicle through which life-skills are learned, applied, and transferred cross contextually. Five values are ascribed to this model: (1) respect, developing empathy by understanding thoughts and emotions of others; (2) effort, encouraging youth to develop intrinsic motivation to get involved with their surroundings; (3) self-coaching or self-direction, developing autonomy, enhancing judgment and decision making cognitive skills, acknowledging and accepting responsibility; (4) coaching or helping others also includes empathy and responsibility, but takes on leadership capacity building; (5) transfer outside of the gym, providing youth with the opportunity to critically think about where and how the levels of skills they are learning are currently present or could be used in their everyday lives.

Researchers have empirically tested and supported the Responsibility Model as a standard intervention model to change classroom problem behaviors. Implementation of and research on the Responsibility Model has taken place predominantly in underserved and 'at risk' communities. Evaluation of the implementation of the Responsibility Model has resulted in the adaptation of the model to include mentoring and to empirically test the validity and efficacy of the model, assessing the model's value transferability outside of control settings.

**Overview of positive youth development.**

Cutforth and Puckett (1999) conducted a mixed methodology study on the Coaching Club, one of the original implementations of The Responsibility Model. The Coaching Club was a youth program that used the Responsibility Model "to teach participants to take responsibility for their own motivation and goals, their interaction with others, and the group's welfare" through basketball (Cutforth & Puckett, 1999, p. 156). The students of the Coaching Club were described by the researchers as "at risk", "[b]ecause of their race (African-American) and their home environment (Chicago's notorious South Side)" (Cutforth & Puckett, 1999, p. 157).

Debusk and Hellison's (1989) case study investigated a version of the Responsibility Model used as a school-based intervention, to assess its effects on "delinquent-prone youth" (p. 110). Participants were 10 fourth-grade elementary aged boys described by teachers, principals, and playground supervisors as boys who had behavioral problems and were likely to get into more trouble. The 'special program' designed by the researchers was taught for one hour three days per week for 6 weeks

during recess. The researchers collected field notes on their instruction and conducted interviews with the students and the student's teachers, playground instructors, and the researcher's volunteer teaching assistants.

Within the controlled structure of the 'special program', the 10 youth participants displayed behavioral changes towards care and self-control. Outside of the controlled environment these intervention effects were not seen (Debusk & Hellison, 1989). In the self-reported measures, the students reflected that they preferred the 'special program' to their regular physical education class and enjoyed the opportunity to discuss their personal problems. In both the students' responses and in observations of the researchers' and assistants' instruction, behavior changes were recognized as helping others, team work, sharing, and working better with power dynamics (teacher-student). Researchers suggest that more 'special programs' be offered to delinquent-prone youth.

Hellison and Wright (2003) conducted an analysis of youth retention amongst the Coaching Club participants and teacher apprentice program (Hellison, primary teacher) using the Responsibility Model in an underserved, high crime, low-socioeconomic neighborhood. In this study effectiveness was assessed based on two criteria: retention and youth development principles. Through open-ended surveys over 9 years, a total of 78 youth participated, 33 attended for one year, 14 for two years, 19 for three years, and 6 for four years. Twelve students were expelled or transferred out of the school and therefore out of the program, and at the time of the study a total of 11 youth were still participating. Youth tended to drop out of the program when they matriculated out of eighth grade and graduated into high school. Twelve of the participants in the program

completed end of service evaluations, and three themes emerged: (1) "changing negative attitudes and behaviors" (Hellison & Wright, 2003, p. 375) reflected self-control, (2) "growing and becoming more mature" (Hellison & Wright, 2003, p. 375) reflected ability to teach and help others, and (3) "becoming more empathetic" (Hellison & Wright, 2003, p. 375) reflected contributions to community

**The responsibility model and future possible selves.**

The Responsibility Model has been merged with other theories such as Future Possible Selves (Markus & Nurius, 1986). Walsh (2008) reflects that "[the theory of possible selves] helps us understand the development of possible futures, and the resiliency literature provides the qualities underserved youth need to make it through high-risk conditions" (Walsh, 2008, p. 210). Combined with the Responsibility Model, Walsh (2008) conducted an exploratory study set out to understand the impact of the Responsibility Model on dialogue of future directions with youth.

At a K – 8 school located in a large metropolitan city described as a low-income, minority neighborhood with "violent crime, drugs, slum housing, and limited commerce" (Walsh, 2008, p. 214) and at-risk conditions, the studied program used basketball to bring 12, 8th grade students together as coaches working with 20, 4th grade students. The primary researcher (Walsh) and five volunteer club instructors collected qualitative data. Their triangulation of data (field notes, interviews, and documents) resulted in three findings, two of which are of particular relevance to this review. The first finding was hope-for-self and feared-selves, which encompassed the experiences of youths talking through with instructors and coaches real-world career tasks and critically assessing

tangible and intangible aspirations of coaching. The second finding was discovered

learning by doing (hands-on experience coaching youth), which solidified the efficacy of

the program's goal to increase understanding of the "hard work" needed to perform in

desirable careers (Walsh, 2008, p. 218). Mentoring was added later to the program's

design. The program served as reflective space where student participants were able to

reflect on their experiences coaching, relate it to the careers they desired, and be

supported in their own empowerment to succeed at any of their future possible selves.

Walsh, Ozaetab, and Wright (2010) also merged the Responsibility Model and

future possible selves adding a mentoring plan for youth. This study resulted in the

transference of self-direction or self-coaching and goal setting to traditional educational

classrooms amongst youth in an underserved school. Transference of skills was

attributed to the continued adult-youth dialogue of future possible selves and application

of skills learned to out-of-context situations and youth's desired future selves.

**The responsibility model and mentoring.**

Pascual, Escartí, Lopis, Gutíerrez, Marín and Wright (2011) compared case

studies of Responsibility Model programs, assessing the transferability of values and

behaviors. Martinek, Schilling, and Johnson (2001) reported on Project Effort, a play,

leadership, and mentoring program resulting in nurturing of "attributes associated with

resiliency and adaptability" (Martinek, Schilling, & Johnson, 2001, p. 30). Project Effort

is a two-part program containing an after-school sport club and mentoring program

hosted at the University of North Carolina at Greensborough and using the Responsibility

Model (Hellison, 1995) to work towards "dismantling the problematic behaviors that

some elementary kids bring into the classroom daily" (Martinek, Schilling, & Johnson, 2001, p. 29-30). The study assessed the impact of the program on 16 elementary school children in the "Grove", described as a low-socioeconomic with a high crime rate, at a school with a 97% African American student population.

All participating youth in this study received subsidized lunch and were selected to participate due to high frequency of main office referrals and low motivation in the engagement of academic work. The Responsibility Model values "were taught as the club members participated in basketball, tennis, lacrosse, soccer, and fencing" and in one-on-one mentoring sessions. Intervention goals were to monitor transfer of skills into the classrooms (Martinek, Schilling, & Johnson, 2001, p. 31-32).

Martinek, Schilling, and Johnson (2001) added stakeholder inclusion and training to their programing to facilitate the transference of learned skills from the sport environment to the classroom. The study included trained classroom teachers to integrate the responsibility values and structure into the classroom. Over 6 months, qualitative data was collected from the 8 club mentors, who mentored 2 students each in the form of weekly journals, weekly journal cards from the 9 classroom teachers trained in the responsibility model, and the third data source, exit interviews from the 16 students. Transfer of behaviors from Project Effort to the classroom was tracked, and a goal matrix was created to code the behaviors reported across data sources. The goal matrix recorded personal (e.g., not giving up) and social (self-control) displays of responsibility. While direct causation cannot be inferred from this study, for personal responsibility, 88% of the students showed improved classroom effort in engaging with academic work.

**Critique of the responsibility model.**

Gould, Flett, and Laure (2012) reflect on the need to include underserved youth in

the literature of developmental youth sport programs, where much of the current

literature has been conducted with "white middle-class populations" (Gould, Flett, &

Laure, 2012, p. 81). The push to fill this population gap delivers a packaged mono-

identity of the population (Ronkaine, Kavoura, & Ryba, 2016). In many of these studies,

youth are categorized as underserved based on their community's higher crime rates,

gang influence, and fewer school resources. Seen as products of their environments, the

emphasis on implementation of intervention to reduce problem behaviors and the focus

on "at-risk" Black or Africa American athletes further isolates youth as "problems"

(Debusk & Hellison, 1989). The schematizing of these labels feeds into the cycle of

oppression that holds power over people who are marginalized by political, social,

economic, and academic institutionalized systems. Ronkaine, Kavoura, and Ryba (2016)

discuss that when the isolation of non-dominant groups is emphasized, there is a negative

impact on the perpetuation of continued isolation and the differing of these groups.

*One-size-fits all.*

The current application of contemporary youth sport frameworks (Positive Youth

Development and The Responsibility Model) are developed without contextualizing

values and content to the communities that are being served by these frameworks. The

cultural differences between the researchers/facilitators vary in comparison to youth who

are participating in the designed programing, where the values set forth by the

frameworks may not align with the values being taught at home and in the greater

community (Martinek, Schilling, & Johnson, 2001). What are the cultural differences represented amongst the individuals present, how does the individual culture mix with the dominant individualistic sport culture, and how is communication operationally defined amongst the present cultures? Furthermore, in the limited number of Responsibility Model programs, the youth outcomes have been heavily discussed, with little information on how coaches, instructors, or mentors are trained in delivering this framework.

***Empowerment in the responsibility model.***

When researchers seek to empower youth and communities (Falcão, Bloom, & Gilbert, 2012; Hellison & Cutforth, 1997; Jacobs, Castañeda, & Castañeda, 2016) it wields power and privilege over youth and communities, to give and to take away power, autonomy, and agency. Through highly-structured top-down teaching with standardized developmental outcomes, the Responsibility Model systematizes and standardizes thinking and behaving. It is conditioning, training, and coaching to fit within the social, political, economic, and academic constructs of the larger society and sport culture around becoming a coachable athlete. Although it claims to promote autonomy and personal development, by prescribing the standards to which youth have to adhere, The Responsibility Model is a colonizing exertion of power and privilege over oppressed people, especially marginalized youth. Positive Youth Development and The Responsibility Model are designed and implemented in ways that strip youth of their autonomy and their agency about how they define concepts such as respect, effort, helping, and self-direction. Empowerment cannot be given. Empowerment is internalized. Coaches can and should only seek to support youth and communities in their

own empowerment.

*Transference of learned skills and barriers to transference of learned skills in the responsibility model.*

Goal-setting and self-direction were considered two measurable behaviors/outcomes to track transference of life skills, in the Responsibility Model. Martinek, Schilling, and Johnson (2001) reported three resistance factors to goal setting. The first factor was that "many club members believed getting better grades, staying out of trouble, conforming to school policy, or doing homework was not important in their life", but were goals of the program (Martinek, Schilling, & Johnson, 2001, p. 39). The second factor was that fear of failure inhibited participants to engaging in program activities and transference of skills. The third resistance factor was lack of trust with mentors.

Researchers reported that many times youth in underserved communities faced a revolving door of adults who came in and out of their lives. This reality requires a longer amount of time dedicated to building trust and committing to meaningful connections and goal setting. In the category of social responsibility, 63% (n=10) students displayed self-control and teacher respect, where 6 showed no improvement after the Responsibility Model intervention. Additionally, the disciplinary actions the 6 students were reported on were subjective: "trash talking" teachers and "dissing" other students (Martinek, Schilling, & Johnson, 2001, pgs. 39).

Students' "struggles" with transferring Responsibility Model skills was attributed to differences in the values of the program intervention and the researchers compared to

community members values. The "repertoire of survival skills" needed for youth to survive poverty, "school culture, combative values, dysfunctional family life, [and] lack of confidence" (Martinek, Schilling, & Johnson, 2001, p. 43) were not aligned with the values proposed by the intervention model for these students. It is thusly important to recognize across youth development programs that the values that are being taught and forced upon young people can match or be misaligned with family and community values, beliefs, and cultures .

**Sport for Development and Peace**

  **Overview of sport for development and peace.**

  The United Nations Office on Sport for Development and Peace was in operation from 2001 through 2016. They structured programing in 47 different countries globally. In the global North, these programs were operating out of countries such as Ireland and the Balkans (Giulianotti & Robertson, 2009). In the global south, participating countries included Palestine, South America and Africa. In 2016, Mwaanga and Prince reported 239 Sport for Development and Peace Programs were registered with the United Nations, claiming "the key focus on education, most of which are targeted at the most disadvantaged communities; predominantly in the Global South" (p. 589). Accessing an archive of all of the registered programs is difficult, since the United Nations office on Sport for Development and Peace closed. However, from the accessible literature there is the potential to gain insight into the mission, vision, and "success" of these programs.

  Sport for Development and Peace programs are developed to meet the 17 sustainable development goals for developed and developing countries (Lindsey &

Darby, 2018). These 17 goals target inequities that have devastating effects. Inequalities

such as gender equality, peace, justice, quality education, reducing poverty, and more, are

addressed by developmental goals and sport programs designed to provide alternative

non-traditional types of education to communities (Hayhurst, 2009) (See Appendix 13 for

a diagram of these developmental goals).

Sport for Development was defined by Lyras and Welty Peachey (2011) as "the

use of sport to exert a positive influence on public health, socialization of children,

youths and adults, the social inclusion of the disadvantaged, the economic development

of regions and states, and on fostering intercultural exchange and conflict resolution" (p.

311). In areas that face conflict, Sport for Development and Peace programs bring

attention to sport-based interventions that can build peace initiatives, bring cross-cultural

sharing, and establish practices of intergroup contact (Lyras & Welty Peachy, 2011).

Programs focus on teaching beyond sport skills and include the universal development of

21$^{st}$ century life skills as learning outcomes for youth participation. Examples of such

Sport for Development and Peace programs were outlined in the 2015–16 annual report

released by the Office in 2016 (See Appendix 17 for a chart of these programs).

To support the successful development of Sport for Development and Peace

programs, Sport for Development Framework was created. The framework suggests that

sport programming can contribute to the development of humans personally and facilitate

social change "by embracing non-traditional sport management practices through an

interdisciplinary framework, blending sport with cultural enrichment" such as education

and activities (Lyras & Welty Peachy, 2011, p. 313). There are five components to this

framework accompanied by assessment outcomes. For a complete outline of these components see Appendix 18.

Mwaanga and Prince (2016) suggest the incorporation of a critical lens to program design and implementation that leads to the liberation of people through educational practices. Like Spaaij, Oxford, and Jeanes (2013), Mwaanga and Prince (2016) suggest that the intentionality of teaching critical life skills is needed for tangible and transferable skills to be learned.  In the design, implementation, and evaluation of programs, theorists have added a two-type design to the theoretical intervention of sport for development. These two-types of sport for development models separate programs based on their prioritization of developmental outcomes. Darnell (2012) delves into the *Sport Plus* Development framework and Development *Plus Sport* framework, indicating *Sport Plus* programs focus on the development of athletes, and through participation the development of life skills is attained. In contrast, in *Plus Sport* frameworks development comes first and sport is used as a tool to address greater societal needs.

**Critique of sport for development and peace: International influencers.**

A pitfall within Sport for Development and Peace programs are international influencers, such as funders who provide restrictive resources to programs (Spaaij, Oxford, & Jeanes, 2016). Welty Peachy and Cohen (2016) address the stark differences between conducting research and program evaluations in these types of programs. Research is for theory building in the advancement of the field. Evaluation gives back to the program for enhancement and development. There is an intricate relationship building process that is found in both cases, a practice within action activist participatory research

fulfilling the call for *out-of-the-box research and scholarship*, based in liberation

psychology (Welty Peachy, Shin & Cohen, 2017).

Where research is considered, it has been accepted within the sport for

development and peace community that global north countries like Canada, Eastern and

Western Europe, and the USA have more experience, scholarship, and funds allocated for

the design and implementation of programing. Globally northern countries design and

implement programming for communities in global southern areas, strengthening the

"savior" complex by using dominant sports such as soccer that are seen as a "universal

sport" and used to develop communities to achieve the standards of Western developed

nations. There are some programs that have attempted to take a step away from top-down

approaches and engage the community in addressing the gap of education and the claims

of Sport for Development and Peace. Spaaij, Oxford, and Jeanes (2016) address the lack

of development of critical pedagogies in such programs and its relationship to the

outcomes (both positive and negative) of social change goals of Sport for Development

and Peace.

### *Validating programing.*

Sport for Development and Peace researchers have found that the primary

concern in validating sport for development programs is the assumption that program

implementations are effective (Mwaanga & Prince, 2016).  Scholars have indicated that

social change outcomes are not supported by empirical evidence, due to lack of research

and program evaluation (Welty Peachy, Shin, & Cohen, 2017). On paper these programs

are impressive, and the limited data provided in the United Nations Annual Reports and

other publications does not empirically support or negate the claims (United Nations Office of Sport for Development and Peace, 2016).

Lyras and Welty Peachy (2011) provided researchers and practitioners with an evaluation tool for the sport for development theory. However, their language use in discussions of the purpose and use of their framework is steeped in a westernized savior complex. In the field of peace psychology, empowering others is not seen as a possession that one group can give to another (Norsworthy, 2018). However, allied groups can provide support for others in their own empowerment (Norsworthy, 2018). These frameworks should and can be used to assist in supporting local leadership in their own empowerment.

Mwaanga and Prince (2016) discuss an additional solution in assisting sport for development and peace to move past "neo colonialism and undemocratic tendencies that have privileged the Global Northern ways of being and knowing" (p. 587). They argue in their study that though many (n=239) programs operate in the Global South, they are conceptualized in the Global North, a contextual environment vastly different from that of the Global South. These globally northern designed programs push agendas that are not collectively constructed with local leadership. This silencing of the end-user continues the cycle of colonization and maintains the status quo through development of 'universal' templates for northern, westernized values, beliefs and ways of being. This universal template mirrors the one size fits all recommendations of fixing and solving national social and political injustices.

In this example, Mwaanga and Prince's (2016) argument is seen in action, that

sport for development and peace programs continue to use the "banking" model of education, which sees education as an opportunity to 'deposit' information into humans, as one would deposit money into a bank and leave (p. 588). Once programs are established, Globally north-western researchers, scholars, and practitioners leave these regions and limit the access local communities have to coaching and program knowledge. The philosophies, values, and beliefs that are left behind are foreign and may not be accepted or relevant to daily life within the micro, meso, or macro ecology (Mwaanga & Prince, 2016).

In their article, Mwaanga and Prince (2016) provide an in-depth ethnographic evaluation of the Go Sisters program, using critical pedagogy as the guiding theory to show how critical consciousness was used to elevate and liberate communities with the development of critical and analytical skills that transcend the life skills learning found in positive youth development. Although important, the life skills learned in the positive youth development frameworks do not enable learners to problematize "wider social, political, cultural and economic inequalities leading to critical, as opposed to prescriptive, action" (p. 590).

## Social Justice in Sport

Critical Pedagogy and Critical Consciousness in their theoretically and practically in sport spaces, address issues of social justice and in development plus sport programing sport becomes the vehicle through which social justice can be achieved. Before I delve into the details of social justice in sport, I will first review the literature and define what social justice is.

**History of Social Justice**

In its historical roots, social justice was an act of the Catholic Church. Scholar Peter Levine discusses the role of the Catholic Church in which "a theory of justice typically rests on a narrative about the failures and the successes of our society" (Levine, 2016, n.p.). O'Boyle (2011) discusses the role of the church in the ambiguous definitions of social justice as the responsibility of each individual to contribute to the "common good," as described in Pope Pius XI in his 1937 encyclical *Divini redemptoris* (p. 96). O'Boyle (2011) claims the necessity to operationally define justice in three ways: commutative justice, distributive justice, and contributive justice, as they are all part of "social justice and attaining the common good because they promote the trust required of human beings in the conduct of everyday economic activities" (p. 97).

In justice, ill-gotten gain is returned to the community for the better well-being and for the virtue of common good. O'Boyle (2011) describes social justices as living in common, giving in forms of charity and solidarity as a "complex network of intertwined communities…[e]ach one brings different duties and different rights, and those duties and rights vary depending on the condition of the person in areas such as health, economic means, and so on" (p. 108). This literature keeps a broad definition of social justice, with a nature of understanding what is good. The historical and continued modern argument at its core is the question: what is justice? What is right and how do we know what is believed and valued is right and that the stands that are being taken are for the right reasons? As reported by the United States Conference of Catholic Bishops (2018), the Vatican encourages civic engagement (e.g. voting). It is giving in part to the common

good.

**Social Justice in Sport and Stakeholder Activists**

Coaching and coaching education have gone largely unexamined in terms of their potential to be influential status quo holders, or conversely, social and political change agents. The focus of the rest of this literature review is on the lack of social justice in coaching education. Many scholars and practitioners have discussed issues of social justice and the potential outcomes of social justice; however, the definition of social justice has morphed based on the discipline it is housed in.

**Athlete activists.**

Within sport, social justice has been discussed on the athlete level using the concept of athlete activism (APA, 2018). Within sport and exercise sciences and psychology, athlete activism has been portrayed in the professional football league with players like Colin Kaepernick. The #takeaknee movement occurred in solidarity with Black Lives Matter by advocating for an end to police brutality against people of color, in particular Black people. Stepping out of the compliant athlete role, Kaepernick posed a threat to the status quo of power within the sport dominant culture and the impact and spread of that activism across sports, seen as of late in the K-12 school systems (McNeal, 2017). The disproportionate response to Kaepernick's protest showed a fear of the "other" and unpreparedness amongst the hierarchical powerful stakeholders within sport to handle athlete activism and counter culturalism (Gregory, 2017).

Kaepernick's activism is relatable to many within the sporting world. Across sports, many other professional athletes, a majority of whom represent racial and ethnic

minorities, have stood (or kneeled) with Kaepernick and since the release of the 2018

Nike add, more have joined him in his protest (Blackburn, 2018). Professional athletes

like Kaepernick are using their elevated status as social icons to speak out and call in

those who are perpetrators of continued colonization, discrimination and the oppression

of marginalized people. Across the country athletes are kneeling with Kaepernick,

receiving the same maltreatment, discrimination, and exile at the high school level, with

indefinite team and school suspension for athlete activists of color. Organizations like the

American Psychological Association have prepared free resources and tools for athletes

to use to engage in activism education and prepare themselves for and develop their

athlete activist identity (APA, 2018, http://www.apa.org/monitor/2018/02/activist-

athletes.aspx). What is not addressed in this discussion is the role and education of

coaches in moments of activism.

**Coach activists.**

The norm of practicing social justice falls on those who are oppressed and

marginalized by the culture and system. In the world of sport that burden is falling on

athletes. If athletes are to be supported in their activist identities, "allyship" and

supportive relationships are needed between athletes and coaches. For youth coaches in

particular, who are critical stakeholders in development of youth identity (Bruner, Eys,

Evans, & Wilson, 2015), fostering safer spaces to explore activist identities is essential.

This support requires a critical education of youth sport coaches who have been exposed

to youth development, identity development, social justice education, and the elements,

issues, and barriers, to equity, diversity, and inclusion.

**Critical Pedagogy**

Critical Pedagogy (i.e., the teaching and learning process of Critical Consciousness) is defined here as an educational liberation process (Freire, 1970). In *Pedagogy of the Oppressed,* Freire discusses the dismantling of the vertical hierarchy of power in teacher-student relationships, were teachers become students and students become teachers. Genuine relationships are fostered to engage in a collective liberation that a single human would not be able to achieve without others. Freire urges teachers to move away from the systematized and universal "banking" form of education that sees students as empty vessels waiting to be filled and move towards a critical pedagogy that promotes problem posing, discussing educational content, and calling attention to the relationship each learner has to the outside world. It is the instructor's responsibility to provide space for dialogue between learners to be educationally liberating, thus freeing the mind to ask questions and develop a critical consciousness geared towards transformation.

Within critical pedagogy, praxis is transformation of the work through reflection and action. The critically conscious cycle of critical pedagogy, dialogue and reflection (problem posing) and reflection and action (praxis), inform each other. In this education liberation loop the teacher and the students are highly engaged and are equal in the learning process. They are in solidarity with one another as experts in their own experiences. The circular pattern of critical pedagogy – dialogue, reflection, and action – leads learners to develop action plans for creating change within their communities. This process is part of the naming of the world, were the "human existence cannot be silent"

and "true dialog" between all participants across gender, title, class, race, (dis)ability, sexual orientation, religion etc. activates "critical thinking – thinking which discerns an individual solidarity between the world and the people and admits no dichotomy between them" (Freire, 1970, p. 88).

**Critical Consciousness in Sport**

Wright, Jacobs, Ressler, and Jung (2016) merged the western colonial education-style Responsibility Model with critical consciousness. As researchers from the USA, they developed and implemented a training program for youth soccer coaches in Belize. The program was funded by the U.S. Department of State's Bureau of Educational and Cultural Affairs and was intended to train a select group of Belizean coaches, who were members of the Belizean Youth Sport Coalition, the adapted Responsibility Model fused with critical pedagogy. The group of eight initial coaches was later limited to six (2 women, 4 men), due to governmental restrictions on two of the originally selected coaches.

Participant coaches engaged in group dialog, reflection, and action out of and during the coaches' regular season. Participant coaches were able to identify personal and community issues and take action towards making changes. One female coach took on issues of gender equity, influencing the implementation of a women's coaching award in her community. A male coach addressed economic governmental support of youth sport programing with a political figure during a public press conference in Belize.

Results showed the dialog, reflection, and action coaches engaged in "prompted reflection of sport in their local context" (Wright et al., 2016, p. 541). Post-training,

program coaches reported they felt more confident in their ability to make change in their sport communities. In their findings, Wright et al., (2016) reflected that the two pedagogies (the Responsibility Model and Critical Pedagogy) were contradictory in nature and the delivered training was not a "pure application" of critical pedagogy (pg. 545). Therefore, the continuation of applying critical pedagogy authentically within youth sport coaching education is an important next step for the coaching field.

In other study grounded in Sport for Development and Peace programming combined with critical pedagogy, Spaaij, et al., (2016) used a critical lens to explore pedagogies used in Cameroon and Kenya. Both programs were non-governmental and were locally initiated, targeting gender equality and using soccer as the vehicle for engaging women in sport. The Kenyan programs also emphasized HIV health care and wellness. The participatory ethnography study discovered three themes: (1) importance of peer educators (coaches), (2) local leaders who serve as Freirean teachers in communities, and (3) emphasizing and sharing with youth who become campaigners for social change. In the local cultural system, elder males have hierarchical power. The Freirean peer educators broke down that traditional vertical power structure and replaced it with a horizontal structure aiding critical awareness of gender equity and wellness.

Transformative change was seen in the (1) inclusion of girls and women in leadership roles, (2) promoting awareness and testing of HIV with access to health care information, and (3) the inclusion of (dis)abled bodies in sport activities. Spaaij et al. (2016) discuss the importance of using Freirean critical pedagogy to identify and problematize the issues (e.g., gender equity) through key questions that address the

transformation of sociopolitical contexts and sporting practices.

Achieving these transformative changes were not without challenges. The goals set by the United Nation Millennium Development and the goals of the funders of these programs were not aligned with the community's needs. This misalignment promotes the wants of those with privilege and power to perpetuate systems of conformity, without recognition of community voice and needs. Another issue facing the advancement of critical pedagogy in sport are limitations and restrictions placed on funding provided to programs that constrain sport for development and peace programs (Spaaij et al., 2016). Funds go to supporting the basic operational costs, leaving the education of coaches and peer educators lower on the prioritization list (Spaaij et al., 2016). Many coaches and peer educators discussed in this study were volunteers. When needed, they helped support athletes financially as best they could.  The threat of losing funding for a failure to meet funders' goals is another example of the negative impact that dominant cultural norms and expectations place upon diverse cultural communities.

**Culture of Practice/Praxtice**

Bush and Silk (2010) discuss the need for new innovative community-based sport coaching education programs to critically disrupt the current practices of sport culture. The integration of critical reflection practices (Bush & Silk, 2010) with identity and narrative re-formation (Ronkainen, Kavoura, & Ryba, 2016; Zehntner & McMahon, 2014) in sport coaching education has been emphasized as a tool to positively impact the growth of the coaching profession and the positive holistic development of youth athletes.  Dagkas (2016) discusses the next steps in the implementation of social justice

as (1) a concerted global effort of a social justice agenda addressing the inequalities of youth sport; (2) use of an intersectional theory in sport to allow for the multiple identities of athletic participants to be acknowledged, accepted, and validated; and (3) delivery of intersectional critical pedagogy within sport, PE, and health in formal and informal educational spaces. As of this writing, no recorded study has attempted this. A challenge to the implementation of a critical pedagogy in sport is addressing the perceptions of coaching education and social justice within the community.

## Conclusion

The purpose of this literature review was to understand the available contemporary knowledge and practices that prepare coaches to coach and develop youth beyond mastering sport skills. This literature review also reported the limitations of these current practices, the best practices identified from available research, and where the field of youth sport could be headed through efforts to incorporate critical consciousness for coaches and youth who must navigate the messy political, economic, societal and sport cultures, structures, and systems.

This literature review traversed the four contemporary frameworks within youth sport (i.e., Athlete Development, Positive Youth Development, the Responsibility Model, and Sport for Development and Peace). Each of these frameworks has its advantages, but only the latter two have shown their potential applicability to cross cultural contexts where researchers attempt to blend the existing frameworks with critical pedagogy as a way to advance the available youth sport coaching education programming. These sport specific models have been applied outside of the USA, and to date there are no examples

of the implementation of these designs within the USA.

Past literature highlights these critically adapted frameworks and the potential impact of this type of coaching education for fostering socio-political change. What is not yet explored in this body of literature is gaining deeper insights into (1) who community-based youth sport coaches are (e.g., identity), (2) what types of education have they received, and (3) if they have engaged in any forms of social justice in their current practices. In the next chapter, I present the research questions and methodology for this dissertation study.

## CHAPTER THREE

### Introduction

Over 3 million youth participate in organized sport in the United States (Aspin Institute, 2017). Yet, only 10% of youth sport coaches have ever received training in the coaching profession (Petitpas, Cornelius, Van Raalte, & Jones, 2005). Project Play (2016) found that youth participation in sport is steadily decreasing across youth ages 6 – 17. Contributing factors to decreased participation are reduced access to programs due to cost and location (Ohio University, 2019), children's increasing interest in electronic (video game) sports over physical engagements (Project Play, 2016), high competition and selection in in-school and out-of-school sports (specialization) (Project Play, 2016), and negative sport experiences (Agans et al., 2013).

### Youth Sport Coach Standards

The most widely accepted standards of youth sport coaches in the USA are set by SHAPE America as eight domains of knowledge and 40 standards that fall under each of those domains (Hellund, Fletcher, & Dahlin, 2018). In 2017, SHAPE America revised their Eight Domains and restructured them as Seven Responsibilities (SHAPE, 2017). Researchers have suggested that coaches are the keystone in creating positive environments for youth participating in sport (Bolter et al., 2017; Petitpas et al., 2005; Petitpas et al., 2007, Fraser-Thomas et al., 2007). Coaches are responsible for intentionally integrating positive youth developmental goals into programing as to ensure life-skills are learned and transferred outside of the sport context (Hellison & Wright, 2003; Martinek, Schilling, & Johnson, 2001; Pascual et al., 2011; Walsh, Ozaetab,

&Wright, 2010). To be able to generate positive youth development environments, coaches need specific knowledge (Erickson et al. 2009), philosophy (Collins et al., 2001), and education to be able to deliver sport programing that is effective (Cote and Gilbert, 2009).

Cote and Gilbert (2009) argue that coaches need more than "personal behaviors, experiences, and strategies to effectively and successfully meet the various demands of coaching" (p. 309). Research has established three buckets of knowledge coaches need: interpersonal, intrapersonal, and professional. This knowledge base is learned in ways that are (1) mediated (with an expert), (2) unmediated (books and online sources), and (3) internal (observation, doing, and reflection) (Werthner & Trudel, 2006). Knowledge is learned through formal, informal, and non-formal sources (Erickson et al., 2009), and enables coaches to provide effective coaching, leading to positive movement experiences that cascade into life-span participation in recreational, physical, and athletic movement (Agans et al., 2013). However, the white patriarchal contemporary standards (Gems, 2006) that have been set for coaching knowledge and the application of knowledge in youth sport spaces is not inclusive to all coaches and youth who are subjected to its benchmarks.

## Coach Indoctrination

The exclusivity of sport across the life-span and across developmental levels calls into question U.S. sport culture and the professional athlete pipeline that indoctrinates youth at community-based recreational and developmental levels of sport (Gems, 2006). As coaches are indoctrinated into traditional sport culture (Gilbert and Trudel, 2005), the

prescribed ways of being as coaches and athletes are conditioned to spout rhetoric and norms of compliance, coachability, and complacency with the status quo of unequality and injustice. Without education or training, coaches are left to educate themselves through observational, mentoring, and reflective based education and training, leaving a critical gap in coaching education for formal mediated education in critical analysis, evaluation, and reflection on coaching responsibilities and standards. Current contemporary forms of coaching education also do not provide space for coaches to critically analyze, assess, reflect on, and adapt their current coaching leadership in relation to the communities and youth they serve.

## Stakeholder Perceptions of The Gap

Although the knowledge and education of coaches has been studied in "elite" coaches (Bolter, Jones, Petranek, & Borsch, 2017), there is little information or literature on community-based coaches, coaching knowledge and knowledge attainment. In the field of sport, coaching education appears to suggest that at the recreational and developmental level of sport, coaching knowledge and education are not as critical as for elite level coaches. Counter to this argument, perceptions of coaching education from coaches (Erickson et al., 2009), parents and administrators (Bolter), and community organizations (Barcelona & Young, 2010), are that youth sport coaches need continued development to address the needs of children and adolescents at critical and influential times in their development. The emphasis on coaching training at the recreational and developmental level is even more relevant due to higher levels of access youth have to community programs over elite level programs, for reasons that include but are not

limited to cost of programs and location (Barcelona & Young, 2010). Additionally, there is a dearth of literature on how coaches are currently pushing back against the status quo of coaching and bringing social justice and issues of equity, diversity, and inclusion into youth sport spaces.

## Research Questions

The aim of this dissertation study is to explore youth sport coaching education and professional development of community-based youth sport coaches. It further seeks to explore the extent to which community youth sport coaches are exposed to and engage with theoretically grounded, community-based coaching education that provides formal mediated and reflective learning. The study used a survey questionnaire in a mixed methods design (Creswell & Creswell, 2018) to answer the following research questions:

Research Aim 1: Coach Identity

- Who are youth sport coaches?

Research Aim 2: Education Acquisition and Application

- What type of, if any (formal, informal, or non-formal) education and training are youth coaches at community-based programs receiving prior to and during their coaching careers?

Research Aim 3: Social Justice

- How do community-based youth sport coaches conceptualize and enact social justice?

**Procedures**

The following study uses a convergent exploratory mixed methodological social-justice design (Creswell & Creswell, 2018) to strengthen the study (Creswell, Plano Clark, Gutman, & Hanson, 2003). In a "single phase approach" all data for this study were collected in a closed and open-ended survey (Creswell & Creswell, 2018, pg. 217). This study overall displays an exploratory convergent core design by identifying the research priorities that inform the development of the study's survey. This convergent core design is followed by convergent thematic and statistical results.

The survey used within this study embodies the benefits of quantitative survey data (i.e., frequencies that represent local, national, and international coaching populations) coupled with qualitative open-ended questions that provide deeper meaning and understanding. This yields different types of data that can be used to confirm each other (Creswell & Creswell, 2018).

Combining this convergent exploratory mixed methodological design with a social justice framework, critical consciousness, "advances an abstract and formalized set of assumptions to guide the design and conduct of the research" (Creswell & Creswell, 2018, pg. 227). As Creswell and Creswell (2018) describe the integration of social justice frameworks within mixed method studies, the objective is to give voice to participants by building evidence from both quantitative and qualitative data. Critical Consciousness has a strong placement within the design of this study, both to ground the theoretical framework and to inform data analysis. However, this study is limited in its use of concurrent data collection without participant interviews or member checking (more

details will be provided on these limitations within Chapter 6: Discussion).

Justification for this specific methodological approach was to overcome the limitations of survey data used in previous coaching education research (Misener & Danylchuck, 2009), qualitative case study coaching education research (Werther & Trudel, 2006), and qualitative interviews of coaching education (Bolter et al., 2017). This study collected quantitative and qualitative data from coaches at multiple types of youth sport organizations in order to explore frequencies and written reports from an under-researched population of youth sport coaches.

## Survey Administration and Confidentiality

The survey respondents were anonymous. Each of the organizations was provided with a unique Qualtrics link that collected data from that organization's coaches. This was done in lieu of asking participants to identify which organization they coach for. In the event that a coach elected to engage in continued education in a follow up study, their data was designed to be confidential rather than anonymous. This was the case for 10 of the 47 coaches, where a name and/or email address was given so that the researcher could contact the participant in the future about engaging in additional coaching education. All participating coaches in the study voluntarily offered their time, with the understanding that they could opt in to receive a $30 amazon gift card. Data was protected through a unique coding system stored in a password protected file on my locked computer.

### Survey Pilot Procedures

In the development of the questions for this survey with my committee members and in multiple conversations with the second reader, we discussed the implications of

each of the questions. With combined sport context, specific knowledge and coaching

education research backgrounds, many of the coaching education and philosophy

questions were included in this survey to respond to the lack of information on those

specific topics in the literature. The first pilot of this survey included 4 youth sport

coaches who coached at different developmental levels. Each participant was asked to

time themselves and provide feedback on the questions within the short answer boxes

within the Qualtrics survey. Their feedback to the survey provided more streamlined

questions and clarification of question wording. The final pilot of this survey included 10

participants to shed light on the necessity and risk of priming descriptions or questions

when examples were provided.

### Recruitment of Organizations in the Current Study

Recruitment was conducted with six non-profit youth serving organizations, in

particular those that offered programing that extended beyond sport, including wellness

and physical activity as community activities. The inclusion criteria of participants were

that they were currently coaching a youth sport (for youth under the age of 18) at a

community-based program, and that they were over the age of 18. The organizations that

chose to participate were Boston Ultimate Disc Alliance, Scholar Athletes, Ultimate

Peace, and USAU (described in detail below). Two recruited organizations, Boys and

Girls Club and the YMCA showed initial interest but did not respond to follow up

requests to participate. Of the four organizations that participated in this study, two are

local Boston based, one is national, and one international. The Boston based

organizations were recruited for their representation of both mainstream and alternative

sport program availability.

**Boston Ultimate Disc Alliance (Boston Ultimate).**

Boston Ultimate recruitment came from my previous experiences with the organization as a community organizer and youth coach. Boston Ultimate runs three greater metro Boston youth programs operating out of Waltham, Natick and Lexington. In their fall and spring seasons, coaches from the greater Boston area participate in paid coaching positions employing over 30 coaches annually. Offering only Ultimate Frisbee, there are distinct differences between running mainstream sports and lifestyle sports like Ultimate Frisbee that I wanted to capture in this study. Primarily, lifestyle sports like Ultimate Frisbee do not typically require a sport coach. In fact Ultimate in its founding principles sought to step away from structured adult led sport time (Griggs, 2009). Ultimate Frisbee also does not require officials or referees like most other mainstream sports. As a self-governed sport, athletes have complete control over the game. This promotes an additional layer of autonomy and agency in the sport space.

**Scholar Athletes (SA).**

Scholar Athletes was recruited for this study in an effort to diversify the types of sports that potential participating coaches would have experience with. This local non-profit organization partners with Boston Public Schools to provide academic consulting for student athletes and run intramural mainstream sports and other forms of physical activity (e.g., Zumba and weight lifting) for high school students at 16 schools. As a Boston Public Schools sport coach, my personal connection to the director of intramural sports with Scholar Athletes provided a way to communicate about SA's participation in

the study. After years of competing with other after school programs, SA sought to make a deeper connection with Boston Public Schools, fostering in-school services during the school day and after-school. Their approach to providing education and sport programing for youth aids Boston Public Schools coaches in the ability to provide wrap around services to their student athletes.

**USA Ultimate (USAU).**

The national organization recruited for this study was USA Ultimate (USAU), the nationally recognized non-profit Ultimate Frisbee organization. USAU (2016) reported that 70% of their registered membership is male in a population of 54,839 individuals. There are 547 registered USAU coaches across the country, and 15,527 youth (registered members with USAU) between the ages of 13–18. However, there are no current data on the demographics across USAU. From personal experiences and the media outlets specifically reporting on Ultimate, the community nationally is not known to be racially diverse (Lehmann, 2018). All USAU athletes and coaches must have active USAU membership to participate in any USAU sanctioned tournaments or events. Membership and all coaching information is found on the USAU website (USAU, 2019). In order to coach at the middle school, high school, or university/college club level, USAU coaches have specified trainings they must complete. USAU does provide coach certification in safe sport training (at a cost of $35), and basic level 1 training in Ultimate specific coaching education. For some coaches (women and any coach that coaches a mixed - co-ed team) rebates are given for a portion of their coaching education costs. What is included in this training are one-shot online/virtual (maximum 4-hour long) training

video modules and readings regarding spirit of coaching (*spirit of the game*), coaching

ethics code, concussion, first aid, and CPR certification. Coaches do have to get

recertified every 3–4 years, and have one year to complete all of their training (coaches

are not required to complete the program before their coaching begins) and this level of

training is only required for elite level coaches. At the community recreation and

developmental level, if teams do not require USAU recognition (which typically they do

not unless they are competing at an elite level at nationals), programs do not have to

provide coach education to their coaching staff. As a guest speaker at the USAU adult

nationals in October 2018, I connected with the CEO of USAU and board director about

my research. They put me in touch with their youth national outreach director, who put

me in touch with the Manager and Coordinator of Youth & Education Programs.

**Ultimate Peace.**

The international organization recruited for this study was Ultimate Peace (UP).

As a senior coach with the program (four years), collaborator in past research, summer

camp orientation designer and facilitator and year-round program participant, I was able

to access this population of coaches. As consultant to both the Middle Eastern and North

American programs, my connections to the organization led to my recruiting of UP for

this study. UP is a non-profit organization based out of Israel. Founded by both USA and

Israeli Ultimate Frisbee players, the organization seeks to bring Palestinian, Arab Israeli,

and Jewish Israeli youth together to play Frisbee at a sleep way summer camp. Their

year-round program organizes a three-year leadership cohort model for youth seeking to

become youth sport coaches of Frisbee and agents of change in their communities.

Summer camp youth sport coaches come from around the world to volunteer upwards of 14 days to facilitate safer spaces for youth to come experience Frisbee and the sleep away camp experience.

## Participants

A total of 47 coaches participated in this study from the four organizations , Boston Ultimate (N= 8), Scholar Athletes (N = 10), USAU (N = 20), and Ultimate Peace (N = 9). The participant demographics included 61% Men, 37% Women, 2% Agender. The sample is 69% White, 9% African American/Black, 7% Asian American, 6% other, 4% bi-racial, and 4% prefer not to identify (demographic results are presented in Chapter 4).

## Measurement

The survey was comprised of 49 questions. Although it was designed to take 20 – 25 minutes for coaches to complete, the time that Qualtrics recorded for the survey being open ranged from 2 minutes to 4,214 minutes (although the web page was shown as open for that length of time, Qualtrics does not provide information on minutes of active use). There are seven distinct blocks to this questionnaire: (1) coaching education (5 primary closed-ended questions with 6 follow up open-ended questions with skip logic based on primary question response), (2) social justice, critical consciousness, and youth sport (5 open-ended questions), (3) coaching philosophy and values (2 open-ended questions), (4) youth/adolescent development (5 primary open-ended questions with two open-ended follow up questions), (5) coach demographics (10 open-ended and 9 close-ended questions), (6) youth demographics (2 open-ended and 2 close-ended questions), and (7)

further development (1 close ended question).

**Rationale for Survey Questions**

The following section will explain the rationale for including the questions on the survey used in the current study. The rationale is broken down into the seven sections; each pertains to a different subject area coaches were asked to reflect on: (1) coaching education, (2) social justice, critical consciousness, and youth sport, (3) coaching philosophies and values, (4) youth/adolescent development, (5) coach demographics, (6) youth demographics, and (7) further development. The full survey is included in Appendix 1.

Coaching education. A series of closed-ended questions, with follow-up open-ended inquiries about coaching education in youth sport context, targeted coaches' beliefs of youth sport and coaching education. In the coaching education section, there were 5 questions. For example, one question asked: "How strongly do you agree with the following statement? 'Youth sport participation is an important element of youth development.'" Coaches were asked to respond to a 4-point Likert scale response from *strongly disagree* to *strongly agree*. Each of these prompts were followed by an open-ended question of "please explain your answer".

Impact of coaching education. Two questions were taken from the research of Bolter, Jones, Petranek, and Dorsch (2017), which investigated coaches', administrators', and parents' perspectives on the need for formal youth sport coaching education. The two attitudinal questions asked the extent to which respondents agreed (on a 4-point Likert scale) that "coaches have a key influence on the development of youth" and "coaching

education should be required for all youth sport coaches." Each question included an open-ended follow up prompt to further explain answers.

**Beliefs about coaching education.**

These questions asked the degree to which youth coaches have an influence on the development of youth (Cote & Gilbert, 2009; Fraser-Thomas et al., 2005; Petitipas et al., 2005). Shown to be a key influencer in youth sport spaces, coach effectiveness and behaviors have been used as determinants of youth experience (Cote & Gilbert, 2009; Gould & Carson, 2011). At the community level, less is known about the beliefs coaches have about how education influences their role as coaches. Some coaching educator research argues youth sport coaches at the community level do not need education (Werthner & Trudel, 2006). However, amongst other researchers and practitioners there is a counter argument based on research on the perspectives from sport community stakeholders who reported they believed coaching education is crucial to the successful design and implementation of sport programing and positive development of youth for coaches to receive education and training (Bolter, Jones, Petranek, & Dorsch, 2017; Gilbert & Trudel, 2001; 2005).

Addressing the gap in the literature about community-based sport coaches' experiences with coaching education, this research explored types of coaching knowledge and how it is attained. Questions were designed as open-ended to provide coaches autonomy in answering where and how they were able to access coaching knowledge, rather than providing prescribed answers.

**Experience with coaching education.**

In the later section of this block of questions, coaches reported and reflected on types of coaching education they had received. Bolter et al. (2017) and Erickson, Brunner, MacDonald, and Cote (2017) argue there are three categories: formal, informal, and non-formal education. However, to reduce the number of questions within the survey, only informal and formal education experiences were included. Coaches were asked whether they received each type of education, using the responses: yes, maybe (*I am not sure if the education I received is formal/informal*), or no. Skip logic was used to prompt respondents to answer open-ended questions such as, "If yes, please describe your experience with formal coaching education".

This study is an expansion of previous research on elite sport coaches and government regulated coaching education. Erickson, Brunner, MacDonald, and Cote (2009), provided coaches with only-closed ended responses to reflect on their actual and preferred forms of coaching education. Using Erickson et al. (2009) as a model, this study adapted their closed-ended survey methodology and used open- and close-ended surveys to inquire about types of education coaches engaged with. Bolter et al. (2009) conducted their research in Canada where coaching education is regulated by the federal government. Coaches in the USA do not meet Canada's basic starter Level 1 tier of Canadian coaches. Providing coaches with the opportunity to answer this question freely allowed for an exploration of what is available to youth sport coaches within youth sport settings in the US, where little is known about coaches' access to education.

**Social justice, critical consciousness, and youth sport.**

A block of open-ended questions inquired about social justice in youth sport contexts. The first three questions in this section pertain to coaches' beliefs and experiences with social justice and critical consciousness (civic engagement), and critical pedagogy (dialogue, reflection and action). Previous research is limited regarding coaches understanding of social justice. In general, literature is inconsistent in its operational definitions of social justice (Ladda, 2009). This research is even more limited regarding sport settings. The social justice questions posed to youth coaches were in response to the dearth of literature that exists on the understanding, meaning, and integration of social justice into youth sport spaces.

This section of questions included concepts such as access and barriers to sport. Previous literature (Brunner, 2013; Erickson et al., 2009) did not explore coaches' beliefs or understandings of how socially, politically, economically, and/or environmentally, youth are limited in their access to sport programing. By integrating this question into the social justice section of this survey, it was my hope that there was some priming for coaches to reflect on barriers and challenges to sport participation that went beyond what has been discussed in the literature (Spaaij, 2013), which is typically about economics (e.g. cost of program).

Within community settings, little empirical knowledge has been reported on how youth sport coaches are committing to social justice. Within local, national, and international contexts, this study asks coaches to openly reflect on their experiences in engaging youth in dialogue about social justice regarding the sporting community as well

as the greater community. This question seeks to understand if and how coaches bring contextual and ecological systems into dialogue with youth generally. This question was included in the social justice and critical consciousness section as an indirect prime, or a way to problem pose coaches' engagement in dialogue with youth athletes.

**Coaching philosophies and values.**

The Coaching Philosophies and Values sections of this survey were researcher designed. The coaching education literature indicates that many youth sport coaches or coaches at the recreational or developmental level do not engage in any formal or informal or non-formal (conferences, clinics) education in developing a coaching philosophy (Collins, Barber, Moore, & Laws, 2011). Contemporary coaching education programs using white colonized patriarchal approaches to education indoctrinate coaches into one form of coaching, a one-size-fits all coaching methodology (Gilbert & Trudel, 2001; 2005). Additionally, little research has been done with recreational and developmental level coaches on coaching philosophies (Cushion & Partington, 2016).

Collins, Barber, Moore, and Laws (2011) and Van Mullem and Brunner (2013) discuss the transference of personal and sport values as a stepping stone to developing a coaching philosophy. Questions were designed to increase understanding of whether community-based coaches had established a coaching philosophy and to explicitly ask what values they promote in their sporting communities.

**Youth/adolescent development.**

Based on the contemporary practices of youth sport coaching and education, the current standards of youth sport coaching (SHAPE America, 2017) have integrated

responsibilities that coaches have some knowledge and understanding of youth and adolescent development, into developmentally appropriate program design and implementation. Outside of physical capacities, mental capacities fall in line with sport-based positive youth developmental standards.

In regards to mental capacities, positive youth development does not address a coach's responsibility in understanding identity development in adolescents (Petitpas et al., 2005) . Research has shown that in the professionalized sport pipeline, youth athletes are treated like miniature professional athletes, conditioned and trained to perform for one job, being an athlete (Bush & Silk, 2010). With sports' capitalistic and neoliberal positionality, the professional athlete pipeline is engaged as early as age 4 and presents a mono-identity for youth. Across the life-span, if a positive youth development framework is not placed upon youth sport programing, the integration of non-athletic skill development is de-emphasized. This describes a *Sport Plus* development model of programing (Lyras & Welty Peachy, 2011) with increased attention to building "Olympic level" athletes (United States Olympic Committee, 2019). The one-size-fits all approach becomes the standard and a core responsibility of coaches, as stated in the SHAPE America domains (2009) and responsibilities (2017) of youth sport coach standards.

This approach to sport limits the multiple identities of youth to a mono-identity of athlete (Bush & Silk, 2010). Within the athlete professional pipeline, this mono-identity of athlete is also a monetized identity, where priced values are placed on the manual and physical labor of the individual's ability to perform in sport settings. Questions were designed to explore the coaches' education within youth/adolescent development

regarding identity development as multiple identity and/or mono-athletic identity development spaces. The questions address community-based coaches' understanding and knowledge through open-ended inquiries.

The last question of this section addresses a responsibility of coaches (SHAPE America, 2017) highlighting the adaptability of their programing to the needs of the community. Often westernized, white, patriarchal, and colonizing curriculums or frameworks are applied across contextually different sport spaces and deemed as universal. These frameworks are often applied without understanding the needs of the community and how youth sport programing can meet those needs.

**Coach demographics.**

The demographics section of this study was researcher developed. All 19 questions explored how youth sport coaches identify, beyond the coaching identity, focusing on multiple and intersectional identities. In previous research on sport coaches and coaching education (Leberman & La Voi, 2011), coaches have not been asked how they identify outside of the coaching role and in what ways. In this study, space is allotted for coaches to reflect on their understanding of their identity. Potential multiple identities of coaches within and outside of the expected demographic qualifiers of coaches are intentionally investigated using closed and open-ended questions. Inquiries also explore potential intersectional identities of coaches, and in doing so, serve as an educational tool for coaches, for example bringing attention to non-binary gender identity.

*Logistics of coaching role.*

Within the demographics section of this survey, four questions inquired about the

logistics of the professional status of participating coaches. Previous research has

claimed that many community-based youth sport coaches do their coaching part time as

volunteers (Misener & Danylchuck, 2009). Additionally, coaching education research has

reported that youth sport coaches do not have time to dedicate to continuing education

because of their part-time or volunteer status. Questions in this section highlight coach

identity, level of education, and logistics of coaching.

### *Additional life roles.*

Previous research on women coaches highlighted the importance of the multiple

roles women coaches play in their personal and professional lives. Often in US culture,

women are held to different norms and standards and pay for their work (Leberman &

LaVoi, 2011). This study's survey explored the multiple identities as well as multiple

roles coaches play outside of their position as a coach. These four questions were

researcher designed to deepen the understanding as to *who* sport coaches are at

community-based institutions.

### Youth demographics.

The four questions in this section gather information on the population of youth

that coaches interact with. This section also brought an educational approach to the

selection options for coaches bringing a non-binary frame to the question of gender, as

well as specifying the differences between sex assigned at birth and gender identity.

### Further development.

The further development section was included in the current study to gain insights

into what additional areas of knowledge coaches were interested in. Categories were

provided for coaches to select from, which mirrored the specific responsibilities from SHAPE America (2017) as well as the two additional categories of social justice and critical consciousness.

## Analysis

Where contemporary practices in youth sport coaching and program development use models and frameworks like future possible selves (Prince, 2014; Walsh, 2008), these conceptual frameworks are a perpetuation of colonizing white patriarchal education systems that position coaches in positions of power and promote these authoritative privileges in the control over youth. Many times, researchers embody the "white savior" complex, bringing in and prescribing "universal" frameworks that will "give empowerment" to others. This continues the cycle of oppression by confining and denying research participants agency. Empowerment cannot be given; it is an internalized entity. Empowerment can be supported. In the current study, a combination of closed and open-ended survey questions simultaneously allowed for quantitative numbers and qualitative words to inform one another regarding youth sport coaches.

In a mixed-methods approach, the current study used qualitative descriptive and inferential statistics to analyze trends. I used etic and emic coding in the analysis of closed ended questions. Using critical theory to pull from the collected data, the current research explains community-based youth sport coaches' knowledge, understanding of adolescent development, perspectives on coaching education, and understanding of social justice and critical consciousness.

In the support of individual (coach) and community (sport) empowerment, critical

theory was used as the current study's theoretical framework. Coakley (2009) describes

critical theoretical frameworks as the shrinking of the gap between what is and what

could be. These frameworks are used by those who seek to improve lives in social [and

political] situations. In sport sociology, as demonstrated by Coakley (2009) and

Armstrong and Jennings (2018), researchers use critical theory to bring humanism back

to sport spaces. Bennett Lombardo (1987) described humanistic coaching as an

awareness of sport stakeholders, who are "positioned differently in social worlds, and

they are affected differently by the prevailing meaning, purpose, and organization of

sports" (p. 52). Critical Theory in this study (1) questions the process through which

culture is produced, reproduced, and changed; (2) questions the production, reproduction,

and change within culture as examined through power and social inequalities; and (3)

questions normative ideologies with an intersectional lens of meaning making of the

world; identity, including gender (Kane & Maxwell, 2011), race (Armstrong & Jennings,

2010), and sexuality (Anderson & McCormack, 2010); interactions with others; and the

transformation process of life conditions (Armstrong & Jennings, 2018).

Due to the exploratory nature of this study, descriptive statistics were used in

analyzing the coaches' reports of coach and youth demographics. Inferential statistics

were conducted using SPSS to examine similarities and differences in coaching education

and demographics for coaches and the youth they work with. Coaches who answered any

part of the survey were included in the analyses. Of the total number of respondents who

began the survey, 65 completed the first section on Attitudes about Youth Sport;

however, 18 of those respondents left the rest of the survey blank. Of the remaining

respondents, 47 completed most of the survey, but left some questions blank. Thus, most of the analyses were conducted with those 47 cases who completed the survey. For any sections where questions were left blank, missing data was handled by listwise deletion. For each table showing results, the total N of cases analyzed is reported.

Collectively, qualitative and quantitative data analysis were used to support one another in providing a greater understanding and fill the gap of knowledge on who community-based youth sport coaches are (e.g., intersectional identity), the contexts they are coaching in, what communities they are involved with, the types of training and education they have access to, and if and how participating youth sport coaches are implementing their understanding of social justice and critical consciousness and critical pedagogy into their sport programs.

**Critical Consciousness as a Methodological Assessment Tool**

Qualitative analysis used the researcher developed critical consciousness assessment of open-ended questions.

**Terminology**

In the following section, terms that are used to describe the assessment of this study will be defined. Critical Consciousness as a pedagogy, to my knowledge, has not been used as a method of analysis in mixed-methodological research. Many qualitative terms have therefore been adapted to reflect those terms used within Freire's (1970) methods to assessing critical consciousness..

*General Codes:* Codes that come from the data. Similar to emic codes in qualitative research.

*General Themes:* Themes that emerge from the general codes.

*Thematic Fan:* Codes that are applied to the data. Similar to etic codes in qualitative research, thematic fans in this study come from *Pedagogy of the Oppressed* (Freire, 1970).

*Hinge Theme:* Themes that are applied to the data from *Pedagogy of the Oppressed* (Freire, 1970). In this study, hinge themes at times house thematic fans as ways to decode data.

*Decoding:* Decoding is a process Freire (1970) discusses the process of decoding as "mak[ing] explicit [the participants] "real consciousness" (pg. 115). Decoding is the codification of "possibilities" which are representations of familiar situations to both participants and researchers. Codifications are organized into thematic fans and in this study are used as a way to code data with general codes, then map general codes to thematic fans which are housed within hinge themes. Although Freire (1970) discusses decoding as a process of theme making that comes from the experiences of participants and researchers, the specific language used in Freire's (1970) analysis of *Pedagogy of the Oppressed,* applied to this study represent etic coding methods.

**The Role of the Critical Friend**

The current research methods are not action oriented in that they are defined by the engagement of the researcher in the ongoing collection of qualitative data. However, what is action oriented about the current research is the use of critical pedagogy as the grounding theory in which dialogue is used to analyze participant responses to open-ended survey questions. In addition to framing the research with critical consciousness, the activist orientation I take as a researcher would not be within the nature of critical pedagogy and action-based research without employing external, dialogic conversations (Foulger, 2010).

To engage in dialogue beyond my committee members, who were familiar with critical pedagogy and critical theory, I also engaged a critical friend to support more detailed dialogue about the research data and my struggles with analysis (Foulger, 2010). The critical friend for this research did not have access to the raw data; therefore, this role is distinct from that of a second coder as it is typically conceptualized in qualitative research. Rather, the critical friend served as a conversationalist in discussing the general and hinge themes of the data as well as providing insights for formulating and operationalizing definitions, including coding and decoding. Significantly, the critical friend was not a fellow academic. This individual identified in this way: "I'm a white straight cisgender male, with a postgraduate degree. I'm an athlete and have a steady job and no debt. I rent an apartment in Seattle and have 2 roommates. I work in education for a public-school system. I coach ultimate and also coach leadership programs for adults".

In dialogue with this critical friend, I was able to pull myself out of the isolation

of writing by verbally talking through ideas, definitions, and themes. This process strengthened the analysis of the data as well as re-grounded me in my own understanding of be[come]ing a critical researcher. For example, after a first round of deciding what my research plan was and coding data based on that plan, many records and memos were made to record the progress I was making. This resulted in a dilemma of understanding a particular coding struggle between 'choice' and 'agency'. In a two-hour discussion with the critical friend, we mapped the definition and operational definition of choice as it pertained to how youth sport coaches discussed identity development. The discussion led to a follow-up conversation with one of my committee members. They further enhanced my thinking in re-grounding myself in the theory of critical consciousness to develop hinge themes that would provide more structure to coding and decoding data, as well as definitions to base the analyses upon. Presenting the critical friend with descriptions of general (lower-order) codes I developed from the data, we then discussed the hinge themes, their definitions and how the data related to Freire's (1970) theories. Disclosure of additional instances of dialogue with the critical friend will be addressed throughout the findings.

**Question 1 Coach Identity: Who are youth sport coaches?**

To answer the first research question of this study, I reduced the data to focus on 12 questions within the survey that addressed coaching identities. These questions provided quantitative and qualitative data to encompass a fuller understanding of the identities of the community-based youth sport coaches.

**Quantitative Analysis.**

In a cross-question analysis of two sections of questions within the study's questionnaire, (1) *Coach Demographics* and (2) *Experience with Coaching Education.* To build beyond categorical data of coach demographics, the reduced data also included questions from survey sections (3) *Logistics of Coaching Role* and (4) *Additional Life Roles* to expand upon coaches' identities.

**Qualitative Analysis.**

After compiling all of the reported data, in the first phase of qualitative data analysis I read through all of the responses and created memos on what was reported. Coaches responded in closed and open-ended questions with varying degrees of depth when disclosing their personal identities and the life roles they held outside of their coaching role. In the second round of reading all of the data, I reduced the data regarding coaches' identities and organized it into spreadsheets where preliminary codes generated from both closed (e.g., white man) and open questions (e.g. aunt, daughter, sibling; see Appendix 11 for a compiled list of self-reported, open-ended roles). These initial codes were organized into two themes of identity, (e.g. multiple and intersectional) that separated coaches into two identity groups.

To explore coaches' identities within these themes of multiple and intersectional identities, the second phase of data analysis I re-read coaches' responses to the question about why they coach and integrated these responses into the identity data. Additional patterns emerged through the use of the critical consciousness theoretical framework that highlighted the aspects of coaches' connections in and with community. Secondary

coding expanded preliminary coding matrices to understand how coaches saw their coaching role as part of their identity (Ronkaine, Kavoura, Ryba, 2016). Three patterns emerged in coaches' descriptions of their relationships in and with the youth sport community where they coached; Coach-Centered coaching, Limited Connection, and Synthesizing Connection.  The finalized codes are discussed in the next chapter.

The combination of deductive and inductive analysis (Miles and Huberman, 2014) for these data  have been used in past sport literature (Wright et al., 2016),  where priori questions are asked at the onset of a study to allow the emergence of themes as well as to "interrogate" the data using critical pedagogy (p. 538).

**Question 2: Education Acquisition and Application: What type of, if any (formal, informal, or non-formal) education and training are youth coaches at community-based programs receiving prior and during their coaching careers?**

**Quantitative Analysis.**

To answer Research Question 2 of this study, I used descriptive statistics to assess if community-based youth sport coaches had any experience with coaching education across two primary forms of education, formal and informal. Two education questions (formal/informal) were analyzed, where coaches reported Yes, No, or *I am not sure if the education I received is formal/informal*.

**Qualitative Analysis.**

*Phase one.*

In conjunction with the quantitative responses to the coaches' reports about formal or informal forms of coaching education, coaches were asked to describe their experience

with each of these forms of education . Open-ended responses were analyzed in three phases. I mirrored the analysis procedure of Bolter, Jones, Petranek, and Dorsch (2017), who in a set of three phases collectively analyzed the closed and open-ended responses from their two question study on coaches, parents, and administrators perceptions of youth sport coaching education requirements. I read through all data points for this question and recorded notes and memos. Four "smaller-order codes" (e.g. yes, yes1[informal], maybe, and no) emerged from the data with inductive analysis (Bolter, Jones, Petranek, & Dorsch, 2017, p. 4).

### *Phase two.*

In phase two, within the formal education coaches described their education as online and/or in-person. This clear distinction in the language used by coaches was of important note, were past literature the distinction between online and in-person formal education had not been made by researchers (Erickson et al., 2009). Therefore, two finalized codes emerged that distinguished between in-person (e.g. mediated) and online (e.g. mediated1) forms of formal education. Since both forms of this education were described as being mediated by an instructor, they were coded within formal education.

In phase two, informal education (a thematic fan; etic codes) was broken down into 11 smaller-order general codes (e.g., observation, mentoring, clinics, playing). One general code emerged that had not been previously acknowledged by coaching education researchers; teaching as a form of informal education.

*Phase three.*

In phase three, I used deductive analysis (Wright et al. 2016) to critically interrogate a third category of education within the data, described in the coaching education literature as non-formal education (Erickson et al., 2009). Codes within informal education, or formal education that reflected non-formal educational contexts, were re-coded into 1 of 4 codes representing the broader category of non-formal education (e.g., workshops).

In a deeper analysis of coaches' open-ended responses to their beliefs on coaching, coaches disclosed their attitudes towards coaching education at the organizational, local, and national levels within their governing bodies. Within these data, I coded responses in relation to their levels of dissatisfaction and satisfaction (inductive, general codes) with the education they had received.

**Research Question 3: How do community-based youth sport coaches enact Social Justice?**

To answer this question, I assessed data from questions within two sections of this study's survey: *Social Justice, Critical Consciousness, and Youth Sport* and *Coaching Philosophies and Values*. Only qualitative analysis procedures were used to answer this question. I again used critical consciousness as the theoretical framework for this analysis.

**Qualitative analysis: Phase one.**

In order to understand how coaches defined and reported enacting social justice, first their understandings of community needs was analyzed, specifically coaches'

responses to the question: *what are needs of the youth you coach?* Initially, these needs were coded with 57 preliminary codes (e.g., belonging, patience, and play). These lower-order codes (Bolter, Jones, Petranek, & Dorsch, 2017; Miles & Huberman, 2014) were then assessed based on how the coach met these needs through the values and philosophy expressed. This continuity was assessed in a coding matrix (See Appendices 2 and 3 for the coding matrix and how these data were coded by organization). Matching across these three elements, I inductively assessed coaches' reflection of community needs and if those needs were met based on coaches' expressed values and explained philosophies. In those cases that data were interrogated using the matrices, grounded in critical pedagogy (Freire, 1970) a coach's understanding of community was coded with continuity. If there was a disconnect between needs, values, and philosophy, that coach's understanding was coded as discontinuous.

**Qualitative analysis: Phase two.**

I further deduced (Bolter, Jones, Petranek, & Dorsch, 2017) coaches understanding of community needs using the critical consciousness lens in assessing if continuous or discontinuous needs, values, and philosophies elevated the voices of the community (cultural synthesis) or if the coaches' description of needs met values and philosophy based on the wants and desires of the coach as they were imposed onto the community (e.g. cultural invasion). This phase led to a deeper assessment of language used amongst participating coaches, particularly in how they described their connections in and with the community.

**Qualitative analysis: Phase three.**

In phase three I used reflexive analysis (Wright et al., 2017), and developed additional matrix (see Appendices 7 and 8) to connect coaches' understanding of community to their disclosed identity (multiple or intersectional). This coding process lead me to understand how coaches described their connection in and with the community or outside of the community. This coding process led to a deeper understanding and clarity as to how youth coaches described what social justice is and how they reported enacting social justice with the youth they coach (see Appendices 4, 5, and 6).

**Qualitative analysis: Phase four.**

I completed a review of data related only to questions of social justice, how coaches understood it, and how they engaged in it with the youth they coach. First round inductive coding of coaches' reflections of what social justice is (Bolter, Jones, Petranek, & Dorsch, 2017),  resulted in 18 general codes (see Appendix 4) that were developed based on frequency of language used amongst coaches.  Amongst coaches who indicated they had participated in engaging youth in social justice, 18 general codes emerged from the data. In this initial review of data there was a clear presence of social justice amongst coaches. To link these forms of social justice to critical consciousness, the general codes were related to 6 thematic fans (see Appendix 4) drawn from critical pedagogy.

**Qualitative analysis: Phase five.**

For coaches who identified that they had engaged in social justice, their data were deductively recoded using the 12 thematic fans (e.g., cultural synthesis and manipulation)

from two specific hinge themes (dialogic action theory and anti-dialogic action theory,

see Appendices 5 and 6). Each of these hinge themes describes the elements of dialogue

amongst educational communities that engages community in two forms of community-

based education that is culturally synthesized (collective) and culturally invaded

(imposed). Outside of the 12 thematic fans that were used to code these data, an

additional seven codes emerged (e.g., empowerment and advocacy) that further assisted

in creating the finalized codes for question three. In the final stages (inductive and

deductive analysis) of phases five two themes emerged within this phase of coding that

resulted in application of two final themes of dialogue and action  that describe how

coaches reported engaging in social justice with youth. The finalized codes are described

in the next chapter.

**Integrating Quantitative and Qualitative Findings**

Because of the exploratory nature of the data collected, some results are presented

as simply qualitative and others simply quantitative. These data were presented in this

study separately quantitatively, to emphasize the corroboration of past literature and to

highlight results that expand past literature. Qualitatively, data were represented

separately based on the type of question asked, were a deeper qualitative inductive and

deductive analysis was needed to express the full scope of reflection coaches in this study

reported. I integrated the data to strengthen each of the respective forms of data collection

that mutually bolster the results (Bolter, Jones, Petranek, & Dorsch, 2017).

# CHAPTER FOUR

There are three major findings from this study, which correspond with the three

research questions:

Research Aim 1: Coach Identity

- Who are youth sport coaches?

Research Aim 2: Education Acquisition and Application

- What type of, if any (formal, informal, or non-formal) education and training are youth coaches at community-based programs receiving prior to and during their coaching careers?

Research Aim 3: Social Justice

- How do community-based youth sport coaches conceptualize and enact social justice?

Within each of these findings are two sub-findings that will be explained using the

convergent mixed methodological results within the critical consciousness theoretical

framework of the study. In the sections below, I present quantitative closed-ended results

followed by qualitative open-ended results, when applicable. I conclude the discussion of

each major finding with a paragraph that summarizes how the convergent data sets are

integrated.

## Research Question 1: Who are youth sport coaches?

### Finding One: Majority White, majority men

Participants in this sample were predominantly White (69%) and the majority

were men (61%). They ranged in age from 20 to 67 years old (mean = 33.5, sd 11.1) (see

Table 4.1). Coach participants in this study had a range of coaching experience from less

than one year to 30 years (mean = 7.4, sd 6.45). Sixty percent (60%) reported being

volunteer coaches and 85.1% report**ed** coaching part time. Employment status outside of

coaching revealed 78.72% of coaches work outside of their coaching positions and are

employed working 40 plus hours weekly.  Fewer (12.77%) were employed working 1 –

39 hours weekly (see **T**able 4.2 for coaching experience and employment demographics).

**Table 4.1. Coaches Self-Reported Demographics (n = 47)**

|  | Percent | n |
|---|---|---|
| Gender | | |
| Women | 37% | 17 |
| Men | 61% | 29 |
| Agender | 2% | 1 |
| | | |
| Race/Ethnicity | | |
| African American / Black | 9% | 4 |
| Asian American | 7% | 3 |
| Bi-Racial/Ethnic | 4% | 2 |
| Mestiza | 2% | 1 |
| Multi-Racial/Ethnic | 2% | 1 |
| White | 69% | 31 |
| White presenting Jewish | 2% | 1 |
| Prefer not to identify | 4% | 2 |
| | | |
| Level of Education | | |
| Some College | 11% | 5 |
| Bachelors Degree | 45% | 21 |
| Professional Degree | 4% | 2 |
| Masters Degree | 36% | 17 |
| Doctoral Degree | 4% | 2 |
| | | |
| Age | | |
| 20-25 years old | 27% | 12 |
| 26-30 years old | 24% | 11 |
| 31-35 years old | 18% | 8 |
| 36-40 years old | 11% | 5 |
| 41-49 years old | 2% | 1 |
| 50-55 years old | 11% | 5 |
| Over 55 | 4% | 2 |
| Missing | 2% | 1 |

Note: Numbers may not add up to 100% because of rounding.

**Table 4.2. Coaching experience and employment. (n=47)**

|  | Percent | n |
|---|---|---|
| Years of Coaching |  |  |
| <1-3 years | 33.33% | 15 |
| 4 – 6 years | 22.22% | 10 |
| 7 – 10 years | 26.67% | 12 |
| 11 – 15 years | 11.11% | 5 |
| 20 – 30 years | 6.67% | 3 |
|  |  |  |
| Coaching Status |  |  |
| Full Time | 12.76% | 6 |
| Part Time | 85.1% | 40 |
| Missing | 2% | 1 |
|  |  |  |
| Volunteer Coach |  |  |
| Yes | 59.57% | 28 |
| No | 36.17% | 17 |
| Missing | 4.26% | 2 |
|  |  |  |
| Employment Outside of Coaching |  |  |
| 40 hours per week or more | 78.72% | 37 |
| 1-39 hours per week | 12.77% | 6 |
| Not Employed | 2.13% | 1 |
| Retired | 2.13% | 1 |
| Disabled | 2.13% | 1 |
| Missing | 2.13% | 1 |

Note: Numbers may not add up to 100% because of rounding.

Youth sport coaches reported out the demographics of the youth they coach. There was a mix of representation across race/ethnicity with 3% of data missing (see Table 4.3). The largest representation of race/ethnicity were Asian /Asian American (16%), Black /African American (17%), Latinx /Hispanic (17%), White 25%, and Other (16%). Between mixed (46%), girls (15%), and boys (9%) teams represented in the youth athletes, 13% of participants were identified as boys and 12% girls (with 70% missing data for gender).

**Table 4.3. Coach reported youth demographics. (n = 46)**

| | Percent | n |
|---|---|---|
| <u>Age Ranges</u> | | |
| 10 – 14 | | |
| 14 - 18 | | |
| | | |
| <u>*Race/Ethnicity</u> | | |
| Asian /Asian American | 16% | 16 |
| Black /African American | 17% | 17 |
| Latinx /Hispanic | 17% | 17 |
| Middle Eastern | 6% | 6 |
| White | 25% | 25 |
| Other | 16% | 16 |
| Missing | 3% | 3 |
| | | |
| <u>Gender</u> | | |
| Boys | 13% | 6 |
| Girls | 11% | 5 |
| Prefer not to identify | 6% | 3 |
| Missing | 70% | 33 |
| | | |
| <u>Type of Sport Team</u> | | |
| Girls | 15% | 10 |
| Boys | 9% | 6 |
| Co-Educational (Mixed) | 46% | 30 |
| Missing | 2% | 1 |

**Note: Numbers may not add up to 100% because of rounding.**
* These data reflect multiple responses from coaches, therefore percentages are given based on total number or reported frequencies not the total number of respondents. These data are out of a total of N = 100.

**Finding 2: Coaches Report Multiple and Intersectional Identities**

The quantitative findings reported above indicate that five community-based

youth sport coaches have intersectional identities (i.e., Women of Color). White Men

represent the majority of this study's youth sport coaches (N=45), which is a finding also

reported in previous literature (Ronkaine, Kavoura, & Ryba, 2016). Two cases are

missing racial/ethnic identity data. However, qualitative data revealed who youth sport

coaches are is much more complicated than just preselected check boxes. Specifically,

what is not visible in these numerical data is the diversity in the multiple and

intersectional identities and roles that coaches hold. Amongst responses across coaches

with both intersectional and multiple identities, coaches did not report explicitly about

particular identities within the context of their coaching role.  However, they did discuss

their individual identities and their personal rationale for choosing to coach youth sports.

**Multiple identities.**

The current sample is comprised of predominantly coaches with multiple

identities. Multiple identities are synonymous with the field's existing understanding of

multiple identities (Kang & Bodenhausen, 2015).  Different from intersectional identities,

multiple identities are the identities not impacted negatively by social political

constructions and categorizations of humans such as race, gender, and class.  Multiple

identities include, White Men (21) and White Women (10), African American/Black Men

(4), Asian American Men (1), and Bi-racial Men (1). Although there is no direct response

that parallels coaching to specific identities, coaches with multiple identities reported

multiple reasons regarding why they chose to coach youth sports. These reasons were

first categorized and then qualitatively coded.

The most reported reason for coaching was youth support (n = 17), e.g., guidance,

mentoring, success, and development. This was followed by a deep passion and

happiness (n = 12). This passion and happiness manifested as coaches' desire to support

their larger sporting community by increasing access to their sport. Coaches who reported

this reflected on wanting to share their passion for their sport by fostering welcoming spaces for beginners and creating affordable sporting experiences. The third most reported reason for coaching was the enjoyment in teaching sport (n = 8). Teaching sport manifested as an extrinsic/external motivator (e.g., to build one's coaching resume) compared to intrinsic/internal motivators such as the rewards that come with supporting others and the community through coaching (Ryan & Deci, 1982).

**Coach-centered coaching.**

The coaches with multiple identities were further categorized into three sub-groups. These groups were made distinct based on the reasons why they coach youth sport.  This data show that some youth coaches are committed to youth sport for reasons that allow for them to be in community at a surface level. There is little depth to the responses about giving that these coaches are providing to the community beyond providing physical activity. Expressed through the Coach-Centered aspects of why coaches coach within the multiple identity group such as these four cases of coaches:

Coach 4: I choose to coach youth (HS now) because I want to share my passion, develop my knowledge of the game more, and build my "ultimate resume".

Coach 5: I can't physically play at a high level anymore so why not pass on my love of the game to another generation. I also want to give these kids opportunities that I did not have growing with this sport.

Coach 6: I benefit and so do they.

Coach 7: [T]o keep ultimate alive and GROWING. to eventually have a career in youth sports/recreation (5-year plan).

Across these for reflections, the coach is placed at the center of the coaching practice. Described in their reason for coaching, coaches use a self-promoting language that highlights building resumes, career trajectories, and youth sport as a way to propagate *their* coaching knowledge. The coach-centered reflection describes a superficial connection to the community, where in some cases youth athletes as a stakeholder of community are omitted from coaches' reflection of why they coach youth sports. In cases where youth are mentioned there is a tone of mutual-beneficence, where the relationship that is fostered is charitable in nature and serves to aid both parties. Coaches who are identified within this category of coach-centered practices, do not discuss at length their reasons for coaching, limiting the amount of interpretation possible in this analysis. However, in the brevity of their description of why they coach and the content of their brief reflection further highlights the shallow depth of connection that is fostered between these coaches and the community they coach in.

These four coaches within the multiple identity group reported their reason for coaching youth sport as knowledge showcasing opportunities (coach 4 and 7). Additionally, some of these coaches did not describe connection to youth in their reflections, rather they described future pathways, that used the youth sport coaching community they were currently in as a stepping stone to the next coaching platform (coach 4 and 7). The two coaches who did describe youth in their rationale for why they coach youth sport was housed within either their lack of ability to play or to be the savior of the youth (Coach 5) These four coaches do not represent the whole of coaches with multiple identities. There are other coaches within the sample who hold multiple

identities who also appear to have motivation to holistically support the community in their needs.

### *Limited connection coaching.*

In addition to this disconnection of coaches within the broader communities where they coach, there emerged another trend for coaches who reported holding multiple identities. Coaches did not specifically reflect on how their multiple identities impacted their ability to coach, but they did reflect on external rewards for coaching that were in support of youth and the specific sporting communities they were involved with:

Coach 1: I initially got into coaching because sports played a huge role in my identity development. I am not a natural or talented athlete, so in sports I learned how to work for the team, how to play a role, how to work hard at something to achieve results I never thought possible. I realized at one point that most of the skills I get praised for on performance reviews or with friends are things I learned playing sports. I love continuing to be active and wanted to help kids discover that part of themselves too.

Coach 2: I love it! I love mentoring kids, I love being a positive force in their lives, I love teaching my sport, and I love strategizing how we can be most successful.

Coach 3: Provide the resource and outlet for many of the kids that can't afford it or don't have it. (I work with a free non-profit).

Coaches' responses about external rewards reflected the coaches' ability to contribute to their specific sporting communities, but in these cases understandings of community are limited to sporting communities. There is a clear distinction between

wanting to give to *the community* without a deeper connection to that community. This is seen clearly in one coach's response: "It seemed like a good idea to get involved in the community. I am back this year because I promised the kids I would be."

While there is a clear commitment to community for this coach, there also is a clear distinction between being an insider and an outsider within the described community. This coach, a White woman, describes her connection to "*the community*" in a way that indicates a separation from belongingness and ownership within that community. This sentiment differs from coaches with intersectional identities, described below, who describe community as "*my community*".

### *Synthesizing connection coaching.*

In contrast, some responses from multiple identity coaches within the sample described coaching using language that did display a passion for giving selflessly. Their description for why they coach extended beyond the sporting world and uses youth sport intentionally for holistic world and community growth.

Coach 8: Because I think young people make a huge difference in the world and I want them to know they are powerful and seen.

Coach 9: I not only love mentoring youth and sharing what I've learned, but I'm very concerned about the next generation. It's quite important to steer kids on the right path now.

Coach 10: I loved the idea of using sport as a means for making change. I sort of fell into the work, and really fell in love with it. I love seeing things click. I love helping the kids make connections — to each other; to seemingly unrelated ideas;

to themselves...

Coach 11: To provide a guidance to our youth on how important sports are in a bigger aspect then just the game.

These coaches made clear that sport is the vehicle through which holistic youth development, social change, and hope for the future can be addressed within the dynamics and deep intentionally of community. The intentionality behind each of these coaches' service to community authentically placed youth at the center, and thus, changed the perspective of how sport can serve in greater capacities than just physical activity. These coaches expressed a desire to have deeper connection to community compared to the surface answers provided by other multiple identity coaches. However, there remained a common thread within this sub-group of coaches that their service is to *the community,* without a sense that they see themselves as part of that community.

In contrast, the second sub-group of coaches within the current sample of coaches, discussed below, describes their combination of identities in different ways as well as the reasons for why they coach within their communities.

**Intersectional identities.**

A select group of coaches amongst the current sample hold intersectional identities. Intersectional identities, described by Crenshaw (1991), are the inseparable interaction of oppressed identities within one individual, where life experiences cannot be explained by a mono-identity (see Chapter 2 for more details). In quantitative analysis, intersectional identities became apparent through descriptive statistics. Specifically, five coaches reported holding intersectional identities, which included: Mestiza Woman (1),

Bi- and Multi-Racial Women (2), and Asian Women (2).

In the analysis of who coaches it is important to note how coaches described themselves not only through the prescribed boxes of identity but also through the description of the multiple roles they take on in their daily lives. These coaches with intersectional identities provided more insight into their reasons for youth sport coaching when asked to "please describe why you choose to coach youth sport":

Coach 12: Coaching allows me to give back to my community and give youth the opportunities and skills that will make them successful. Youth development is something that needs a lot of attention and I realize its importance, which [is] why I am so involved.

Coach 13: I have been positively impacted by the coaches throughout my life and wanted to provide that same positive impact for the youth in my community.

Coach 14: [Rugby is] the sport I played in high school and I wanted to give back to the community, I want the students in [my city] to be able to have a wide variety of sports to choose from and possibly get scholarships to go to college like I did.

Coach 15: I started out as a volunteer because I enjoyed the sport and so I wanted to spread that joy and everything I took away from it to other people. It's such a crucial developmental period. I've seen [Ultimate Frisbee] and this community help people in the darkest of times and it's such an amazing thing.

Coach 16: I had a huge amount of imposter syndrome starting off. I started as a "helper" coach for someone who I played league with. He was coaching YCC and pulled me in. I coached with him over the summer and struggled to see what his

coaching philosophy was (he was pretty loose and go with the flow). He wanted

me to help that fall and, despite starting my comprehensive exams, I agreed to help.

A week before the season, he told me him and his wife were moving. It was me

(Asian female) and a groups of high school boys. We have grown from a group of

13 to a team of about 60–70 and went from dead last in the state to winning states

a year and a half later.

For these five coaches being a youth sport coach paved an inroad to creating

positive impact within their community. In their description of community, their

discussion of their impact also described their deeper connection to *their* community

combined with greater sense of being within that community. These women all described

their sport and role as coaches as giving back to *their* communities as the community has

given to them.  This display of belonging and desire fostered collaboration and

contribution in mutually responsible ways. This mutually beneficial relationship these

women have with their communities is fulfilled through their dedicated and persevering

service to the community. Each of these examples reflected an intrinsic responsibility to

community that these women fulfill by coaching youth sports.

### Integrative Summary Paragraph of Statistical and Qualitative Findings for Research Question One

Who are youth sport coaches and how they identify depends on the other

identities they hold. Coaches in the current study check off (through close-ended

questions) and describe (through open-ended questions) their identities and why they are

youth sport coaches.  However, coaches in this study do not describe directly how their

identities impact their coaching. Coaches do discuss their motivations behind coaching where identity is connected to this description.

Across these two groups of coaching identities; multiple and intersectional, three sub-groups of coaches emerged within multiple identity coaches; Coach-Centered Coaching, Limited Connection, and Synthesizing Connection. There are differences between the answers of each of these sub groups of coaches and there are similarities in answers between coaches with multiple deeper dive identities and coaches with intersectional identities. A primary difference that exists in responses between multiple deeper dive identities and intersectional identity coaches is a described sense of belonging within community.

**Research Question 2: What type of, if any (formal, informal, or non-formal) education and training are youth coaches at community-based programs receiving prior to and during their coaching careers?**

**Finding 1: Coaches Gain their Knowledge in a Variety of Ways**

Coaches described obtaining education across all three forms of education (formal, informal, and non-formal). Almost half (n=23) reported formal education, almost all (n=44) reported informal education, and almost a third (n=14) reported non-formal education on coaching. Quantitative results are reported as tables within this chapter. See appendix 9 for a qualitative frequency chart on coach reported types of received education. See appendix 14 for a coach pseudonym coding chart.

**Formal coaching education.**

Twenty-three coaches indicated they had received formal coaching education in two different ways (see Table 4.4). Two-thirds reported mediated coursework (e.g., concussion training, first aide, CPR) and a third reported online coursework including organization specific trainings (e.g., USAU coaches level 1 training).

**Table 4.4. Formal Education (n = 23)**

| Code: type of educational description | Percentage | Frequency |
|---|---|---|
| Mediate: Course work in-person | 65% | 15 |
| Unmediated: Course work online | 35% | 8 |

**Informal coaching education.**

Amongst coaches who answered questions for this section of the survey (n=45), 35 coaches affirmed they had received informal coaching education, nine were unsure (indicating that "maybe" they had received informal education), and one indicated they had not. The following results were compiled from a combination of responses from coaches who indicated *yes* and *maybe* to receiving informal education (Table 4.5).

**Table 4.5. Informal Education (n = 45); coaches could report more than one type.**

| Codes | Percentage Responses | Frequency |
|---|---|---|
| Mentoring | 13% | 8 |
| Interactions | 35% | 22 |
| Observations | 11% | 7 |
| Doing | 29% | 18 |
| Self-directed | 6% | 4 |
| Playing | 5% | 3 |
| Teaching | 2% | 1 |
| Total reports of types of informal education | | 63 |

Note: Numbers may not add up to 100% because of rounding.
Frequencies reflect multiple responses from coaches, therefore percentages are given based on total number or reported frequencies not the total number of respondents.

Coaches reported on seven forms of informal coaching education at varying rates. The top three types of informal education were interaction (e.g., chatting with other coaches, co-coaching teams), doing (e.g., learning through coaching), and mentoring (e.g., "mentors have given me advice about coaching technique and youth interaction"). Coaches also described the types of experiences they had with informal education.

### *Interaction.*

Coaches reported experiencing more opportunities for informal education than formal education. Over a third (35%) of coaches reported establishing networks of fellow coaches to support them in their coaching careers that included past coaches, peer-coaches, and idolized coaches. This is significant in that coaches who coach without assistance seek continued education outside of the mandated educational requirements. These forms of continued education are predominantly through informal unmediated education through conversations with other coaches. Below are four quotes from coaches that best represent the 22 reports of interactions coaches described:

Coach 17: Meetings at restaurants with other coaches, informal meetings at fields to discuss game/ practice plans/ etc.

Coach 18: Seeking out other coaches to ask advice, discussing best practices with fellow coaches (in the same program), and reading books/articles.

Coach 6: I have coordinated practices with other coaches and gleaned from watching them, I too have been coached by amazing individuals and that education is priceless.

Coach 20: I will define Informal coaching as taking advice from other coaches, head coaches from other sports where it can translate to the sport I am coaching. Because these are so informal, I do not have many specific explanations of them, but they are abundant as I enjoy listening to anyone who has helpful advice or knows more than me.

These four coaches represent the creativity in bringing coaches together in a professional network. These quotes also represent the larger population of coaches who are seeking continued dialogue and conversation that fills the gaps in their education.

### *Doing.*

The second most prevalent form of informal education was doing (n = 18). When describing doing, 29% of coaches discussed their "on the job training" as the process through which they received informal education. This learning by doing was reflected explicitly across these 18 coaches. These examples provide evidence that coaches acknowledge and see their current role as coaches as an educational tool. For example, one coach described their informal education:

I have been coaching AAU basketball for 9 years and assistant high school for 8. AAU has been a lot of trial and error, mostly trying to find different ways to get through to the kids. High school has been up and down learning how to take many ideas and different coaching philosophies and make them work to get the best results. I have found through my experience the most important part of coaching is relationships with players.

Other coaches described education by doing as:

Coach 21: Co-coaching is informal coaching education.

Coach 10: It's been a learn-as-you-grow sort of professional development.

Coach 22: [M]ost of the non-subject specific material was stuff I had learned on my own through coaching.

***Mentoring.***

Although there is a large gap between the second most prevalent form of informal education doing (29%) and mentoring (13%), mentoring is still worthy of note. Mentoring can be considered a form of interaction. It is considered a separate finding in this study due to the high prevalence of its appearance in the data, as well as the one-on-one nature of mentoring that is different than previously described interactions that happen in group settings. Coaches who discussed mentoring in their descriptions referred to it as sought after, that the coaches they received mentoring from were self-selected based on past relationships or were chosen to specifically learn from that coach. When discussing both observations and mentoring Coach 1 discussed her formalized form of mentoring:

> Shadowing other coaches I admire and participating in coaching mentorship programs online have both been super helpful. The ability to trade ideas and problem-solve on an ongoing basis have been instrumental for my success and honestly for my mental well-being. Knowing there is someone I can talk to helps me feel energized and avoid burnout.

Outside of this more structured mentoring program Coach 32 described their experience from past coaches and those they have previously established relationships with:

When I've volunteered at middle or high school events, my old coaches and mentors

have given me advice about coaching technique and youth interaction. My parents,

also coaches for various local sports, have passed on wisdom of this nature as well.

Coaches who engaged in and sought continued support and education in their

coaching roles are informally accessing mentoring from more seasoned coaches who

have experiential knowledge. These forms of unmediated informal education are

described as more accessible to coaches as well as applicable within contextualized

coaching scenarios where previously (and at times newly formed) fostered relationships

create a more directed and effective group and/or one-on-one dialogue and reflection.

**Non- formal education**.

Within the survey, non-formal education was not specifically asked about,

however, within previous research (Erickson et al., 2009) non-formal education has been

classified as a source of coaching education.  Within this dataset, several coaches

described their education using several types of non-formal educational descriptors

(Table 4.6).

**Table 4.6. Types, frequency and examples of non-formal education (n = 47)**

| Types | Percentage | Frequency |
|---|---|---|
| Clinic | 43% | 6 |
| Conference | 21% | 3 |
| Workshop | 29% | 4 |
| Seminar | 7% | 1 |
| Total reports of non-formal education | | 14 |

Coaches who described non-formal types of educational experiences did so in ways that

expanded the knowledge they felt was relevant to them;

Coach 20: I received education in the form of one day coaching clinics for Junior Olympics Volleyball for coaching 7th and 8th graders. I have gone to one day clinics hosted by multiple "motivational speakers" geared towards high school coaching for high school volleyball…as well as two other one day clinics for Minnesota Ultimate coaching.

Coach 23: I helped write a curriculum for Youth Ultimate for the Ultimate Players Association (now USA Ultimate) a number of years ago and took the time to educate myself about youth coaching to help produce this educational resource.

Coach 24: informal research online into the coaching practices of other sports

Coach 18: reading books/articles

These forms of non-formal education were sought out by coaches to fill in the gaps where formal and informal education fell short.

**Finding 2: Coaches Believe Coaching Education Should be Required**

This study's findings come from 47 coaches who completed the survey. Of the total 65 surveys that were submitted by participants, 18 coaches only completed the first section of the survey. Youth sport coaches strongly agreed (42%) and agreed (40%) that coaches should be required to receive coaching education. (See Table 4.7 for coaches' attitudes).

**Table 4.7. Attitudes about youth sport (n=65)**

| | Strongly Agree %  (n) | Agree %  (n) | Disagree %  (n) | Strongly Disagree %  (n) | Total %  (n) | Missing %  (n) |
|---|---|---|---|---|---|---|
| Coaching education should be required for all youth sport coaches. | 42%  (27) | 40%  (26) | 15%  (10) | 0% | 97%  (63) | 3%  (2) |
| Youth sport participation is an important element of youth development. | 66%  (31) | 27%  (13) | 6%  (3) | 0% | 97%  (63) | 3%  (2) |
| Youth coaches are a key influencer in the development of youth who participate in sport. | 63%  (41) | 32%  (21) | 1%  (1) | 0% | 97%  (63) | 3%  (2) |
| I identify as a youth sport coach. | 31%  (20) | 32%  (21) | 9%  (6) | 0% | 72%  (47) | 28%  (18) |
| I am fairly compensated for my coaching. | 8%  (5) | 28%  (18) | 26%  (17) | 8%  (5) | 69%  (45) | 31%  (20) |

Note: Numbers may not add up to 100% because of rounding.
*Comes from first section of the survey. See chapter 3 for more details.

Amongst *strongly agree* and *agree* responses, coaches overall reflected that to sustain the success, equitable, relevant and safe delivery of sport to youth, coaches should be educated. These two quotes provide insight to the contradictions between youth education service fields such as teaching and coaching and the need for coaches to be accountable to the changing societies that sport is a microcosm of:

Coach 26: Teachers require certification (or they can work at a private/charter school). Coaches should too!

Coach 27: [K]nowledge is power and things in this world are always changing and in order to be the best coach [that] you can be you need to be educated on the different changes that occur and should be looking for ways to broaden your thought process on how to handle players and often times parents as well as the changing trends in sport.

Other reflections from coaches who *agreed* or *strongly agreed* that coaching education should be required further reflected concerns with requiring education as a limitation to coaches and the coaching profession:

Coach 22: In general I would strongly agree, but I've [seen] lots of resources that I don't find helpful. Personally, I have learned and improved as a coach through experience and by asking questions of coaches who I respect. Furthermore, I worry about funding and barriers of entry. As an [Ultimate Frisbee] coach, we are usually underpaid and there usually aren't enough coaches to go around.

Coach 27: I think it is good goal to be required but some communities can't afford it and/or some communities need coaches and may take some that coach different sports or at different levels.

This emerging theme of access to coaching education is represented in the literature (Nelson, Cushion, & Potrac, 2006); however, these findings give a new avenue of concern from current community-based coaches who fear that requiring coaching education will raise barriers for humans to coach youth programs therefore reducing the

number of coaches available. Reflections of concern for education limiting the accessibility of coaching mirrors similar reflections of three coaches who *disagreed* that coaching education would place more limitations to the coaching field:

> Coach 28: Coaching education improves coaching, but it is time consuming and may raise the bar too high for some coaches to want to participate. We should make sure coaching is fun and stress-free for coaches as well.
>
> Coach 18: Required would put barriers in the way for low income coaches. If this question were worded "Coaching education should be accessible and encouraged to all youth sport coaches." I would strongly agree.
>
> Coach 10: Natural gifts & connections to kids can carry most coaches' capacities to a certain degree without any formal education. But that said, I do think that some level of coaching education should be required, especially in terms of safety and maybe some in terms of broad pedagogy (like a simple do's and don'ts). I don't think those that are teaching pee-wee little league need to invest the same amount of time as those who are in youth sports education for the long haul, but I've seen pretty detrimental impacts (both on player morale and on the level of play) by those who had no guidance whatsoever.

One coach discussed their support of coaching education as only necessary for those who have long-term commitments to youth sport coaching. This coach is within the minority of this sample of coaches. However, the response is important because it reflects findings from past literature within the coaching field that indicated youth sport coaches at the recreational and developmental levels do not require as much education as those at

elite levels. There also is a need for continued education across coaching as a profession that is not accessible, effective, and reliable (Lemyre, Trudel, & Durand-Bush, 2007; Werthner & Trudel, 2006; Wiersma & Sherman, 2005).

**(Dis)satisfaction with coaching education.**

Coaches made additional contrasting commentary on their experiences with formal education, designed and mandated by their respective organizations. Six coaches reflected on their dissatisfaction with their coaching education experiences while only one coach reflected positively about their experiences. One coach, a White woman, gave a response that summarized what all six coaches indicated, and does so from a community organizer's perspective:

> As an organizer, I know how hard it is to institute [coaching education]- and the education I see usually is relatively worthless and ultimately just more work and paperwork for the [organizers] and coaches to jump through. Although I agree it's important...I haven't seen it done effectively yet.

This coach's quote highlights the limited quality and effectiveness of contemporary coaching education youth sport coaches are receiving, if any. Other responses supported this finding in the expression of dissatisfaction with coaching education:

> Coach 29: I took [my programs] level I coaching and was underwhelmed by it. Not enough focus on curriculum development, setting up and running a practice, and troubleshooting/analyzing how that session went.

Coach 30: I have attended [an ultimate] coaching seminar and done online trainings. They are mostly very focused on liability and safety. They are focused on ethics too, but learning ethics from an impersonal video doesn't really make sense. The in person could have been better because it was run by someone in my own community, but still it was filled with a lot of non-sport or mentoring related necessities and did not really prepare me to be a good coach.

Coach 1: My formal coaching education for youth sports came from a required coaching session endorsed by the governing body of my sport and led by a member of our community, a long-time coach. It was honestly pretty terrible. We paid $100 to sit at a table for two hours and discuss the rule book in detail and then to spend the next two hours presenting a drill to our fellow coaches. I learned nothing about building team culture, coaching at my specific developmental level, or anything like that. Honestly, most of the things I do that I feel are Good Coaching Things I learned from my teacher education and from my adult education masters program.

Coach 16: I did the Coaching Development Program. It was pretty low level and disappointing. I tend to use my own knowledge from getting my phd in education: theories of learning, educational access, and diversity.

Coach 31: There are trainings on USAU regarding concussion assessments/protocol, Safe Sport youth protection, and ethics, but they were just videos and quizzes and not very significant.

Amongst the 23 coaches who indicated they had received formal coaching education only one coach reflected a positive experience ,Coach 2:

When I started to work at [my program], we had a two [week] training that included

coaching sessions. I personally really enjoyed the coaching sessions and thought

that they were really important for all of us. The coaching sessions focused on

fostering a growth mindset that encourages students to focus on improving.

**Integrative Summary Paragraph of Statistical and Qualitative Findings for**

**Research Question Two**

The second question of this study — *what type of, if any (formal, informal, or*

*non-formal) education and training are youth coaches at community-based programs*

*receiving prior and during their coaching careers?* — was exploratory in nature. Within

community-based institutions little is known about the types of education and if

education is being acquired by youth sport coaches.  The two findings presented highlight

the varying levels of accessibility of coaching education within organizations and the

need for coaches to seek education outside of those required trainings. Each of these

findings were presented through both quantitative descriptive statistics providing

numerical frequencies regarding number of coaches who are engaging in formal,

informal, and non-formal education and deeper qualitative analysis of testimonials from

coaches.

Within the findings of question 2, outside of the seven negative and positive

reflections 16 coaches only reported what type and from where they received a formal

education without explaining their experience or providing additional educational

description. Amongst these coaches, it is not possible to generalize the experiences of

youth sport formal coaching education as negative, however, 26% indicated they were

overall not satisfied with the education they had access to, self-paid for or otherwise.

Coaches described dissatisfaction with quality of "required" courses their organizations designed and implemented. The ability for contemporary coaching education programing to increase the knowledge and capacity of coaches is lacking, according to community-based youth sport coaches. Coaches discussed a need to fill their gaps of coaching knowledge with their own self-education through paper/online materials. This self-education (non-mediated) was done through "trial by error" (doing) coaching practices. Contemporary forms of education for this sample of coaches seem to require a transformation to meet the needs of their coaches. These reflections additionally highlight a need within the community for improvements to formal coaching education that addresses specific content such as curriculum development and theories of learning, as well as the applicability and adaptability of these topics across coaching contexts.

**Research Question 3: How do community-based youth sport coaches enact social justice?**

**Finding one: Coaches' responses leverage agency or give power.**

How coaches make meaning of social justice is reflected in how they make meaning of youths' needs, their coaching values, and their coaching philosophy. As coaches engage in and with the communities they serve, they have an opportunity to recognize the needs of the community. In recognition of these needs, coaches respond through the values they set and how these foundational values manifest in behavioral actions dictated by the coaches' philosophy. Put differently, when assessing how coaches engage in and with community, within or outside of social justice, there is a fundamental

need to understand the needs of the youth they are serving to provide a service (sport coaching) that fills that need. The charts below further explain the flow between coaches' voiced and perceived understanding of community needs.

Leveraging Agency

| **Voiced Needs** The coach elevated the voice of the community by expressing their needs authentically, without imposing their wants or desires | → | **Voiced Values** The coach reports team values that mirror the needs of the community | → | **Philosophy** Coach places themselves as equal within the community supporting leveraging the community's agency in support of co-creating culture and meeting needs |

Giving Empowerment

| **Perceived Needs** The coach dictates what they want for the community, rather than fulfilling the needs of the community | → | **Perceived Values** The coach reports values that continue to promote what they see as needed within the community, playing into their desires and wants for the community | → | **Philosophy** Coaches place their desires and wants for the community ahead of deepening their understanding of the needs of the community |

**Figure 1. Differences between coaches who leverage agency and give power.**

This happens in two ways based on coaches' descriptions: (1) those who understand the needs of the community and (2) those who follow through and meet those needs through the values and coaching philosophy (Figure 1). To the degree that coaches define their coaching philosophies in relation to the needs and values of the community, they are able to leverage the agency of a community and build on the strengths of the community. In doing so, they continue to effectively respond to the needs of the community. Alternatively, based on how they define their coaching philosophies, coaches can assume they "give power" to a community by imposing their own understandings of community needs and place their own values onto the community. This manifests as a coach holding and giving power to the community through their position of power.

In the survey, coaches were asked to describe community needs, coaching values, and their coaching philosophy, and reflected on these elements in open-ended questions. Across the sample, coaches describe two themes of understanding the needs of communities and how their coaching addressed those needs. These two themes are giving empowerment and leveraging agency.

**Giving empowerment.**

This study defines empowerment and agency as intrinsic elements. Educational research describes empowerment as "a political concept that involves a collective struggle against oppressive social relations… [and] it refers to the consciousness of individuals and the power to express and act on one's desires. These differences stem from the many different origins and uses of the term" (Luttrell & Quiroz, 2009, p. 2). Agency is described as "the capacity to reflect upon and direct one's own thoughts and actions" (Kraehe, 2018, p. 4). In this study, empowerment and agency are not elements to be given or bestowed upon a human, as they are not entities to be given. To take the position that empowerment or agency can be given promotes a rhetoric that one authority can give agency and take it away. This display of power perpetuates colonizing and discriminatory actions and behaviors. Coaches whose intentions are to give empowerment are reflected specifically by quotes from two coaches here (Figure 2 and 3) and represent 36 coaches from this sample.

**Figure 2. Coach 21's understanding of empowerment**

In the first example, Coach 21 describes a contradictory understanding of empowerment and how needs are met, and agency is supported within the youth sporting community. The needs of the community are described by this coach as "support, empathy, tools for communicating and processing and other interpersonal skills". These needs are addressed through "trust, communication, growth, integrity, intentionality" as five values of the youth sport community. These community needs and values have mirrored intentions of addressing the growth of youth within the sport space. Where support and empathy are connected in trust, integrity, and intentionality and tools for communication is connected in communication and growth, here Coach 21 here seems to have an understanding and a presented continuity between these needs and values.

However, in the description of his philosophy, there is a disconnect between behaviorally meeting the needs of the values set that match the needs of the community. Coach 21 overall describes a behavioral process that seems to be well intentioned where the support of youth in their growth is based within the structural dynamics of the team. The team is not structured in a way that within critical consciousness reflects a continuity of cultural synthesis where the community leader establishes the community with equal power amongst all members. Rather, in this statement an authority is assumed in the coaching role indicating that if the empowerment can be given it can be taken away. The

"giving" nature of this coach's response may in fact act as actions to micromanage the autonomy that they have given to youth.

In the power-dynamic where autonomy and privileges are given to players, Coach 21 highlights this in collaborating only with captains of the team. Here there is guided autonomy, where only through the facilitated assistance of the coach are the selected leaders of the community allowed to participated in collaboration of setting community goals and values. He chooses to collaborate only with the captains of the team, the selection process here is not described. In Freirean critical consciousness, this would be an example of cultural invasion through essences of "divide and conquer" amongst the community. The separation of community members and community leaders divides the "power" amongst the community members, giving certain opportunities for power, advancement, and leadership to some over others.

Another coach within this sample also describes autonomy in a similar light, where they perceive and impose a need onto the community and conduct themselves in a way that fills that imposed perception (Figure 3).



**Perceived Needs:** "…break away from authority…" → **Perceived Values:** "Being present. Stay Humble. Having fun." → **Perceived Philosophy Giving Empowerment** "…At the end of the day the goal is to build these young minds to be resilient and think for themselves as older players/adults later."

**Figure 3. Coach 15's understanding of agency**

Here, Coach 15 has expressed the needs of this community as:

> I believe that the youths I coach need to break away from authority a bit. (Ironic)
> But these kids usually do what their parents tell them to do, and don't question
> anything I tell them to do or even ask "Why are we doing this?" and I think great

things can happen if they were more vocal and inquisitive. In the girl's game especially.

Described is the perception that youth are in need of breaks from authority and need to environments to question authority. Coach 15 addressed and reacted to these community needs through three values: "Being present. Stay humble. Having fun." The way she frames the needs of the community are around an understanding of the community needs, with no evidence of her seeking deeper understanding of the community needs, as voiced from youth themselves. Furthermore, within this coach's philosophy, there is a continued perpetuation of imposed culture onto the community:

"Focus on the process, not the outcome" is a huge mantra that I have. If players feel that they have improved, I see that they have played the best that they could possibly play in that moment in time, and they have fun then that is what matters most. At the end of the day, the goal is to build these young minds to be resilient and think for themselves as older players/adults later.

Coach 15 appeared to impose a belief on to the community and then designed a sporting culture around that belief based on the wants and desires she had for the community. Coach 15's intentions may be to guide the community into the areas she saw as best, however, this is done without elevating the voices of the community in seeking to understand what the needs of the community are.

**Leveraging Agency.**

Coaches that understood the needs of the community were able to describe these needs and reflect on them in authentic ways. Their answers appeared to follow through with values and philosophies that came from the community environment rather than from the individual coach.

There were nine cases out of the 45 respondents where coaches described the needs of youth and their sporting community, and also met the needs of the community in their reported values and coaching philosophy. In these nine cases, each coach expressed the needs of the community and followed through with values and a philosophy that supported those needs.
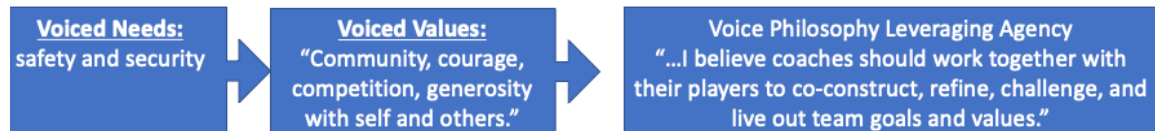


**Figure 4. Coach 1's understanding of agency.**

For example, Coach 1 described the needs of the youth she coached in a deep and authentic way (see Figure 4). Her description of the youth/community needs as safety and security is further supported in the voices from the community that she portrays within her description of community needs:

One of the primary needs of youth I coach is safety and security. Most of my students come from loving, caring families, but there is an unpredictability that comes with living in poverty that can negatively affect their lives and that even the most loving, caring family cannot mitigate. I've had students lose insurance, lose

housing, begin working because a parent has lost a job, had relatives deported, feared for being deported themselves. My education has taught me of the importance of stability in children's lives. My students need laws and policies that protect and provide them with safety and stability. Sorry if this isn't what you are looking for — it's the most relevant answer I can come up with!

The needs Coach 1 is expressing are deep holistic needs that go far beyond the sporting world. The ways in which this coach addresses these needs within the community of safety and security are through the collectivistic cultural synthesizing (Freire, 1970) that occurs between the coach and the youth. As Coach 1 describes the basic needs (e.g., health care and a home) of the youth within the community, she expresses a deeper and personal relationship with the youth she serves. The depth of needs within the community within this description come from the community and are met through values of fostering community and generosity amongst the community. An important connection here are that as needs are expressed in the community the coach is adapting her coaching behaviors to these needs in her philosophy.

As she voices the needs of the community, her philosophy continues to promote a deeper connection to how she as a coach can best serve the community.

My background is in early childhood education, and I have a very child-centric, constructivist philosophy that carries over to coaching. My role as a coach is to teach and grow knowledge about the sport while simultaneously helping students grow their own self-knowledge and skills. Sports provide incredible opportunities for players to grow skills, mindsets, and dispositions that will serve them well in

their sport and throughout their lives. However, these skills/mindsets/dispositions simply uphold dominant cultural norms when they are imposed on players from the top-down. Instead, I believe coaches should work together with their players to co-construct, refine, challenge, and live out team goals and values. This requires coaches to truly know their players and also to cede some of their power to allow more empowerment for players. While coaches will often provide direct instruction, this should be done with players' unique strengths, personalities, and values — as well as team culture and philosophy — in mind.

This coach's belief in community-designed values and culture are primary examples of elevating the voices of the community to be supported in their own empowerment.  Their strengths are leveraged to foster the generous and safe(r) community youth are voicing as needs. The connection between needs, values, and philosophy is how this study understands the initial steps in understanding how a coach enacts social justice within their sport context. An understanding of community needs that are then reflected upon and collectively synthesized amongst community members takes a critically conscious step in leveraging the agency of a community, supporting the strength of a community by providing more space for the community to embrace the power they have as a collective.

A second example of how coaches are able to deeply understand the needs of a community and adapt to the needs of that community is described through Coach 25's ability to leverage the agency of the community they serve (see Figure 5).
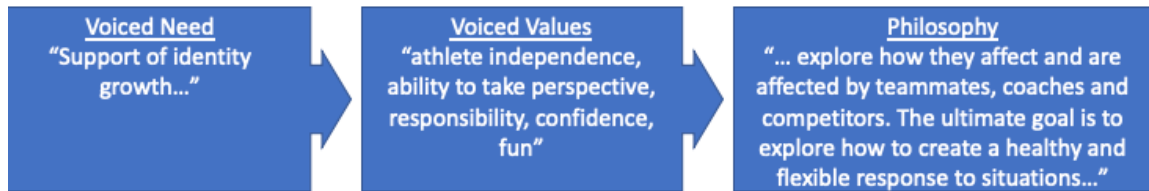
**Figure 5. Coach 25's understanding of agency**

Coach 25 also expressed the needs of the community as voiced by the youth themselves: "Support of identity growth and fostering of the five goals of coaching mentioned before. We do not need to address concerns around underserved kids often in our program". Coach 25 takes in the holistic human by seeing a need for identity development amongst a specific demographic of youth athletes. These needs are mirrored through five values: "athlete independence, ability to take perspective, responsibility, confidence, fun", Coach 25 described these five values as the five goals of his coaching. These five values mirror the needs of the community in that how they are behaviorally manifested within the sport community is described within Coach 25's philosophy.

Coaching to allow students to learn about their physical response to activity, to explore how their mindset affects their response and their ability to meet goals, to explore how they affect and are affected by teammates, coaches and competitors. The ultimate goal is to explore how to create a healthy and flexible response to situations where social and emotional interaction is complex and where there is active participation.

This coach is able to see the need of identity development in the lives of the youth they serve and is able to adapt the sporting environment to gain deeper understanding of self. The awareness Coach 25 is promoting in the youth sport space includes awareness of

self, others, and the environment (reactions and responses) to stressful and competitive situations that mirror life outside of sport. This coach's deliberate attempts to fulfill the needs of the community is continuously seen in their philosophy which intends to foster transferable skills that will support the development of the youth they serve across their ecological systems. Contradictory to this narrative amongst the relationship between needs, values, and philosophy, coaches have responded with a counter narrative that does not promote authentic autonomy and agency amongst youth.

In each of these themes, coaches describe the needs of the youth they serve, described as community. Needs are met through coaches' description of coaching values and philosophies. In leveraging agency coaches described a horizontal power dynamic. The strengths of the community were contributions to the community. Coaches can serve to support those strengths and collective community synthesis emerges. In giving power, in contrast, the coaches place themselves as an authority within the community and describe their connection to community through lenses of a vertical hierarchical power-dynamic where a coach invades a culture and seeks to impose their own values and philosophies.

**Finding two: Enacting Social Justice**

There is little known about how community-based youth sport coaches are engaging with and potentially enacting social justice. These findings show that there is a continuum of social justice enactment using dialogue and community organizing in the youth sport community. At either end of this continuum there are extremes, from coaches expressing no space for social justice within youth sport, to coaches reporting engaging in

dialogue within youth sport communities, to coaches reporting fostering space for sport to be a driver for social change.

**Enactment through dialogue: problem-posing.**

There are three categories of dialogue that emerge from the data: identity, civic engagement, and equity.

*Identity.*

The majority of coaches (n = 31) indicated to some degree **that** they engage in identity dialogues with the youth they coach. Eight coaches indicated they do not engage youth in identity dialogues. Seven coaches did not respond to this question regarding engagement of youth in identity dialogues.  Identity dialogues with youth were reported to unfold under multiple circumstances. These circumstances were dependent on the position of the coach (e.g., holding multiple roles within a community, e.g., teaching) and based on the demographic make-up of the sports team.

Within the specific sporting environment, there were two forms of identity dialogue that manifested: sideline dialogue and intentional dialogue about gender and sexual identity, which was specific to teams with mixed gender demographics. For example:

> Coach 16: I try to remember to say "male identified" and "female identified". I use partner to refer to my husband, so that they have this language, have to question my sexuality (and hopefully their biases), and to bring up the conversation that we need to provide language so that people don't have to choose between lying and outing themselves.

This coach intentionally makes points to create dialogue and make accessible language that would best be able to provide youth access and exposure to equitable, inclusive, and diverse language that can foster an environment that is supportive of the exploration of identity during an impressionable time of adolescent development.

In another example, Coach 22 explained, "We have had classroom time with [our] whole program to discuss gender equity." This coach, outside of the specific sporting environment, describes a school-based and after-school community-based connection where youth are able to engage in gender identity dialogue. The teacher and coach roles of this coach enables this opportunity specifically and is unique to youth sport coaches who are able to create bridges between these specific traditional and non-traditional education spaces.

***Equity.***

In their engagement of social justice with youth, some coaches (n = 10) described their understanding of creating environments where youth can be exposed to skills and tools that will prepare them through a life-long journey of interactions that can be grounded in a mindful awareness of diversity amongst others. Two coaches describe this in ways that show purposeful engagement in dialogue with youth on inclusivity. For example,

> Coach 32: Teaching advocacy skills to all youth when it comes to disability and disadvantaged youth.

> Coach 25: Yes, our team has read articles about the gender equity movement in ultimate and read an…article written by [a Frisbee player] about gender as a

spectrum and gender equity in ultimate beyond the binary. We read these articles because we compete as an all gender team, and I thought it was imperative to our team fostering an equitable and just team experience.

These coaches are engaging youth in dialogues that expand understanding of identity, however, this is distinct from discussing identity specifically. Coaches who describe equity expand dialogue beyond the self to be inclusive of others and use materials beyond the knowledge of the coach to engage youth in deeper understanding of equity and how to engage in advocacy. Similar to dialogue about advocacy, a third type of enactment emerged that goes beyond dialogue and using outside reading materials.

### *Civic engagement.*

There is only one example of this within the dataset, but it deserves note because it takes dialogue a step forward with social justice engagement with youth. In the non-traditional form of education sport delivers, coaches who intentionally engage in forms of social justice can do so in a multitude of ways. Coach 13 discussed her approach to engaging youth in voter registration and voting importance with youth athletes. This coach described their civic engagement dialogue:

> When the mid-term elections were taking place, students… were able to read on the candidates, and issues that were being voted on. Then after they had the chance to read on it they "voted". This was done to show them the importance of using their voice and civic engagement.

This example of civic engagement not only brings dialogue and reflection to youth sporting spaces but provides opportunity to actively engage and practice

contribution to society through a mock-election. This practice creates a hands-on

experiential learning that can open doors for continued social and political engagement.

Across the continuum of social justice within this sample, hands on experiences such as

mock-elections move the needle from problem-posing sport and greater society within

the youth sport space and give dialogue and reflection a gentle push into an actionable

way youth can engage with society, mindful to the greater dynamics that impact their

lives, the lives of others, and the world. This relationship building Coach 13 provided

created space for more action to be taken by youth in the future. Some coaches within

this sample are using the youth sport spaces to bring action into the sporting community.

### *Enactment through community organizing: Praxis.*

Coaches (n = 5) reported implementing social justice into their sport programing

in a variety of ways. How they do this is dependent on how they understand the needs of

the community. The enactment of social justice is related to the complex interaction

between needs of community, values of community, and coaching philosophy. Three

coaches described engagement with youth that used sport as the vehicle through which

actions toward social change manifested. These coaches stated:

Coach 10: Absolutely. We have a youth leadership program in which we dive

deeper into these themes with about 50 of our 300 players in meetings each month.

At the moment, we [don't] have as much of a curriculum in political advocacy or

civic engagement as I would like given that we have a strictly apolitical platform.

But we go another route to hopefully reach the same ends via themes of critical

analysis. For example, we do a lot of project work based on looking at our own

skills and interests, assessments of needs and assets, and project development based on the collected information. This work is complemented by our conversations about identity, vision-mapping, critical thinking, reflection, active listening, and other social skills that we include to augment their ability to become strong leaders in whatever track they choose, be it on or off the [F]risbee field.

Coach 3: Yes, the [program] I work with does at least 1 community service project every year. In the past, we have done a food drive, the Walk for Life, Walk for Peace, Career workshop, college fair.

Coach 5: Our [Frisbee] team does service work for our community. We make that a corner stone of our program.

This form of enacting social justice brought critical dialogue and reflection to the youth sport space and pushed it into praxis, into action. The few coaches who enacted social justice through community action are brought an enactment of social justice to life. The coaches who described these forms of enactment, ranged in creating space for youth run projects, to co-created projects.

**Summary Paragraph of Qualitative Findings for Research Question Three**

The results for question three present two findings where coaches describe their understanding of community needs and abilities to meet those needs. Participants approach their coaching with capacity to leverage the strengths and agency of the community or give empowerment to the community. In these two distinct ways coaches have described both vertical (traditional) and horizontal hierarchies in which the communities are collectively synthesized with all members contributing (leveraging).

Additionally, coaches are acting in the traditional vertical hierarchies of authority and the potential power to control and invade the culture of the community with personal and professional wants and desires. In addition to these findings, coaches in both of these categories to varying degrees enacted social justice in a critically conscious way through problem posing (dialoguing and reflecting with youth) or through praxis (reflection and action) where action was taken to bring forms of social justice to life. Within each of these findings, among coaches who are committing to horizontal hierarchies and forms of critical consciousness there is potential for continued growth amongst those who are seeking change within the sporting environment.

**CHAPTER FIVE**

**Introduction**

Findings from the survey of youth sport coaches highlight the contributions of identity to coaches' understandings of the coaching role, the importance of effective and accessible youth sport coaching education opportunities, and the prevalence of coaches' thinking about, and at times enactment of, social justice as part of the coaching role. Of particular interest in this next chapter is the finding that youth sport coaches who report engaging in acts of social justice do so in ways that exemplify Freire's (1970) two-part cycle of problem-posing (dialogue-reflection) and praxis (reflection-action). Specifically, the findings reveal that community-based youth sport coaches and programs *are* engaging in forms of problem posing (dialogue-reflection) and praxis (reflection-action). Although none of the coaches within the current sample discussed the specifics of critical consciousness as part of their coaching philosophy or how they conceptualize and enact social justice, there was a clear effort on behalf of some coaches to create space for youth to engage in multiple distinct forms of social justice (e.g., group dialogue and reflection, voting and civic engagement, community organizing). Additionally, there was explicit interest amongst some coaches in the sample to further explore critical consciousness (with some indicating a desire to also learn more about the integration of equity, diversity, inclusion, and social justice) within the coaching context.

This expressed interest in social justice, coupled with coaches' reported enactments of social justice and concerns about equity, diversity, and inclusion, as well as their expressed need for more sport-specific coaching knowledge, points to the need for

more intimate and contextually relevant coaching education. This expressed need is not unique to this sample of coaches. For over a decade, coaching educators have reported a need for the coaching profession to move towards more community-based and reflective styles of coaching education (Gilbert & Trudel, 2001). For example, the combination of formal, meditated mentoring, informal mentoring, and dialogic-based education has been expressed as a potential next step for the coaching education field (Gilbert & Trudel, 2001; 2005). This recommendation is consistent with the perspectives of this sample of community-based youth sport coaches who overwhelmingly agreed that coaching education should be a requirement.

In light of the educational needs articulated in the literature and by coaches themselves in this survey, there is an opportunity to foster contextually applicable, community-style coaching education that can (a) address the desires and concerns of youth sport coaches (e.g., effective coaching education, accessibility to quality education, elevating the coaching profession), and (b) meet the needs of youth and communities. In this chapter, I argue that this dual responsibility can be achieved through an educational approach centered around intentionally **praxticing** critical consciousness (through problem-posing and praxis) within sporting contexts. Grounded in the feedback, desires, and actions of the coaches who participated in the survey, I present the Critical Consciousness Coaching Framework, which I designed to blend critical consciousness education with professional sport knowledge across three categories: intrapersonal (self-awareness), interpersonal (community), and professional (sport-specific). First, I provide an overview of Freire's conceptualization of critical consciousness and then outline the

core tenants of the critical coaching framework before discussing its enactment.

## Critical Consciousness Conceptualization

### Critical Pedagogy: A Theory

Paulo Freire (1970) in *Pedagogy of the Oppressed* discusses the relationship humans have with and in the world. Housed within the context of relationships between oppressors and the oppressed, humans are impacted differently by the combinations of privilege and oppression they experience. Freire (1970) states that privilege cannot exist without oppression. This relationship of oppressor-oppressed conflict also exists as a power-dynamic or power imbalance between teachers and students, and coaches and athletes (Debusk & Hellison, 1989). In westernized USA culture, teachers are revered as the gate keepers of knowledge and authority in the classroom.

*Pedagogy of the Oppressed* (Freire, 1970) brought into perspective a need for liberation psychology within education. The teacher and student come together and are able to recognize the power they hold in liberating themselves from the oppressive cycle of education, through dialog, reflection, and action. This awakening is what Freire (1970) calls conscientização, a raising of consciousness, or critical consciousness. Conscientização is the learning and understanding of the social, political, and economic contradictions that exist in the world. The flow of critical consciousness in community spaces moves from problem-posing (questioning) of societal and political contradictions, to phases of reflection and action about how humans can be and become change agents against the oppressive nature of those contradictive realities. Reflection and action combined, Freire calls "praxis" (Freire, 1970, pg. 35). As a cycle of dialogue, reflection,

and action, critical consciousness involves "reading the world" (Freire, 1970, pp. 79-80) through questioning of social and historical situations as members of the world and as humans conditioned by it.

According to Freire (1970), learners are not objects into which facts and knowledge are deposited. Rather, learners are *Subjects* working together as *students-teachers* (students) along with *teacher-students* (teachers) to learn and develop knowledge in a liberation of learning. The teacher brings specific content knowledge and experiential knowledge and the student brings life experience. In conversation, all community members learn how content and unjust political and social situations or "limit-situations" (Freire, 1970, pg. 99) affect all people. Oppressors and the oppressed come to points of transformation in self-awareness and actionable steps for progress or "limit-actions" (Freire, 1970, pg. 100). Freire (1970) gives educators a new perspective on teaching and students a new perspective on learning. The cycle of dialogue and reflection (problem-posing), and reflection and action (praxis) is the liberating education that releases the intellectual and creative cognitive potential of both the students and the teacher.

Freire's (1970) Critical Consciousness encourages the oppressed, converted oppressors, advocates, and the activists of humanity to disrupt "banking" education and radically foster love and appreciation for all who have been impacted by the continuum (not dichotomy) of privilege-oppression. Critical Consciousness questions the integration of social and political structures of society and how they manifest in the mind (identity, narrative) and body language (posture) and create space and award time to group and

individual reflection, dialog, and action. Freire encourages people to understand that in a natural symbiotic relationship the oppressor cannot exist without the oppressed, the teacher cannot exist without the student.

Since youth sport coaches have expressed interest in new, innovative coaching education opportunities, the following presentation of Critical Conscious Coaching adapts Freire's critical consciousness theory into a framework designed to address the gaps in education and knowledge reflected on by youth sport coaches.

## Foundational Elements of Critical Conscious Coaching

**Praxticing** Critical Coaching is **be(come)ing** the *culture of praxtice*. Positioning learning as a community-based **praxtice** holds all community members (teacher/instructor and student/learner) accountable to fostering a culture that normalizes self-awareness, sits uncomfortably with identity deconstruction/exploration, challenges the communities' "ways of knowing" by problem-posing content, political and social contradictions, and encourages self-work as tools for the personal and professional growth of knowledge in formal and informal education spaces. *Praxticing Critical Coaching* can be adapted to multiple spaces for community leaders and across educational subjects. In this chapter, *Praxticing Critical Coaching* is tailored for sport coaches, more specifically youth sport coaches.

Critical Coaching is designed for pre-service and in-service sport coaches to engage in personal and professional development. *Praxticing Critical Coaching* can also be applied to more traditional educational settings for teacher education, but a discussion of its application to these settings is outside the scope of this chapter. Praxticing Critical

Coaching normalizes three categories of knowledge gaining: (1) intrapersonal; (2) interpersonal awareness in the expansion of understanding the self in and with relationship with others and community; and (3) professional (sport specific) dialogue, which encompasses incorporating applicable sport-specific content into educational dialogue through difficult conversations. Within each knowledge gaining category, self/community dialogue, reflection, and action is the process through which the coaching education community engages in and with the Framework. In the next section, I discuss each of these knowledges — intrapersonal, interpersonal, and professional — in turn.

**Intrapersonal (self-awareness) Growth.**

Society has separated self-awareness, cultural humility, and critical consciousness out of daily conversations to a point that talking about "taboo" topics like race, ethnicity, religion, sexual orientation, class, gender, ability, power (imbalance), and injustices is *Awkward* (Bell, 2017). Awkward moments can cause discomfort. The ability for humans to sit with discomfort alone and in groups requires effort. This effort, or what I call self-work, requires that the basic human needs of physical and psychological safety are met (Maslow, 1987). Across human development, meeting and maintaining these basic needs grows more difficult and is dependent on contextual and demographic differences. In addition to these needs being met, in order for self-work to unfold a growing and deepening of self-awareness is required.

Self-awareness, as defined by Sutton (2016), is the conscious awareness of internal states of being and one's interactions and relationships with others. Internal states of being can further be defined as identity and narrative and interactions with

others can be translated as how one "shows up" in the world (Freire, 1970). There are

many avenues to cultivating self-awareness, such as journaling, meditation, and mind-

body practices (Chan & Lehto, 2016).

Coaches are empirical experts on their own personal lives. In the deconstruction

of identity, narrative, and ontological history with critical pedagogy, content can be

introduced as information supporting personal and professional development. I position

self-awareness as the tool through which learning, social justice, and transformation is

possible.

**Interpersonal (community) Growth.**

Praxticing Critical Coaching comes from a community development model of

education. Past literature reflects on the importance and effectiveness of community

development educational models, especially within sporting spaces (Gilbert & Trudel,

2005; Gilbert, Gallimore, & Trudel, 2009; Nelson, Cushion, Protrac, 2006). Critical

Coaching intentionally disrupts traditional sport culture curriculum-based

institutionalized education for preset time periods. In traditional education, many teachers

are trained to teach students to apply classroom content to personal life events, as a

method to improving retention of content. Praxticing Critical Coaching follows and

reverses this approach.

As individuals interact in and with the world, their identities and narratives are

subject to change based on the expansion of ontological history. This approach to

educating embraces epistemology, where meaning making of content and concepts come

from personal experiences. Researchers suggest with sport communities, social and

cultural identities not be isolated, as this preserves the continued marginalization of humans highlighting difference over similarity and unity (Ronkaine, Kavoura, & Ryba, 2016).

In **Praxticing** Critical Coaching, education through community learning and reflection provides space for exploration of individual and community identity, a building of language in narrative reconstruction, and a calling-in to dialogue, reflection, and action on the current normative practices that perpetuate the marginalization of specific social groups within sport spaces (e.g. by gender, LGBTQIA+ identification, race, ability) (Ronkaine, Kavoura, & Ryba, 2016). As a multicultural community, sport can ***become*** a space were performance-based identities are seen as part of the holistic identity each individual brings, fostering more open and inclusive spaces.

**Professional (sport-specific) Growth.**

For coaches, there are ample opportunities to engage in professional development as a student, a teacher, and a coach.  What is missing is the integration of personal development within that professional development. At the intersection of professional and personal development, a deeper understanding of the self (intrapersonal), others (interpersonal), and environment (community) can be gained, where sport is the contextual grounding and content vehicle.  Freire (1970) discusses in critical pedagogy that it is essential for beings to understand how they interact, learn, and live with and in the world.  In Praxticing Critical Coaching, I have adapted Freire's stance in critical pedagogy to disrupt the status quo of the traditionally ridged hierarchy of coaching education, to transform it from a banking model to a liberation experience. In responses

from coaches in the survey (see Chapter 3), there was a deep dissatisfaction with mandatory predesigned coaching education programs that were not applicable to coaching contexts and that recycled content without introduction to new sport specific knowledge.

Using community-based **praxtice**, Critical Coaching allows for participants to co-develop content and context, where the ownership of what is to be learned is the responsibility of all who are involved. Facilitators/leaders in service of the coaching community typically address the needs of coaches, thereby inadvertently addressing the needs of the larger sporting community. Critical Coaching, as professional development where content is co-developed by all participants, would be incomplete without personalizing and contextualizing content. Intrapersonal and interpersonal knowledge that is brought to Critical Coaching deepens and grounds this education in unearthing and challenging the conditioned norms of sport and proposes participants take on a positionality of changing sport, to create change (social, political, academic, etc.) through sport. Praxticing Critical Coaching does not claim to be the only way to engage in personal and professional development. What it does claim to do is to support the empowerment of those who choose to engage in its form of community-based liberation education.

**Building a "Culture of Praxtice": How dialogue, reflection, and action work**

**together**
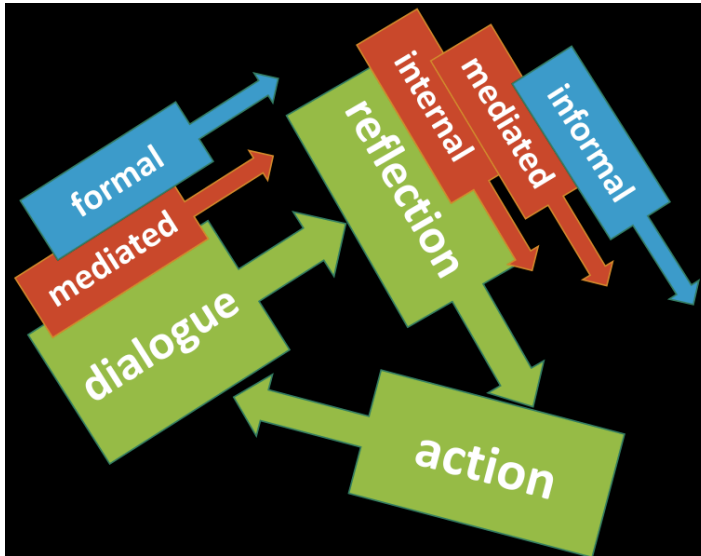


**Figure 6. Critical Pedagogy Cycle**

Dialogue, reflection and action (see Figure 6) are the key elements of building a *culture of praxtice*. The practices are infused into learning the content knowledge of the topic of interest selected by the community. Love in group practice (dialogue and reflection) is a form of collective transformation that also serves as accountability to holding space for the self through individual practice (reflection and action). The cycle of critical pedagogy; dialogue, reflection, and action, are practiced as individualized self-work. Self-work is the internalized change that must happen before as well as in tandem with external change, with and in the community and world. Self-work deconstructs, challenges and reshapes "ways of knowing" the self.

Identity formation (i.e., the interaction of social and political categorizations and experiences) and the construction of narrative (i.e., ontological history; what we tell

ourselves about who we are, without questioning why we repeat that narrative) are two aspects of self-knowledge. Each are influenced and impacted by intersectional (Crenshaw, 1991) ecological systems. Self-work challenges our ways of knowing self – identity and narrative - through the **praxtice** of questioning and contextually problem posing our understanding of where, how, when, and why knowledge and accepted "truths" are integrated into identity and narrative.

It is in this rationale that instructors/leaders wanting to engage communities in Critical Coaching must first seek to enter their own liberation and transformation, to be able to hold space for the community to engage in the same processes. Likewise, for communities who are introduced to *Praxticing Critical Coaching*, the desire for change must be present. Unwillingness to participate and engage in **praxtice** disrupts the community's ability to grow, thereby interrupting the ability to hold space for all members' development. In the following section I will discuss the three aspects of the *culture of praxtice* — dialogue, reflection, and action — in turn. Within each of these descriptions I will reference the Critical Coaching Framework, providing examples of its application.

**Dialogue**

Dialogue seeks to problem pose content. It uses current and historical events and ontological history to conceptualize the political and social intricacies of the desired content with relation to the educational community and the extended communities that community members are connected to. The community questions knowledge (i.e., the content proposed for the formal mediated problem posing sessions), the sources of this

content information, and whom the information serves (e.g., Who did the author of the content write the content for? Whom is it about?). For example, Session 5 of the Framework (see Appendix 12) engages community members in dialogue about who is part of their community(ies). Delving into what identities are present allows for deeper connection to how coaches choose their communities and what is represented in that choice.

Unlike curricula with pre-set content learning, the *culture of **praxtice*** is a set of practices that challenge the community members to simultaneously dialogue, reflect, and act on how content being learned has already influenced and impacted the current state of their identity and narrative. It then pushes the community member to hold space for themselves to deconstruct their ways of being. This deconstruction encourages the exploration of and reflection on various factors such as political and social markers and/or categories of identity, associated privileges and oppressions to those identities, current and historical events across the ecological systems, and ontological history (i.e., personal experiences) (Bush & Silk, 2010) that have played a role in shaping the community member's way of being.

**Reflection**

Reflection is represented through community and solo meditation and journaling.

**Meditation.**

Meditation is the practice of sitting still and in silence daily. Starting this practice by sitting for 5 minutes daily, individually and as a group, grounds the community and the individual in holding space for the self to be fully present during dialogue and

reflection. Meditation is a form of grounding in intention and focus within the context of community and self-growth. It is the process of holding space for whatever comes up during silent stillness to be acknowledge and accepted without judgement. Community members may be introduced to meditation through the community. It is important for leaders to learn how to guide meditation and then pass this form of leadership on to others. In community settings, members can practice their meditation leadership skills and receive feedback from their community members. This group facilitated meditation gives examples of how to hold space for self-growth, when meditation is done individually.

Meditation as a form of mindfulness that engages the participant in a deep form of self-reflection. It also allows connection to the body. Body language, or how we hold ourselves in society, is part of our identity and narrative. For example, many women in American society (and internationally) slouch with a closed chest to appear smaller to conform to social and political norms (i.e., women should be petit and hide their breasts because they are shameful and arouse lust; women should not take up space in society, they belong at home).

In the sporting world, anatomy and physiology also play a critical role when sitting for meditation. Pinching scapula together rather than rounding out the upper spine opens the chest and the airways for more intentional breathing. Dropping the shoulders to rest position instead of hiking them up to the ears due to stress comes into awareness. Educators/leaders can monitor and observe posture during seated meditation. This focused attention on posture allows for further reflection on how community members

show up in their posture, and the relationship between posture and attitude and breathing. As outlined in the *Critical Coaching* Framework (See Appendix 12), each session begins with the leadership guiding participants through meditation. Starting the session with mediation grounds the session with intention for what is to come in the educational space. In the reflection that follows journaling, participants are prompted to internally reflect on their bodies and posture, which allows for attention to be brought to how the body reacts and responds to thoughts, feelings, emotions, others, and environment.  An additional way to address body posture and increasing sense of body awareness is through yoga.

      **Journaling**. Journaling is the second part of reflection. It is actively reflecting on community dialogue, community and individual meditation, and other life's reflections with the community and individually. Individual journaling is designed for the individual to record what "comes up" (i.e., what enters the conscious mind when sitting still and being silent during meditation or during the course of a day). Journaling allows for a deeper dive into acceptance of the self without judgement. As noted in the Critical Coaching Framework (See Appendix 12, community journaling is an ongoing practice. It can happen on a shared platform (e.g., blackboard, Facebook, google documents) where others are able to read and respond (e.g., give encouragement and support) to community member's change processes.

      Journaling as a **praxtice** for self-reflection can also take the form of an evaluation tool, a tracker for the individual's change process. The individual can return to older reflections, continuing the cycle of dialogue, reflection, and action within the change process at both levels of engagement (i.e., with the self and with the community). This is

seen in dialogue between the whole community and with a mentor or teacher that has experience with the *culture of praxtice*. As a practice of self-work, meditation and journaling are supported and encouraged by the community, but ultimately are the responsibility of the individual to commit to. It is a form of self-love (Mohiuddin, 2015) to invest time and space to personal growth. Choosing to engage in the *culture of praxtice* is part of the liberation education. It is being in choice about being and becoming, putting dialogue and reflection into action.

**Action**

Action is the community members' desired change manifested in their everyday lives through thoughts, beliefs, and behaviors. It is how members choose to show up and respond to daily situations (personal growth) and in coaching leadership roles (professional growth), over reacting to situations based on conditioned or learned dispositional behaviors. Action is the recognition of the individual's dispositions (thoughts, beliefs, values, and behaviors) that occur in relation with and in the world. As each community member navigates the *culture of praxtice* by continuing their daily practices, their thoughts, beliefs and values will start to transform. This expected change is catalyzed and maintained through the continuation of these **praxtices**. Transformation challenges and reframes held dispositions, positionalities, ways of thinking, and beliefs, as systemically conditioned, learned, and politically/socially influenced perpetuations of capitalistic, neo-liberal, oppressive systems.

Humans have learned (i.e., been conditioned) to relate with and in the world through their dispositions and socializations (Armstrong & Jennings, 2018). Social and

political systems condition humans to think and behave and interact with the world through oppressive cycles within ecological systems. Within the ecological systems, systemic variations of oppression and traumatization exist as well as being received through individual interactions with humans. These interactions can fall on continuums of positive to negative, elation to trauma. The Critical Coaching Framework's daily practices normalize ways of being that create an awareness of conditioned behaviors that are reactions to the world and offer the choice to respond in a way that is in line with transformed narrative and identity (see Appendix 12).

Choosing between reaction and response is a form of individualized action. Actions can also be collective initiatives that propel the sporting community towards change. Actions are part of the **praxtice** that is brought outside of the community learning space and brought into the larger community. These actions seek to transform the traditional cultural narrative of sport spaces and create counter-cultural movement towards more critical, inclusive, diverse, and equitable environments.

The *culture of **praxtice*** challenges the individual to deconstruct their dispositions and be in active choice in how they respond to the world. Being in active choice in the world allows for transformation to continue; narrative transformation comes in forms of coaching and life philosophies. Held values and beliefs are re-operationalized to fit the transformed narrative and actualized identity. Continuing to be in active choice and response in and with the world is essential to pushing past survival and entering spaces of thriving.

## Operational Structure to Praxtice

The following section will discuss how to address filling the gap in current forms of coaching education. First, it is important to distinguish between curriculum and practice. "Curriculum is the study of any and all educational phenomena" (Egan, 2003). Curricula are less restrictive than paradigms in that they have methodological components that facilitate inquiry. Curricula are what define formal training spaces. Curricula have pre-established content, prescribed outcomes, and a methodology of implementation. In addition to these criteria, curricula are set for a pre-determined amount of time, which can result in "learned" knowledge that can be tested and at times awarded certification. Although there are multiple forms of curricula like interactive curricula, these are less common in sport coach education.

Curricula are inherently designed to have termination dates. *Praxticing Critical Coaching* does institute a close to the formal mediated community education with a designated leader(s)/educator(s), however, this is not a complete termination similar to higher education spaces where students finish course work and move on to practice their trade in other communities. Critical Coaching practices foster a life-long community, where coaches can stay connected to their pod (Gilbert & Trudel, 2005) of community members as well as with the collective community. In this respect, there is connection with and in the coaching collective as well as across the ecological systems that radiate out from the center at which the coach is placed within the coaching education community.

Community development in *Praxticing Critical Coaching* can foster an

environment that provides community space for collective dialogue and reflection and pod space for new and returning coaches respectively. A pod describes the membership from one specific year of Critical Coaching. I use pods over cohorts here purposefully to disrupt traditional patriarchal education terminology. Ideally a pod is both formal and informal mediated community education for one year, meeting 12 times (see Appendix 12 for more details on structuring formal community-based **praxtice** spaces).

Peer-deuce matching (pairs) can be made in accordance to proximity, sport, length of time coaching, age, gender, etc., and the pairing choices are left to the facilitator/instructor to decide. If community members drop out or are asked to leave for a variety of reasons (in accordance with the community guidelines that are established by the collective community) deuces can be re-matched. In this event triads are not formed. One community member can offer to take on two peer-deuces and/or the community member without a peer-deuce can ask to peer-deuce with another community member.

Post formal mediated community-based education, peer-deuces maintain weekly or monthly contact. The *culture of **Praxtice*** continues and deeper personal and professional growth can emerge. At the conclusion of the formal community-based education, the pod shifts into mentoring roles for the incoming pod. In this respect, community members take on peer-coaching roles in addition to maintaining their peer-deuce role. Where in the initial pod each community member has monthly coaching sessions with the community leader/educator, the coaching now comes from a community member as a peer-mentor.

Continuing the community space once more, pods are introduced to the

community online, where community growth can expand. Social media connection within the community can be an extension to in-person or virtual community spaces. Encouragement and accountability can be held in this online space where, in addition to meditation, journaling and posturing, community members are required to make daily posts to a Facebook group. These posts do not have to be detailed in orientation but in the member's own fashion share with the community that they are sitting, journaling, and reflecting on their lives, on their leadership, daily. With expectations of integrity, community members make posts honestly sharing if they did or did not meditate or journal. This honesty can be buttressed by the community in providing additional supports to that community member. As a measure of what is needed, behavior is a form of communication. Behavior in community spaces can often speak louder than what is verbally shared, as body language is the physical manifestation of identity and narrative.

## Praxticing Critical Conscious Coaching: The crossroads of personal and professional development

In the following section I will describe the processes of becoming a critical coach and ways participants can navigate through the framework. This is followed by a description of the personal and professional growth targeted within the *culture of praxtice*.

### In the Thick of it: Be(come)ing a Critical Coach

Practices are how humans show up and engage in and with the world. In contrast to curricula, which are administered to students by teachers/instructors, practices engage participants in generating habits and patterns of problem-posing and engaging in praxis

through dialogue-reflection and reflection-action in and with the self, others, community, and world. Cultures as they are developed intersectionally with influence from social and political systems generate norms of how to be and become, as well as forms of being and becoming. To Be in the Critical Coaching space is a practice of being holistically present, limiting distractions from the outside world **that come from** phones, computers, and projection screens. It is ideal in these spaces for instructors to print out documents and papers for community members over reading or presenting slides. To Be provides opportunity for humans engaging in the practice to show up in and with the community and the world as they are.

**Being** a community member with Critical Coaching is the acknowledgement and recognition of ontological history (Bush & Silk, 2010) and humanity within the self, others, and the world. As the community continues to dive deeper into identity deconstruction and exploration, discomfort can settle in. It is human to be uncomfortable with awkward and taboo topics such as oppression, isms (racism, sexism, ageism, classism, colorism, ableism, homophobia, transphobia, Semitism, etc.), privilege, and the intersection of these topics of equity, diversity, and inclusion. Feelings of guilt and shame are common. Therefore, holding space for discomfort to exist as well as the freedom to experience the spectrum of emotion in the community space is part of **Being** (i.e., the experience of being human).

For example, it is within normative culture and held as stereotypical belief that in gender binaries men are not allowed to experience emotion and women are too emotional. Disrupting those paradigms and expressing freedom of emotion leads to what

is part of **Being** and **Becoming** a Critical Coach. **To Become** a Critical Coach within and outside of the community, a member holds space for dialogue, reflection and action. It is the act of calling in someone to dialogue, over calling them out. Calling out produces defensive feelings and an inevitable shut down of the human being called out. Calling in invites others into dialogue. It is a process of seeking to understand, not being understood. This understanding is extended to gaining insight to where the root of those behaviors come from for an individual and for a community. Problem-posing what traditional norms exist and why they exist is part of calling in. Calling in requests these traditional norms to change. It invites **Becoming**. **Becoming** is the liberation change process. It is to be, being, and to become within and outside of the community space. **Becoming** is the reflection on dialogue, reflection on meditation, and deep reflection through journaling that leads to action within the critical pedagogy cycle. Throughout, community members are encouraged to act outside of the community, and to do so in awareness of self, in awareness of their dispositional reactions to the world, and in awareness of choice, choosing how they want to respond to the world. **Becoming** is to challenge their personal conditioned dispositions and ways of being by putting a stop to fulfilling prophesies and the adherence to stereotypes, prejudices, and oppressive systems. Becoming a Critical Coach is (to) be(come)ing an agent of change.

**Growth Within the Culture of Praxtice**

What all of this explanation provides is the background for establishing the *culture of praxtice*. The *culture of praxtice* is the process of "holding space" for the self and the community to engage in self-work. The *culture of praxtice* is a

transformative/change process.

In Praxticing Critical Coaching, there is no restricted timeline of learning where there is only a potential of knowledge transference. In the *culture of **praxtice***, holding space is a process through which humans dedicate time and energy to community and self-growth. Community growth is based in the foundational elements of Maslow's hierarchy of needs, including psychological and safety needs. It is transformative connection, safety, and love (Mohiuddin, 2015). Community growth promotes connection to others, to recognize humanity within others and the return of that recognition of humanity within the self through the community. Safety is established through continued building and bonding amongst the community members. It is the establishment of ground rules, expectations, accountability, and commitment to self and collective growth. As described by bell hooks in *all about love* (2001), love is extending one's self to nurture the self and others in their own growth. In *all about love*, hooks discussed growth in a spiritual sense, and within this context growth is defined within personal (beliefs, perspectives, and the physical manifestations of those conditioned and chosen behaviors) and professional (teaching, sport coaching, and leadership) contexts. "Knowing loving", the underlying theme of *all about love*, positions the reader and the learner to open themselves to new ways of knowing self, knowing others, and relating to the world. In **Praxticing** Critical Coaching, transformed dispositions, narratives, and identities are derived from personal and professional growth, within the community setting.  In the following sections, both personal and professional growth will be explained as two separate elements of Critical Conscious Coaching. It is important to

note here that in praxtice, personal and professional growth are not separate from one

another, they occur simultaneously.

**Personal growth: The deconstruction and exploration of identity and**

**narrative.**

Holding space for a leader/educator to authentically show up establishes norms of

vulnerability. However, educators/instructors need to be able to hold space for their

students/community members, as well, by separating their own work from the self-work

of their students/community members. Specifically, each of the session within the

framework (see Appendix 12 hold space for all community members to engage, share,

and grow together. This starts with Session 1, where all members are brought into the

space knowing they each come with a story and experiences that ground the community

in the contexts, culture, and empirical (experience) knowledge that is being shared.

**Community development.**

At the start coaches engage in community development by establishing

community guidelines that will facilitate deeper, controversial, uncomfortable, and

awkward discussions. Community guidelines are established by the community and set

norms of communication and interaction for all community members. Establishing

community guidelines as a group helps establish initial and continued trust within the

community space (see Appendix 12, Session 1 for more details). The community

develops these to aid in the facilitation of dialogue and reflection. Similar to codes of

conduct in sport spaces (i.e., Ultimate Frisbee uses *spirit of the game*) (USAU, 2019),

community guidelines are the ways in which the community agrees are the acceptable

forms of communication, expression, and interaction that will foster a **safer** (because no space is completely safe) and **braver** space by encouraging participants to step into vulnerability and deeper self-awareness. Past literature has shown that in teaching and coaching education spaces, each participant is at a different level of "real world" experience and has a different level of education/training in their field (De Martin-Silva, Fonseca, Jones, Morgan, & Mequita, 2015, pg. 670). This coupled with life experiences, identities, narratives, and contextually different community settings means that each participant shows up differently and perceives the educational space differently (Werthner & Trudel, 2006). Within the community setting learning to hold space for the self and others is transferred outside of the community and into individual self-work.

To reiterate, holding space is the process of providing time, space, energy, and attention to the self and/or for others to be(come) vulnerable. It is the experience of emotional, mental, and bodily freedom to acknowledge and accept without judgement internal experiences. Each session problem-poses these greater societal issues and controversies as well as framing them within the contexts of youth sport coaching.

Often, society dictates through political and social constructions of identity and cycles of oppression (bias, stereotypes, prejudice, discrimination, and oppression) how humans are able to show up in the world. Therefore, sessions three, four, and six, all provide deeper dives into these areas of justice and equity using community dialogue, reflection, and action to contextualize these societal elements within each of the youth sport coach's communities to foster a direct relationship and applicability for how to identify these elements and create space for changing them within their own communities

(see Appendix 12). For example, Women of color, in particular Black Women, are stereotyped and read as angry when they express emotions outside of happiness. Therefore, Black Women are conditioned and trained by society and through their relationships with and in the world that they are to react to the world in a controlled fashion to emotionally-regulate and be tempered so as to not be labeled as angry.

In addition to these prescribed ways of being, the interactions humans have with and in the world also manifest through experience. In the sporting world females often have to "prove" themselves as athletes and coaches because they are seen as a weaker, less experienced sex. This instills reactionary behaviors that serve to protect a human from harm and discomfort. Conditioned dispositions are unconscious reactions with and in the world. In one example of "proving" ability, Agans et al. (2013) describe one negative experience in sport that lead to a cascading effect of experiences within sport that eventually lead to disengagement with a particular sport, all sports, and/or physical activity in general. Cascades of negative experiences can be traumatizing. When trauma is held within the mind and body, it is also integrated into identity and narrative. Trauma therefore, is included in ways of being, manifested as learned behaviors of protection (Day & Wadly, 2016). These protective behaviors in reaction with and in the world may serve the individual for a time period, but once engrained deeply these learned behaviors can cause more harm than good.

*Praxticing Critical Coaching* disrupts learned ways of being and thinking by calling into question how and why those dispositions exist within the behavioral, cognitive, and emotional reactions of the human. Coaches are able to question and

deconstruct their identity and narrative (i.e., the story humans tell themselves about themselves) (see Appendix 12, session 3 for more details). In their research, Day and Wadley (2016) discuss the incorporation of trauma into narrative as a self-preservation model for sporting bodies. These are forms of accommodation and assimilation to traumatic events where it is easier to incorporate trauma into narrative (assimilation) or make positive or negative changes to habits in confronting the world (Day & Wadley, 2016). Through problem-posing (dialogue-reflection) in group spaces and individually with peer-duces and peer-mentors the community member is able to engage in formal mediated personal growth, deepening understanding of self. These formal mediated community educational sessions provide the content for individuals to ***praxtice*** on their own. Daily practices such as journaling, meditation, and observation of body language make clear the dispositions and change that can be made to actively choose how to show up differently.

**Application of the *Critical Coaching* framework.**

Each week, sessions have a consistent structure where new knowledge is explored. Each week the community problem-posing session opens with a 5-minute meditation, followed by 5 minutes for journaling. Meditation is guided by the facilitator, until more participants are comfortable leading themselves. Journaling is not prompted; community members are asked to reflect on "what came up" for them during their meditation. Post journaling, the community engages in an activity coupled with dialogue, reflection, and action where critical consciousness is used in problem posing the content to be discussed through activities and praxis of what actionable steps move the

community's dialogue and reflection into their relationships in and with the world. Each session uses anchoring texts (e.g. literature or other forms of media) to ground the praxtice. Texts may include theoretical frameworks such as ecological systems and intersectionality to initiate the deconstruction of identity and leadership as well as engage in problem-posing the coaching profession in relation to lived coaching experiences. These texts also provide an expansion of language to be used within the community, providing access to the deconstruction and re-construction of identity and narrative (Ronkaine, Kavoura, & Ryba, 2016). Critical Coaching uses current and historical events as guides through these theories, relating current events to ontological history, and applying the content and expert knowledge from the instructor to the expert knowledge each community member has of their own experiences as an athlete, coach, and person.

As the content expert in the room, the facilitator's role is not to lead conversation. *Praxticing Critical Coaching* is not lecture based. Blurring the lines between teacher and student, a horizontal hierarchy is used to foster teacher-student and student-teacher interactions. The facilitator's role is to contribute to conversation without taking it over. The co-development of problem posing questions the community works through are brought by its members. However, it is ideal in these situations to have backup questions that problem pose the participants' experiences and relate them to current events and theoretical/conceptual frameworks, theories and concepts the community has familiarized themselves with through recommended anchor texts. This requires that all community members engage in active-listening and holding space throughout the community sessions. It's crucial to engage in both of these forms of **be** and **being** throughout the

formal mediated community engagement. As community members enter spaces of vulnerability, emotionality in dialogue can lead to tension, conflict, and disagreements. It is here that community guidelines are essential.

**Professional growth: Transformation of the self with and in relation to the world.**

In the professional development part of *Praxticing Critical Coaching*, the community engages in actively problem posing the national standards of SHAPE America for youth sport coaches, both the 2009 domains and the 2017 responsibilities (see Appendix 12 for more details). Each week standards have been integrated throughout Critical Coaching sessions. The leader/educator problem poses and engages the community in moving towards action-oriented sessions where the standards are applied more rigorously to each community member's transformed leadership style as they more intentionally apply *Praxticing Critical Coaching* to their coaching, leadership, programing, and in mentoring other coaches within the *Critical Coaching* community (i.e., the next pod; the next cohort of coaches who attend *Critical Coaching* community-based education).

*Challenging the SHAPE standards.*

By engaging in community-based dialogue and reflection, each community member holds space to question, challenge, and reflect on what coaches are *supposed* to know using the SHAPE America standards for youth sport coaching. The community collectively dialogues and reflects on the current SHAPE standards with a critical lens, questioning and problem posing if standards were *designed* for their community, if the

standards support or limit their transformed coaching leadership style, and if the

standards reflect what coaches in their contextual communities *need* to know. The

framework (see Appendix 12) provides an outline for community leadership to follow

that targets SHAPE America standards and couples them with larger societal and sport

specific issues that provide deeper context to the knowledges that coaches seek to gain

from the community learning environment.

### ***Bringing in the research literature.***

In professional growth, the *culture of praxtice* continues, bringing in more theory

and concepts used within the coaching education and youth development field, such as

coach-athlete relationships (Jowett, 2017) and building a coaching philosophy (Cushion,

& Partington, 2016). Disrupting the traditional norms of indoctrination, coaches are

introduced to multiple forms of coaching theories and the development of coaching

philosophies (Collins, Barber, Moore, & Laws, 2011; Cushion, & Partington, 2016). As

well as introductions to and deep dialogic analysis of developmental models including

but not limited to positive youth development (Fraser-Thomas et al., 2005), humanistic

coaching (Lombardo, 1987), sport for development theory (Lyras & Welty Peachy,

2011), Leban movement analysis (Groff, 1995), non-linear coaching models (Vinson,

Brady, Moreland, & Judge, 2016), and  athlete development models (e.g., American

Development Model, long-term athlete development model, and athletic talent

development environment).

As the community continues in their own personal roles as in-service or pre-

service coaches, they are applying these critically analyzed coaching standards, theories,

conceptions, and development models to their contexts as critical coaching actions. It is a disruption of the current status of coaching development models that seek to bring pre-structured curriculum to communities, thereby attempting to fit the community into the theory. ***Praxticing*** *Critical Coaching* does not attempt to box communities within theory or models. Instead, it adapts theory and models to communities through the application of content in the limit-actions (actions that catalyze societal change) coaches enact within their sport contexts.

**Operational Element: Applications with In-Service and Pre-Service Coaches Selecting Community Members**

For leaders, careful selection of active community members to participate in creating transformative spaces is essential. When the call is put out for coaches to join a the *Praxticing Critical Coaching* community, applications should ask coaches specific questions that are in line with Critical Coaching. For example, (1) what is your coaching philosophy?, (2) what identities do you hold in your daily life?, (3) what demographic of youth do you coach and how long have you been coaching?, (4) what education and training are you seeking in applying to *Praxticing Critical Coaching* (what are your expectations)?, (5) what aspects of your leadership/coaching are you wanting to change?, (6) where do you believe there is space for social justice, and equity diversity and inclusion in coaching your sport?.

Applications for the first pod (or cohort of coaches to engage in Critical Coaching) are reviewed by the leader/educator. Thereafter, each pod will choose who they reach out to, and offer applications to enter the Critical Coaching community. This

form of snowball sampling for the continuation of the community is intentional. As

coaches go through their own leadership and coaching change progress as in-service or

pre-service coaches their change will be noticeable by their communities. With this

connection, more individuals can be brought into the community with a base

understanding of **praxtice** by communicating with coaches who have already

experienced it. ***Praxticing*** *Critical Coaching* is the introduction of a new approach to

youth sport coaching that may generate push back from in-service or pre-service coaches.

Coaches will take from these **praxtices** what they will; learning outcomes cannot be

prescribed. What can be monitored is the amount of engagement coaches have in their

personal and professional commitment to Critical Coaching.

Pre- and in-service coaches have varying levels of experience. Within these

experiences, coaches bring to the educational space engrained practices and beliefs taken

on from coaching and sport communities. For transformed coaching to transpire, those

practices, beliefs, and values will be challenged and deconstructed. ***Praxticing*** *Critical*

*Coaching* must fit the needs of the coaches who are engaging in its praxtices. For many

coaches this experience may require a deinternalizing of beliefs, behaviors, and values

that no longer serve them or that do not serve their communities. For example, in

Sessions 2 and 3, coaches delve into the intrapersonal identity and narratives of all

participants, deconstructing identity and narrative to understand what social and cultural

influences have influenced their formation.  This type of critical self-reflection requires

time and patience. Personal and professional growth in ***Praxticing*** *Critical Coaching* is

not time bound. The continued community connection and establishment of daily

practices allows Critical Coaching to continue within the individual, challenging them to praxtice chosen ways of being. ***Praxticing Critical Coaching*** with in-service coaches fills the gap in addressing trial-by-error reflection in coaching groups, fostering spaces for dialogue and strategic planning for implementing changed ways of coaching youth.

## Kicking off the Culture of Praxtice

Starting community *culture of **praxtice*** with establishing community guidelines and dialoguing on what content knowledge is desired can ensure that the formal meditated education received is not useless or insufficient. The leader/educator must be ready to challenge themselves in generating content with the community that will fit the community's needs. The leader/educator can suggest professional content to be discussed by the community such as the sports codes of conduct, and philosophical, theoretical, and conceptual coaching research. Personal growth content in this respect should also be presented to the community. Texts like *Pedagogy of the Oppressed* (Freire, 1970) and *all about love* (hooks, 2001) are texts that will introduce the concept of challenging learned ways of being, thinking, and loving the self and others (see Appendix 12 for more details on how anchor texts like these are used in the Framework). This approach to learning provides autonomy to the community in making decisions and engages in purposefully selecting knowledge that will better serve the community. Introducing coaches to problem-posing what sport society says who coaches are and what they should know provides multiple ways of being for coaches to enter into spaces of reflection-action in their current roles within sport. In this respect, it is recommended to initiate community dialogue with an introduction to coaching philosophies. Developing a *culture of **praxtice***

around coaching philosophies can ground the **praxtice** in understanding how values, beliefs, identity, and narratives are formed. Engaging in problem-posing current and historical events in sport and coaching, as well as coaches' personal experiences with sport and physical activity is ideal to expand the conceptualization and applicability of wanted content. This can be extended to traditional beliefs and values held within their specific sports and if those values and beliefs hold true in what they envision themselves to be as a future youth coach.

A limitation to communities outside of higher education is access to online sources for research materials. If the community does not have access to online resources and ways to connect to higher education library archives for research-related content, connecting with a local university to expand resources to accessible knowledge is recommended. Outside of accessing research-specific content, other published books on sport coaching and approaches to sport coaching are accessible to communities. Careful thought and consideration are recommended in selecting these books as printed tools for dialogue. The Critical Coaching Framework (see Appendix 12) includes ideas for anchoring texts for facilitators to use in **praxtice**.

**Evaluation of Growth**

The following description of ***Praxticing Critical Coaching*** will be broken down into how the ***praxticing*** can be evaluated. In ***Praxticing*** *Critical Coaching* a community's evaluation is objective observation. Engagement in all praxtices (meditation, journaling, and community dialogue), meeting with peer-deuce (e.g. dyads, partners), and a final project. Using the same objective form of evaluation, charting if

community members are completing their responsibilities can aid in recording

engagement and commitment to the community and individual growth. It is up to the

community member to decide how they keep track of their daily practices, and integrity

is expected when reporting out to the facilitator about if they did or did not complete their

praxtices. These moments of integrity challenge coaches to embody the values they have

incorporated into their coaching philosophy and from their re-constructed narratives.

Personal growth can be tracked through commitment to meditation and journaling

individually as well as how the community member shows-up. For example, when they

contribute to the community space, can differences be seen in how they are conditionally

showing up or choosing to show up? Is their personal growth recognizable? Have they

acted upon the *culture of **praxtice*** within and outside of the community and recorded this

within their reflections and shared it within community dialogue?

Projects. Change actions taken by individuals and the collective community can

also be measured through community sport projects. These projects are designed to

challenge each community member in how they will show up in their coaching roles

beyond the formal mediated community education. Each member will design a one-day

youth sport event, complete with coaching philosophy, description of the population,

needs being met for the community, agenda for the event, outside hires to assist in the

implementation of the event, a budget for the event, and a writing reflection on how the

coach has embodied Critical Coaching.

**Conclusion**

This chapter of this study offers a new innovative approach to youth sport coaching that intentionally integrates critical pedagogy into the youth sport coaching education. The Critical Coaching framework while addressing the calls for community-based education from last literature (Bush & Silk, 2010), it also considers the development of youth sport coaching education designed by and for each coaching community. Deconstructing the hierarchical status of many contemporary formal forms of education in sport, increases the opportunity for informal knowledge, experience, and resource sharing amongst all participants.

Critical Coaching provides access to community-based education that at its foundation integrates formal and informal education to co-constructed coaching education. Critical Coaching is grounded in the contextual communities of youth spot coaches and addresses coaches needs and inadvertently addresses the needs of the youth athletes of these sporting communities. Critical Coaching takes contemporary practices of youth sport coaching education to the next level of development plus sport programing and positive youth development by calling-in the systems of privilege and oppression that operate within youth sport and bringing a deeper awareness to how youth sport coaches perpetuate these systems and can become resistors to and change makers of these cultural sport norms.

## CHAPTER SIX

### Introduction

This study has shown three major findings on the status of community-based youth sport coaching. First, exploring the identity of youth sport coaches, coaches reported multiple and, to a lesser degree, intersectional (i.e., Women of Color) identities. Amongst coaches with multiple identities (e.g., White Men and Women, Black and Asian Men), there were three different ways that coaches discussed the relationship between their coaching role and their connection to community, which were coded thematically as *Coach-Centered Coaching*, *Limited Connection*, and *Synthesizing Connection*. The degree of connection to community across these three categories highlights the range of limiting (performance-based) and expansive (holistic development) roles a coach takes on within the youth sport community.

Second, this study reveals the variety of coaching education opportunities accessed by community-based youth sport coaches, where the majority of coaches have access to formal education through their governing body. However, the study also reveals coaches' dissatisfaction with these opportunities for formal education, which they report supplementing with high levels of informal coaching education that they seek out.

Third, this study analyzed the connections and relationships between community needs, team values, and coaching philosophies. Using critical pedagogy as a framework for analysis, the relationships between needs, values, and philosophies were categorized in two ways: (1) demonstrating a deeper understanding of community needs → elevating the voices of community → leveraging the agency of community stakeholders and (2)

approaching coaching as the giving of empowerment to communities → imposing values upon community → demonstrating a disconnect between observed community needs and constructed coaching philosophies (e.g. behaviors) to fill those needs. Finally, findings indicated that some youth sport coaches reported engaging in forms of social justice through dialogic education with youth athletes and through acts of community service.

## Tying the Findings Back to the Literature

### Research Question One

The first research question revealed two major findings. First, the majority of the sample were coaches who identified as both male and white. This is reflected in past literature, where men have been found to be the majority sport coaches in the larger USA sport coaching population (Leberman & La Voi, 2011). Second, there were two identity groups amongst participating coaches: coaches who held multiple identities and coaches who held intersectional identities. The majority of this sample were coaches with multiple identities (42 coaches) and 5 held intersectional identities (i.e., Women of Color). Although separating out these two groups of coaches isolates Women of Color and risks a potentially harmful perpetuation of othering non-dominant identities in sport culture (Ronkaine, Kavoura, & Ryba, 2016), it is important to critically, humbly, and honestly discuss the findings and implications of all coaches using culturally appropriate and relevant theoretical frameworks (Dagkas, 2016).

Amongst coaches with multiple identities, coaches' reflections on why they coach youth sport revealed deeper understandings of coaches' perceptions of their roles in and with relationship to the youth sport community. These reflections described three

different types of connection to community, coded as *Coach-Centered Connection*, *Limited Connection*, and *Synthesizing Connection* . Coaches' responses coded as having Limited Connections to community reported a desire to give to the youth sporting community, but their ability to give was limited by the sport-specific nature of community development and the focus on partnering with community, as distinct from being in community. As reported in past literature, this outsider status and focus on performance in sport limits what a youth sport coach is and what they can provide to the community they coach (Zehntner & McMahon, 2014).

Coaches' responses coded in the Coach-Centered theme reflected on their role as a coach within the community, as a provider of physical activity. The surface-level commitment described by some, but not all, coaches in this category reflects the "[sport] cultural dominant performance narrative" (Carless & Douglas, 2013), where community-based youth sport coaching is seen as a stepping stone to a future elite coaching role.

Coaches' responses coded in the third, caring category indicated that their reasons for coaching were not limited to the sporting environment. These coaches reported giving selflessly to community and heavily investing in the growth of the youth sporting community. Distinct from the other two groups, these coaches described themselves as members of the community, using possessive language such as "my community". Similarly, coaches with intersectional identities described their reasons for coaching as intrinsic motivation to give back to their sporting community. Previous research has suggested that youth sport coaches who hold multiple parallel identities, such as working mothers who are volunteer coaches, are able to transfer their learned

skills across leadership settings – work, family, and sport – such that the holding of each of these identities informs and supports the other identities and roles (Leberman & LaVoi, 2011). With greater sense of belonging, these Mothers who are working and volunteer coaching, describe their coaching role as collaborative and in connection with community. The current study extends these past findings to coaches who hold intersectional identities.  Women of Color in this study described a connection to community through their reason for coaching youth sport that highlighted a potentially inseparable identity and societal role, similarly and differently than women coaches in Leberman and LaVoi (2011) and in intersectionality theory. Extending coaching research to include more youth sport coaches who hold intersectional identities is important in elevation of the voices of these women and in the critical, humble, and responsive expansion of theories of intersectionality in the sport settings (Ronkaine, Kavoura, & Ryba, 2016). Additionally, the inclusion of more coaches with intersectional identities is important as the coaching field moves towards more community-based educational frameworks (Bush & Silk, 2010), where issues and barriers to change are challenged and action can be taken in and with sporting community, with the support of  intersectional perspectives, experiences, and knowledge contributing to creating critical and systemic change.

**Research Question Two**

The second research question explored community-based youth sport coaches experiences with coaching education.  Coaches reported receiving all three forms of education: formal (in-person and online course work), informal (mentoring, interactions,

observations, doing, self-directed, playing and teaching), and non-formal (clinic, conference, workshop, seminar) education.  In previous research (Erickson, Bruner, MacDonald & Côté, 2009; Nelson, Cushion, & Potrac, 2006), most of these opportunities for education and knowledge gaining have been reported and reflected upon by youth sport coaches as available through governing bodies of sport.  In this study, previously unexplored informal forms of knowledge gaining were reported by coaches, especially the categories of playing and teaching. While play has been reported out as a form of coaching education (Wright, Trudel, & Culver, 2007), teaching sport coaching has not been a previously reviewed source of informal education.

Coaches reflected on the required in-house education provided by the youth sport community organizations with which they were affiliated.  In congruence to past literature (Nelson, Cushion, & Potrac, 2006), some coaches in this study reported a deep dissatisfaction with the available formal youth sport coaching education. Additionally, some coaches reported that the forms of informal coaching education in their coaching communities made it difficult to gain applicable knowledge across coaching contexts. Coaches who reflected on their dissatisfaction with traditional forms of formal coaching education reported specific needed changes in the design and delivery of coaching education, and contextual applicability to the youth sport community, a finding which is reflected in other coaching education research (Bush & Silk, 2010). The reflections of coaches desiring to have these deeper connections with other coaches to learn more about how to coach highlights a needed change in the contemporary practices of coaching education.

**Research Question Three**

Two major findings emerged for research question three. The first finding reflects the connection between coaches' understanding of community needs and how coaches meet those needs through established values and personal coaching philosophies. Critical pedological assessment of these data led to two main categories of findings: (1) coaches who reflect on leveraging agency *with* community and (2) coaches who reflect on giving power *to* community. Leveraging agency within a community reflects the ability for a coach to hear the needs of a community and support the community in co-constructing team culture (Freire, 1970; Kraehe, 2018). Coaches who *leveraged agency* also reported coaching philosophies that focused on supporting the community's values (as distinct from imposing their values onto the community). Coaches who *gave power* to community described the needs of the community as separate from the values promoted by that community. Moreover, the values of the community were not evident within the stated coaching philosophy. In other words, there was a disconnect between the perceived needs of community, the values constructed in collaboration with community, and the construction of coaching philosophies (Ronkaine et al., 2016). This finding is reflected in previous research when scholars and researchers impose programing and education onto communities without understanding the needs of community and the agency amongst the community leaders (Spaaij & Jeanes, 2013; Spaaij, Oxford, & Jeanes, 2016).

The second finding highlighted the social justice practices of community-based sport coaches. A small subset of coaches reflected on variations of critical consciousness in problem-posing and praxis. These coaches reported engaging youth athletes in

dialogue on and off the field by (1) increasing access to diverse language used to describe different parts of identity (e.g., using inclusive language when discussing the heteronormative institution of marriage, gender equity); (2) reading articles written by adult athletes within the teams sporting community, and (3) promoting civic engagement (e.g., by discussing the importance of voting). These coaches enacted social justice through the engagement, or praxis, of community organizing. Coaches brought youth athletes into dialogue about community needs and organized community service projects to bring services to the community. Where researchers in past literature have highlighted the importance of bringing identity development into positive youth development (Petitpas, et al., 2005), there has been an overarching mono-identity narrative pushed on the (youth) sporting community (Bush & Silk, 2010). In contrast, this study supports the incorporation of dialogue regarding diversity and inclusion within youth sport spaces that engages youth in identity dialogue beyond the role of being a youth athlete.

## Theoretical and Practical Implications

This study brought to the forefront the identities held by youth sport coaches as either multiple or intersectional.  Amongst these two classifications, there emerges an implication for how the role of a youth sport coach is seen by the coach, how that role is integrated into the identity held by the coach, how it impacts their sense of belonging to the youth sport community, and how coaches with intersectional identities use them to approach coaching.  Although there were only five coaches in the current study who held intersectional identities, past literature supports the critical and humble exploration of coaches with both multiple and intersectional identities (Dagkas, 2016; Ronkaine et al.,

2016).  Amongst intersectional identities, Women of Color in the current study appear to reflect a deeper understanding and connection to community where the self is seen in and with relationship with the youth sporting community.

Hurd, Varner, and Rowley (2013) discuss the importance of natural (representative) mentors who are caring adults outside of the home such as coaches within the community setting. Although Hurd, Varner, and Rowley (2013) discuss this specifically in relation to the Black community and with Black youth, their research highlights the importance of caring adults and natural (representative) mentors to deepening relationships with community (especially parents and youth) to further bolster the socioemotional wellbeing and holistic development of youth. A keystone to successful programming is the coach-athlete relationship, which is mediated by coaching behaviors (Lafreniere, Jowett, Vallerand, & Carbonneau, 2011). This study did not specifically address how intersectionality impacts coaching. However, exploring the connection between coaches' sense of belonging and depth of understanding of community in relation to coaches' identities is an important future next step. Including coaches with multiple identities who describe a caring connection to community expands the theoretical implications of the integration of coaching roles (philosophy, approach, and behavior) into identity of youth sport coaches, which also show up as a practical approach to coaching.  The inclusion of multiple and intersectional identities in the practice of coaching education can further advance the field's ability to foster deeper coach-athlete relational spaces, as seen in previous research (Hurd, Varner, & Rowley, 2013).

Understanding the approaches of coaches with intersectional identities and coaches with multiple identities in association with deeper caring connections, in and with community, can expand and transform the contemporary frameworks of formal coaching education. Past literature has expressed the need for transformed coaching educational frameworks that are inclusive and reflective of community-based structures (Bush & Silk, 2010). The current study provides insights to the current practices of community-based coaches who are fostering community dialogue by sharing and creating spaces for informal education amongst peer coaches. Moreover, informed by study findings, in Chapter 5 I offer an innovative community-based informal (out of classroom) educational framework that can be used amongst youth sport coaches to address and expose coaches to the desired knowledges that bring contextual applicability to the educational content.

## Empirical and Practical Implications

Transforming critical pedagogy into an analytical tool for assessing coach identity and connection in and with community in this study brings a new empirical methodology to exploring the impact of youth sport coaches. Past literature has brought attention to youth sport coaches' behavioral impacts on youth athletes (Carson & Gould, 2010; Fraser-Thomas et al., 2005; Petitpas et al., 2005). Including identity as a construct of analysis in sport research does, as past literature has indicated, isolate out intersectional identities and identities that have been ostracized within sporting communities (Ronkaine et al., 2016). Yet, this study highlights major differences between youth sport coaches in their sense of belonging and connection to community, which impacts coaching

behaviors, based on coaches' identities. These differences by identity have been highlighted in past literature as imperative to sport spaces; however, the integration of culturally humble and inclusive theoretical frameworks and methodological approaches such as intersectionality is essential to the growth of this line of inquiry in future sport coaching research (Dagkas, 2016).

Without culturally appropriating the epistemological implications of intersectionality, understanding the inseparable connection between the coaching role and coaches' identities merits continued research. Past literature has shown that, amongst Women, personal and societal roles are not seen as separate. Rather, they are seen as woven and simultaneously integrated (Leberman & LaVoi, 2011). Future coaching education research should study community-based youth sport coaches, with specific attention to race, gender, and class, to further understand the relation between coaching identity and approaches to coaching.

Ethnographic observation of what community-based youth sport coaches are doing, as a complement to what they report doing, is one way to redesign current frameworks of coaching education and should be a priority for the coaching education research field. Previous research has approached coaching education research with qualitative observation methodologies to advance the coaching profession (Cushion, Armour & Jones, 2003). The continued study of coaches doing coaching and being coaches can further legitimize coaching (Bush & Silk, 2010). This would professionalize coaching as a career option for individuals to invest more time in coaching and education and serve communities in ways that meet the needs of the community.

The *Praxticing Critical Coaching* framework described in Chapter 5 (see Appendix 12) is one way to bring ethnographic participant observational research practices to the field of coaching education and to implement community-based education in sport coaching, both of which are needed advancements of coaching education and research (Bush & Silk, 2010). Approaching coaching education research with transformative and critical methodologies like critical pedagogy brings a new lens to understanding how the traditional forms of coaching education research (and practice) have sustained a dehumanizing and indoctrinating performance-based focus for both athletes and coaches. The attention the coaching research field has given to assessing coaching behaviors (Collins, Barber, Moore, & Laws, 2011; Gould & Carson, 2011) without the contextual understanding of how coaching identity and philosophy interacts with those behaviors is a major concern raised in this study that deserves more attention.

In research, the inclusion of coaches' narratives can be used to gain insights into coaches' reflections on identity development, coaching education, and social justice practices. The inclusion of identity and narrative in coaching education has been highlighted as a pathway to advancing the field to create more inclusive spaces within sport that do not isolate and perpetuate the marginalization of non-dominant identities (Ronkaine et al., 2016; Zehntner & McMahon, 2014). In practice, the inclusion of identity development in coaching education has the potential to impact youth sport and sport culture. Building in coaching philosophy construction as a component of coaching education has been seen to positively impact sport spaces (Bush & Silk, 2010; Ronkaine et al., 2016).

**Education**

While some coaches in this study echoed one viewpoint in the current debate within the coaching education research field that education should not be required for youth sport coaches (Bolter, Jones, Petranek, & Borsch, 2017; Misener & Danylchuck, 2009), many others reflected on the importance of education in general, the importance of community-based youth sport coaching education in particular, and the crucial impact the role of a coach has on the holistic experience of youth and families in community sporting programs (Wiersma & Sherman, 2005).

What is of interest in this study is the deeper systemic implications of requiring youth sport coaches to receive more education. Specifically, one coach reflected that the requirement of coaches to have a formal education would elevate coaching standards, thus further limiting the availability of coaches in community settings, which are predominantly held by parent volunteers (Wiersma & Sherman, 2005; Wright, Trudel, & Culver, 2007). Although this study does reflect a majority of volunteer coaches, parent roles were not discussed. This finding calls into dialogue the argument that there needs to be a basic and fundamental level of training for youth sport coaches to improve their positive impact on youth sport communities (Wiersma & Sherman, 2005). Requiring changes to educational requirements and modes of delivery might reduce the number of eligible coaches. Yet, within the same line of the 'anyone can coach' mentality, past literature has discussed the implications of adapted coaching education that supports this mentality by providing coaches who have never played in a sport the opportunity to learn how to coach specifics of that sport in formal education spaces (Wright, Trudel, &

Culver, 2007).

The systemic barriers to coaching education at community-based programs reflected on by one coach in the current study deserve continued exploratory research to document the inaccessibility of formal coaching education (Wiersma & Sherman, 2005) and the cost-benefits of formal education (Wright, Trudel, & Culver, 2007). In addition, the content of contemporary formal education would require a transformation to provide relevant and applicable education for coaches (Bush & Silk, 2010; Werthner & Trudel, 2006; Zehntner & McMahon, 2014).

As future research investigates these various approaches to coaching education, it will be important to highlight the systemic changes to sport and sport culture when considering the microcosmic implications of sport in greater society (Zehntner & McMahon, 2014). This research is explored what community-based youth sport coaches are already doing to create cultural change within sport. Critical pedagogy classifies this as being bold, and in sport spaces this can be considered coach activism, which is aligned with athlete activism (APA, 2018). Due to the presence of critical consciousness within community-based youth sport coaching, this study adds new coaching knowledge for coaching education to include across the fields of research, theory, and practice.

**Limitations**

**Survey Design**

The first limitation to this study is the survey design. Conducting this study via Qualtrics was an accessible way to reach a larger population of coaches within a restricted time frame. It allowed for coaches to openly respond to the survey with as

much or little detail as they chose. The survey utilized both closed and open-ended questions; however, some coaches wrote extensively answering some questions, while others wrote less. The interpretation of the data is restricted to these closed and short answers within the survey and are limited to what coaches reflected on. Neither clarification nor follow-up with participants was within the parameters of this study.

**Estimated Time**

The estimated amount of time to take this study was 19-20 minutes. In the pilot study coaches spent an average of 20 – 25 minutes recording their responses. For this study, however, —excluding 6 outliers whose survey times are questionable and likely left browser open — participants took 2 minutes – 273 minutes to complete the survey, an average of 57 minutes. There are no data for how long it took participants to answer the survey questions, only how long the survey was open. I am grateful to coaches for taking that extended amount of time to complete the survey. 18 Coaches opened and either did not start or complete the survey, 9 Coaches started the survey and finished on average 30% of the survey (i.e., the first 5–6 questions, which were multiple choice questions with options for short response). 9 coaches opened the survey and did not answer any questions. There is no indication as to why coaches who opened the survey did not complete it. I will not draw speculation as to the intention behind this. For those coaches who did complete the first 5–6 questions of the survey, their average time of completion was 20 minutes. Based on the estimated time to complete the survey, this potentially fell within the range of time coaches set aside to complete the survey.

## Future Research and Practice

The future of this research is long-lived. At the time of this writing, the *Praxticing Critical Coaching* Framework has already been implemented in four settings, and the need to empirically challenge it is necessary. In the absence of additional theories or frameworks, *Praxticing Critical Coaching* is a continuation of Freire's work, holistically and unapologetically.

This project explored the existing knowledge coaches have, and the findings contributed to the development of a new and innovative coaching ***praxtice***. This approach differs from past research in coaching education through the individual application of critical pedagogy as a theoretical assessment in sport and through the development of a coaching ***praxtice*** that does not dictate knowledge to be gained, but rather highlights existing knowledge to be challenged and reshaped.

There is a need for future research to incorporate the current methodology of analysis into research on social justice and critical consciousness in sport. This analytic procedure can also serve as a tool for Dialogic Action Theory analysis across contextual settings, with the adaption of context specific definitions. Critical Consciousness also serves as the method of analysis for implementing ***Praxticing*** *Critical Coaching*. In future studies, the Praxticing Critical Coaching Framework will be tested in small group and larger group settings.

## APPENDIX

### Appendix 1

**The Study Survey**

**Coaching Education**

Welcome to the Youth Coach Education/Philosophy/Identity Survey. I appreciate you taking the time to fill out this survey. This survey seeks to understand your knowledge about youth development, youth sport coaching, what information and/or knowledge you would like to have to coach to the best of your ability.

This survey is anonymous.
Only deidentified results will be shared with the three community-based organization who are participating in this study. No identifiable information will be given to organizations. The type of analysis that will be provided back to organizations are themes that arise with participating coaches who work and coach at community-based institutions.

Please be mindful that some of these questions will require some thought, setting aside 20 - 25 minutes to complete this survey would be ideal.
In this section I will ask you about your **coaching experiences, beliefs, and education**.

1) How strongly do you agree with the following statement?
"Youth sport participation is an important element of youth development."
   Strongly Agree
   Agree
   Disagree
   Strongly Disagree
   Please explain your answer.

2) How strongly do you agree with the following statement?
"Youth coaches are a key influencer in the development of youth who participate in sport."
   Strongly agree
   Agree
   Disagree
   Strongly disagree
   Please explain your answer.

3) How strongly do you agree with the following statement? "Coaching education should be required for all youth sport coaches."
> Strongly agree
> agree
> disagree
> strongly disagree
> Please explain your answer.

4) Have you received any Formal Coaching Education in the past or currently?
> Yes
> Maybe, I am not sure if the education that I have received is formal.
> No
> If yes, please describe your experience.

5) Have you received any Informal Coaching education in the past or currently?
> Yes
> Maybe, I am not sure if the education that I have received is formal.
> No
> If yes, please describe your experience with informal coaching education.
> If you answered MAYBE to receiving formal or informal coaching education, please describe your experience.
> If you answered NO, to receiving formal or informal coaching education:
>> What barriers stood in your way to receiving coaching education and
>> 2) What do you most want to learn about youth coaching?

### Social Justice, Critical Consciousness, and Youth Sport

In this section I will ask you about your thoughts on **Social Justice and Youth Sport**.

What do you think keeps youth who live in Urban Communities from participating in sport?

1) In three sentences please explain what Social Justice means to you.

2) What role do you think social justice should play inside of youth sports?

3) Have you ever engaged in social justice education, reflection, dialogue, or activism with the youth you coach? Why and how?

4) Do you think youth sport venues are appropriate for identity development?

5) Please tell of a time when you engaged your athletes in dialogue, discussion, one-on-one, and/or group reflection about athletic identity or other aspects about identity.

6) Please tell of a time when you engaged the youth you coach in dialogue, discussion, one-on-one/group reflection about their sport environments and their greater community?

7) Would you be interested in engaging in coaching education on social justice in sport?
    Yes
    Maybe
    No
    If yes or maybe, please leave your preferred name and email address.

**Coaching Philosophy and Values**

In this section I will be asking you about your **coaching philosophy and values**.

1) Please give a three-sentence description of your coaching philosophy.

2) What are your top 5 values as a coach?

**Youth/Adolescent Development**

In this next section I will be asking you about your knowledge on **youth/adolescent development**. Youth and adolescent are used interchangeably here that refer to humans between the ages of 10 and 18 years old. Under the larger umbrella of youth sport please answer the following questions based on the age group of youth you coach, as you previously identified. Please answer these questions honestly and to the best of your ability.

1) Have you ever received any formal education on youth or adolescent development?
    Yes
    No

If Yes, please describe your experience with that formal education.
If No, what information or knowledge about youth/adolescent development are you curious about or would be most helpful to you in your role as a coach?

2) What do you think some of the needs are of the youth you coach?

**Coaches Demographics**

1) In this section I will be asking you questions about your identity.
2) How strongly do you agree with the following statement?
   " I identify as a youth sport coach"
   > Strongly Agree
   > Agree
   > Disagree
   > Strongly Disagree
3) How long (months/years) have you been coaching youth sports?
4) Do you coach full or part time?
   > Full Time
   > Part Time
5) Are you paid to coach or do you volunteer?
   > paid, if so what is your salary/hourly rate?
   > volunteer
6) Please select the best description of your current employment status
   > Employed, working 40 or more hours per week
   > Employed, working 1-39 hours per week
   > Not employed, looking for work
   > Not employed, NOT looking for work
   > Retired
   > Disabled, not able to work
7) Please describe why you choose to coach youth sport?
8) What youth sport (s) do you coach?  (please list out all sports)

**Gender Identity**
1) Please select one or more applicable items from the following
   > Agender
   > Gender Queer or Non-binary
   > Gender Fluid
   > Bi-gender
   > Pangender
   > Third Gender
   > Hijra
   > Woman

Womxn
Man
Mxn
Prefer not to identify

## Ethnic and Racial Identity

2) Please select one or more applicable items from the following
Alaskan Native
African American
American Indian
Asian American
Asian
Bi-racial or Bi-ethnic
Black
Chicano
Cuban
Cuban American
Hispanic
Latinx
Mexican
Mexican American
Multi-racial or Multi-Ethnic
Native Hawaiian
Pacific Islander
Puerto Rican
Is there a race ethnicity not listed here that best describes your identity? If
so please indicate that identity.
Prefer not to identify
3) What is the highest level of education you have received?
less than high school
High school graduate
Some college
GED
Associates, in what?
Bachelors, in what?
Professional degree, in what?
Masters, in what?
Doctorate, in what?
4) Please list any other certifications you hold.

5) Please give your age in years. Coaches of youth sport can often include
adolescents through individuals who have retired, it is helpful to understand
where you fall within this range.

6) Are you religious or spiritual?
      religious
      spiritual
      both
      neither
      prefer not to answer
      Are you affiliated with a religious denomination?
      Christian
      Muslim
      Buddhist
      Catholic
      Agnostic
      Atheist
      Non-Religious
      Other

7) If you are currently involved with spiritual or religious practices, do you participate in any activities associated with that practice (e.g. youth ministry activities)?

8) Please describe the role(s) you play or title(s) you hold within your family.

9) Do you have a child that participates in youth sport? Which sport? Do you coach your child in youth sport? (if you do not have a child you can indicate that)

10) What are other identities that you hold that I did not ask you above that you hold

**Youth Demographic**

In this next section I will be asking you about the youth you coach. Please answer these questions honestly and to the best of your ability.

1) What is the age range of youth you coach?
2) What are the racial or ethnic identities of the youth you coach?
3) What is the social economic status or class of families who's youth you coach?

4) If the organization you coach for has separated youth sports by sex assigned at birth, what is the sex of the youth or team you coach?
      female
      male
      co-educational

5) Is the team you coach separated by gender identity, please identify that/those gender identities. Youth programs are increasingly recognizing that youth who participate identify outside of the gender binaries and programs are responding by increasing their diversity and inclusion policies and structures.
      Agender
      Gender Queer or Non-binary

Gender Fluid
Bi-gender
Pangender
Third Gender
Hijra
Girl
Boy

**Further Development**

1) In efforts to provide more educational opportunities to youth coaches from the list below please select all subject areas you would be interested in learning more about.
Sport Philosophy and Ethics
Organization and Administration
Safety and Injury Prevention
Physical Conditioning
Growth and Development
Teaching and Communication
Sport and Skills Tactics
Evaluation
Critical Consciousness
Social Justice Advocacy

**Appendix 2**

**Coaching Philosophy and Values Assessment Chart by Organization:**

**Coach Philosophy Decoding by Organization**

| SA | |
|---|---|
| **Hinge Theme** | Presence in the Data |
| **Dialogue: continuing dialogue with and in the community based on the collective perception of needs and values** | 1 coach discussed open dialogue in their coaching philosophy. their description was ideological in nature, without any grounding in philosophy, but their reflection brought in the needs of the community, a need to have support within and outside of sport for holistic growth, a growth that comes from the expressed needs of the youth in one-on-one dialogue. |
| **Imposed: the development of the perceived values in response to the perceived needs of a community** | 9 coach philosophies dictated what the culture and accepted norms were of the sport, possessive language was used to describe athletes, and the needs came from places of critical knowledge without reference to any dialogue or understanding youth perspective. |
| **Imposed additional findings** | SA004 - Contradicted the needs of the youth which they perceive to be whatever they expressed at the time of development, then dictated (invaded) the needs of the youth with ideological sport culture

SA007 - This coach with a background in social work discussed their desire to teach "their" youth to see the world differently than how they were taught to see it during their childhood. This coach reflected on how they would grow them into something "better".

1 coach discussed buy-in |

**Boston Ultimate Coach Philosophy Decoding**

| Boston Ultimate | |
|---|---|
| **Hinge Theme** | Presence in the Data |
| **Dialogue: continuing dialogue with and in the community based on the collective perception of needs and values** | 1 coach philosophy was dialogic in nature and embraced a philosophical questioning, bringing child-centered theory to their philosophy as a way to connect to and with youth in their holistic development. It was not explicit in the description of youth needs that this coach engaged in group dialogue about community needs, however it was clear that they had a deeper understanding of holistic (intersectional identity) individual needs of youth |
| **imposed: the development of the perceived values in response to the perceived needs of a community** | 7 coach philosophies were perceptive and constructed in isolation. from these philosophies, it was clear that coaches were not engaging in dialogue regarding the needs of the youth nor engaging in the community in conversation about the coaching philosophy that would guide the coaches' leadership within the community. |
| **Imposed additional findings** | 2 coaches discussed the necessity of buy-in from athletes to the coaches' standards, culture, and norms of being an athlete and a member of the team |

**Ultimate Peace Coach Philosophy Decoding**

| Ultimate Peace | |
|---|---|
| **Hinge Theme** | Presence in the Data |
| **Dialogue: continuing dialogue with and in the community based on the collective perception of needs and values** | 1 Coach discussed dialogic philosophy UP009 - this coach discussed in detail the needs of the youth they work with as highly mental, with multiple manifestations of mental illness within the sport context. this was mapped over the coaching values, where the discussion of we and collectiveness was brought to the coaches meaning making of values. However, when discussing their philosophy, there was some talk of player humanity, but the remainder of the statements came from places where the coach wanted the players to go, perhaps boldness over manipulation. Based on the other descriptions of how this coach engages youth they work with, dialogue seems to be a regular occurrence, one-on-one dialogue to assess collectively where youth are at before and after tournaments. The coach emits a boldness in bringing diversity and equity issues to youth in the sport space as well. This coach did not discuss or describe their grounding philosophy or their philosophy, however throughout the needs and values and other dialogic description boxes this coach described their growth mindset, deficit and strengths based theoretical grounding. |
| **imposed: the development of the perceived values in response to the perceived needs of a community** | 5 Coaches fell into this coding scheme. Many of these coaches' values did not track to the needs of youth or how the coaching philosophy was described. Possessive language was used to describe athletes as well as "I" statements when discussing the coaching philosophy |
| **imposed additional findings** | UP002 - This coach expressed the needs of youth in a very detailed way; needing support, a place to feel safer, free to express themselves, and for someone to hear them, the coaching values do not relate to these needs nor does the philosophy indicate that this coach has brought a culture of dialogue to the youth they work with. safety is discussed but not from a perspective of open dialogue with youth. |

**USAU Coach Philosophy Decoding**

| USAU | |
|---|---|
| **Hinge Theme** | Presence in the Data |
| **Dialogue: continuing dialogue with and in the community based on the collective perception of needs and values** | 2 coaches described their philosophies as being dialogic in nature. one coach used language of empowering youth, it was not further described as an entity that is supported within youth or given to them, it was used within context of youth agency to create values and culture of the team. |
| **Dialogue additional findings** | USAU030 - Although this coach did not specifically discuss being in dialogue with the team or youth, their discussion of exploration and use of language around self, other, and sport exploration, warrants a code? of dialogue where the coach is potentially fostering open space for youth to enter autonomy and foster community values and culture, per the autonomy, independence, and perspective values. |
| **Imposed: the development of the perceived values in response to the perceived needs of a community** | 18 coaches dictated their coaching philosophies to the teams they coach. Using first person "I" "My" language, further solidified these codes as dictation and perception of needs of the community as well as forced or prescript values. |
| **Imposed additional findings** | USAU033 - This coach mentioned open communication in their philosophy, there is no grounding in theory or a philosophical foundation to their philosophy. In addition to this the values and needs that this coach reflected on did not represent a collective understanding, rather a perception of what needs are. Their discussion of open communication in this fashion seems like a one-way street where the coach dictates the goals, outcomes, and norms and discusses with them, but does not provide autonomy or agency to make changes to those preset norms and values. |

**Appendix 3**
**Youth Needs Assessment Tool and General Coding Broken Down by Organization.**

**Boston Ultimate General Themes and General Codes of Youth Needs**

| Boston Ultimate | | |
|---|---|---|
| **General Themes** | **Code** | **Voiced or Perceived** |
| Caring adults that provide | Love (being cared for) trusting relationship role model moral guidelines | Perceived |
| skill building | Conflict resolution leadership resilience courage generosity | Perceived |
| safer spaces outside sport | Political safety (citizenship) economic safety (collectivistic family cultures require youth to work to help support family) | Voiced |
| Safer sport space | Community play time (be free to explore sport and self and failure) | Perceived |

**Scholar Athletes: Themes and Emic Coding of Youth Needs**

| Scholar Athletes | | |
|---|---|---|
| **General Themes** | **Lower-order Codes** | **Higher-order Codes** |
| Caring Adults that can Provide | Support Reliability Individualized Development Encouragement Hope Food Discipline Spaced to meet non-sport responsibilities like home work | Perceived |
| knowledgeable coaches who can provide non-sporting knowledge | nutrition-health college career | Perceived |
| culturally (race and gender) representative coaches | Only mentioned by one coach but is good to mention in this context; in Boston 90% of the teaching and coaching population is white and 90% of the student-athletes are POC | Perceived |

**Ultimate Peace Themes and Emic Coding of Youth Needs**

| Ultimate Peace | | |
|---|---|---|
| **General Themes** | **Lower-order Codes** | **Higher-order Codes** |
| Skill building | Critical thinking<br>Confidence<br>Motor skills | Perceived |
| Safer Sport Spaces | Support<br>Belonging<br>Validation<br>Accomplishment<br>Health (food)<br>Health mental<br>community | Perceived |
| non-school engagement | Fun<br>Extracurricular activities<br>Autonomy<br>Civic engagement<br>Open mindedness | Voiced |

**USA Ultimate General Theme and General Codes of Youth Needs**

| USA Ultimate | | |
|---|---|---|
| **General Themes** | **Lower-order Codes** | **Higher-order Codes** |
| Community | Understanding something bigger than self<br>Safe space<br>Encouragement<br>Space to fail<br>Role models<br>One-on-one coaching | Perceived |
| Personal Growth | Confidence<br>Overcoming roadblocks<br>Interpersonal skills<br>Autonomy | Voiced |
| Loving | Empathy<br>Support<br>Validation<br>Patience<br>Respect<br>Celebrated | Voiced |
| Sport Specifics | Competition<br>Understand disability in sport<br>Exercise<br>Framing commitment to sport as positive<br>sport specific skills | Perceived |

**Appendix 4**

**Cross Organizational Definition of Social Justice**

| Hinge Theme: Social Justice | | |
|---|---|---|
| **Thematic Fans** | **Definition** | **Related General Codes** |
| **Love** | Creation and recreation (naming) the world cannot be without profound love for the world and for people (pg 89). Love in critical consciousness is an act of courage, a commitment to others, a commitment to the case of those who have been oppressed, it is not domination (pg. 89), [it is not authority]. love generates other acts of freedom (pg. 90) [commitment to others] | Love Self-awareness Awareness |
| **Humility** | Humbling the self as an equal with the community, with the people [not an authority]. Humility is an act of encountering, people who are together attempting to learn more than they now know (pg. 90) being partners in naming the world, giving voice

Are coaches humbling themselves as they dialogically learn from their community and the community collectively generates meaning and of social justice. | Rebalance power Elevating voices |
| **Faith in humanity** | Faith that humans can name the world. that they have within them the power to create and transform (pg. 90 & 91). [belief that humans have within them the power to create and transform]

Faith in humanity is believing in agency amongst youth, autonomy where youth select their own goals, the coach is not the source of power, there is horizontal power dynamics | Freedom Life, liberty, and happiness |
| **Mutual Trust** | Develops from the first three items; love, humility, and faith in humanity. Coming to a community authentically and genuinely, there is disclosure of true intentions, there is follow through on everyone's word trust the creative power of the athlete, of the student (pg. 74) | |

| Hope | Rooted in "man's incompletion" (pg. 91). in constant search, in communion with others. fighting for what moves the individual or the community. not passively waiting for something else to happen or for someone else to make something happen, incessant pursuit of humanity denied by injustice [fighting for humanity] | Advocacy<br>Citizen Action<br>Respect<br>Access to resources |
|---|---|---|
| **Critical Thinking** | Reality as a process (pg. 92). transformation of reality through the humanizing of people. | Accountability<br>Unbiased judgement<br>Intersectionality<br>Social well-being<br>Diversity<br>Equal opportunity<br>Fairness and equity |

**Appendix 5:**

**Anti-Dialogic Matrix for Social Justice Definitions**

| THEMATIC FANS | Definition |
|---|---|
| Conquest | **Critical Consciousness Definition:**<br>The desire to control others, to exert power over others. Conquest is the reduction of people to things, forcing them to adhere to or comply with the desire and will of the dominator/authority (pg. 138-141). |
| | **Sport Adaptation:**<br>Youth sport coaches who act on conquest exert power over youth athletes with expectations for coachability, compliance, and "respect" for authority.<br><br>Humans who participate in sport are reduced to cogs in the machine. The physical labor they provide sport is monetized in the capitalistic neoliberal professional athlete pipeline, that starts with youth's early specialization in sport.<br><br>In the professional athlete pipeline, there is an overwhelming rhetoric of divide and rule. Youth are pushed to specialize in sport at early ages and treated like professional athletes. And, are conditioned to comply with authority/dominator, and to accept the invitation through narratives of "elitism" "power" "money" and "fame". These insecurities are played upon even further through its direct link to enslavement of their labor (Freire, 1970, pg. 144–145), ownership over athlete ability. |
| Divide and Rule | **Critical Consciousness Definition:**<br>Creating isolation between the people, fostering deep divides between them, this can come in the forms of providing privilege, access, or power to some and penalties to others (pg. 144). Freire (1970, pg. 142) gives an example of this in providing training courses to leadership over providing training for the whole community so the collective consciousness can be generated over domination of those who are already in power. |
| | **Sport Adaptation:**<br>In sport spaces, coaches are offered coaching education and continuing education to enhance their coaching ability. They are selected by the sport community to engage in a selective favoring process to maintain the sport and coaching fields. Captains and other forms of sport leadership on teams is also the selection of individuals to provide them with more access to education and training and leadership development, to maintain desired sporting environments. |

| | At the youth level, coaches typically used their authority to select captains on teams. Appointed by the coach the captain participates in continued leadership opportunities with the coach or are instructed to participate on their own. |
|---|---|
| **Manipulation** | **Critical Consciousness Definition:**<br>Conforming the masses to the objectives of the dominator/authority. Freire (1970) discusses pacts that are made between the dominator and the oppressed (the people) and these pacts are a continuation of the objectification of the people. |
| | **Sport Adaptation:**<br>Coaches will use contracts to bind athletes to playing their sport. When contracts and agreements are not made in cooperation or in communion with the people it is a manipulation and perception of the peoples' needs perpetuating the desires to conform to the dominators will, the conditioned dispositions athletes have been trained to react on.<br><br>Manipulation is also seen in the imposing of team/sport culture on a community. The coach decides the culture to be fostered without communication or dialogue. When coaches create team culture by themselves, they are creating a false sense of unity and organization amongst the community. |
| **Cultural Invasion** | **Critical Consciousness Definition:**<br>The dominator/authority in cultural invasion inhibits the creativity of the people, it dictates how they are to act and think. cultural invasion curbs the expression of those who are to be controlled (pg. 152). |
| | **Sport Adaptation:**<br>In sport coaches establish authority to dictate what is acceptable behavior. These cultural norms from within sport culture inundate all levels of sport, including youth sport. One of the precepts of cultural invasion forced upon children is "not to think" (Freire, 1970, pg. 155). The dominating values and conquering of youth are to comply to their miseducation and continue in patterns of coachability. |

Hinge Theme: dialogue matrix

| Hinge Theme: dialogue matrix | |
|---|---|
| **Thematic Fans** | **Definition** |
| **Cooperation** | **Critical Consciousness Definition:**<br>The I-Thou relationship is transformed in cooperation into two "thous" or two Is. Commitment to the oppressed is in its nature commitment to revolution. communication mediated by reality, the revolutionary leader can propose cooperation, a horizontal hierarchy, where all who are involved are committed to liberation. All must become the subjects of unveiling the realities of the world. One subject/community member can initiate this action but it must be a community agreement amongst all of the participating community members. (pg. 167-169). |
| | **Sport Adaptation:**<br>Coaches can catalyze cooperation within their sport community, however it is the proposition of a horizontal power structure and open dialogue about this coaching approach with the community that instills cooperation. Youth must agree to becoming members of that cooperative community.<br>Collectively creating expectations and a team contract is one way in which coaches can engage in cooperation. |
| **Unity for Liberation** | **Critical Consciousness Definition:**<br>The individual and the community come into awareness of their own indivisible personality. Intersectionality and awareness of the political, social, economic, and academic systems that feed meaning to identities are brought forth in the reassembly of knowing the why and the how of an individual or a communities "adhesion to reality" (pg. 173). Disrupting the mono-identity of the athlete unity for liberation, sees a collective human development, a growth of all parts of a human not only the one traditionally held value of dehumanized, unthinking, coachable athlete. |
| | **Sport Adaptation:**<br>Coaches recognize and acknowledge the collective identities present on a team. They are aware of and openly discuss intersectionality of identity, humanizing youth, validating their existence within the community. Youth are no-longer seen as just students or just athletes, their holistic being is considered in their participation in sport, in their growth through sport spaces. |

| | |
|---|---|
| **Organization** | **Critical Consciousness Definition:**<br>Daring to run risk in confrontation with the world and with people. Organization is to educationally challenge both the authentic authority that delegates and sympathetically adheres to unification with the people in the movement towards "freedom-[be(come)ing]-authority" (pg. 178).<br><br>Organization is revolutionary leadership knowing the historical context in which they are in communion with, knowing and naming the world with the people, knowing the contradiction (problem posing naming the world - dialogue and reflection), and the principal aspect of the contradiction, what is at the crux of the naming and what critical knowledge can be added to the empirical experiences of the people. Revolutionary leaders, may not bring "immediate adherence of the people" in witnessing (pg. 176). There are 4 elements of witnessing that aid in the continued organization of the revolutionary leader and the people.<br><br>To witness risk taking there are four elements for consistency between words and actions:<br>• boldness - urges the witnesses to confront existence as a permanent risk,<br>• daicalization - leading the witnesses and those receiving that witness to increase in action<br>• courage to love - transformation of the world in behalf of the increasing liberation of humankind<br>• faith in the people - to the people the witness is made, the dominator will take the witness in their own customary way |
| | **Sport Adaptation:**<br>The spaces in coaches act in organizing, by engaging in naming the world with athletes. It is the risk in bringing dialogue to the sport spaces to contradict or challenge current forms of knowledge and ways of being that have been engrained into athletes. |
| **Cultural Synthesis** | **Critical Consciousness Definition:**<br>A mode of action in cultural revolution. The first step in synthesis is the investigation of the people's "generative themes and meaningful thematics" (pg. 180).<br>There are two actions that come with cultural synthesis<br>• climate of creativity – providing space for the people to take control of their own engagement in learning |

|  | <ul><li>creation of guidelines for action - communion between revolutionary leaders and the people collectively reborn into critical consciousness and reshaping the world together</li></ul> The differing perspectives of leaders and the people are essential to cultural synthesis, the "[critical] knowledge of the leader is transformed by the empirical knowledge of the people, and the empirical knowledge is refined by the critical knowledge" (pg. 181). Cultural synthesis is the coming together of these knowledges to further enhance the potential of radical revolutionary transformation. The revolutionary leaders bring their critical knowledge to problem pose (add dimensions) to the empirical knowledge, issues, and demands of the people, which is to bring into the awareness of the people the contradiction of the limited situations everyone is facing (pg. 183). |
|---|---|
|  | **Sport Adaptation:** <br> Cultural Synthesis pushes back against the status quo of the compliant athlete and engages youth in ways that foster horizontal hierarchies, youth agency, and support their individual empowerment, an entity that cannot be given because it is internal. |

## Appendix 6

**Social Justice in Action: Dialogic Action Theory**

| Hinge Theme | Rationale |
|---|---|
| **Cooperation** | There were no examples of cooperation within the data set. |
| **Unity for Liberation** | 4 coaches discussed unity for liberation in their reflections.<br><br>Dialogue with the community focused on intersectional identity, bringing in non-athlete identities into the sporting space.<br><br>One coach from Ultimate Peace reflected on personal growth as a part of the identity dialogue. These dialogues were aspects of the organizational culture, where coaches facilitate these dialogues during programing. |
| **Organization** | 12 coaches reflected on the action of organization.<br>Multiple iterations of organization action were described within the data<br><br>9 coaches reflected on boldness to bring problem posing in and with the community.<br>Coaches engaged in classroom based formal dialogue and informal dialogue with the whole team or in one-on-one dialogue with athletes.<br><br>2 coaches reflected on daicalization – encouraging youth to (1) engage in literature to become more civically involved in politics and elections and (2) engaging in advocacy work, learning skills to become an advocate.<br><br>There were no direct examples of love and the faith in the people of their sport communities. However, it can be argued that in coaches' boldness and in daicalization these are forms of love and faith that youth are able and the sporting space created by these coaches supports youth agency. |
| **Cultural Synthesis:**<br><br>**[Originally applied a general theme** | 7 coaches reflected on cultural synthesis. Coaches reflected on both aspects of cultural synthesis (1) climate of creativity and (2) creation of guidelines for action.<br><br>1 coach engaged in climate of creativity. |

| | |
|---|---|
| **of critical pedagogy]** | This coach discussed the collective creation of how the team would collectively work together. Using "we" language, this indicator of athlete agency provided space for youth to express their creativity.<br><br>6 coaches engaged in creation of guidelines for action. These coaches brought dialogue to their sport spaces to collectively engage in how social justice action would take place within their team structure.<br>One coach openly discussed with their players how personal values mapped onto team values and how that would be a guide for how the team moves forward with respect to everyone's intersectional identity.<br><br>One UP coach described their year-round program and in this, they discussed the ways they engage 50 of 300 youth in community-based problem **posing** (dialogue and discussion of "identity, vision-mapping, critical thinking, reflection, active listening, and other social skills that we include to augment their ability to become strong leaders" (UP004) and individualized and community **praxis** (project based learning) |
| **General Theme** | **Rationale** |
| **Empowerment** | Empowerment and agency can potentially fall under the same hinge theme of organization. However, empowerment in this coaching example was in relation to naming with youth. The coach who brought empowerment language called into conversation isms that impact youth players in particular sexism.<br><br>Empowerment is a complex entity, much like agency it cannot be given. If a coach perceives empowerment as something that can be given to youth, they are perpetuating systems of oppression and vertical hierarchies, to give someone power or to delegate power is to hold power in the first place [see conquest]. |
| **Ultimate Peace** | One coach reflected that their form of dialogue was following the cultural norms of their organization. Ultimate Peace is unique in this way, compared to the other three organizations that dialogue and reflection are part of the cultural fabric and is already a taught and expected action within the community. Dialogue about problem posing and praxis, as well as identity and narrative are engrained into the daily fabric of the sports environment and leadership program. |

| **Language**<br><br>**[potentially falls under thematic fan organization: boldness]** | One coach described their dialogic action as modeling inclusive language. Their intention was to expand access to language, have other ways to describe romantic relationships [calling their husband, their partner] that do not conform to the traditional heterosexual norms and to provide space for individuals to freely express their sexuality without "lying or outing themselves". |
|---|---|
| **Spirit of the Game** | Specifically, an Ultimate Frisbee sport "moral compass".<br><br>One coach indicated that they use spirit of the game to discuss differences amongst communities (this was later recoded as; another coach described it as how they teach altruism; (this was later recoded as manipulation based on how the coach described how they implement spirit of the game as an accepted norm of behavior with the Ultimate community, not as a dialogic based approach to coaching. |

**Anti-dialogic Action Theory**

| Hinge Themes | |
|---|---|
| **Conquest** | There were no direct forms of conquest displayed within the data specifically regarding social justice conversations. However, one coach discussed empowerment as entity that can be given to youth. The coach saw empowerment as a thing an authority figure can give to youth in addition to emotional development.<br><br>In a deeper analysis applying this hinge theme to coaching philosophies and the actions taken by coaches in opening social justice dialogues, many of the imposed philosophies would fall into this category of conquest and control over the sport space. |
| **Divide and Rule** | One coach described an instance of promoting some athletes to the level of captain. This display of power was not done in unity with youth. More specifically this coach imposed their beliefs and values onto the community putting "disadvantaged" athletes in positions of power and leadership on the team.<br><br>This was followed by a description of athletes complying to this chosen style of leadership. |
| **Manipulation** | Two coaches reported manipulation where, recruitment was a value of the coach imposed on athletes to highlight the importance of sport participation in Ultimate Frisbee to other youth and adults within their community.<br><br>Another instance of manipulation was in the coaches' reflection of engaging in staff trainings or boot camps. Two coaches reflected on their attendance at social justice training sessions with their organization. The details of that training were not provided. |
| General Themes | |
| **Advocacy** | Although some coaches described the ways they engaged their athletes in learning about advocacy and how to be an advocate. 2 coaches described how they personally advocate for "their" youth players. One coach framed this in regards to gaining funds for the team. |
| **Civic Engagement** | A general code from the data – 2 coaches only mentioned the phrase civic engagement and did not give a description of what they meant by it.<br><br>Civic engagement when coupled with a description of how the action manifested within the team culture could be coded within a dialogic frame, as it was for 3 other coaches who discussed it as an organizational hinge theme. In this example, civic engagement was used without context. This could be due to the examples given in the survey question. |

**Appendix 7**

**Decoded General Codes from Data on Defining Identity Development**

| Identity | Identity Development |
|---|---|
| **Self-Awareness:**<br>10 coaches used this description as a way to define identity development. Which maps onto the current studies definition of identity | **Interaction**:<br>3 coaches used connection to others and relationships with others as a signifier of identity development |
| **Self-Perception:**<br>2 coaches used the description of self-perception for identity development | **Belongingness:**<br>4 coaches discussed sense of belonging as an qualifier of identity development. Paralleling the current definitions "relation with and in the world" belongingness becomes a representation of the relationship humans have with others within specific contexts as well as across the ecological systems. |
| | **Growth & Exploration:**<br><br>4 coaches used these terms to described coming into awareness of self, personal values, beliefs, appreciation for self, and essentially "figure themselves out".<br><br>In relation to these two codes, overcoming fear was another code one coach used to describe identity development. More specifically this coach referred to an athletes' ability to try something new, pushing past zones of comfort to both fail and succeed. |
| | **Choice & Voice**<br>1 coach discussed choice within their definition of identity development. In addition to many of the other general codes mentioned in this one definition, the essence of identity development, this coach described it in terms of "terror and agency". The ability to understand the world and how it shapes us, being able to [name] the world, to speak truth, express wants, and be in choice about how an individual chooses to move and interact with others in those spaces.<br><br>In relation to this code, another coach described identity development as having a voice.<br><br>The agency to elevate voice is a commonality between these two codes. |

**Appendix 8:**

**Hinge Theme and Thematic Fans for Engagement in Identity Development Dialogue**

| Hinge Theme: Identity Development | |
|---|---|
| **Thematic Fans** | **Rationale** |
| **Humanization** | Engaging with the self and others, discovering individual and collective awareness, of intersectional (multifaceted) identity, including and beyond sport. |
| **Dehumanization** | Only the athletic identity is grown, due to the monetization of athlete identity over intersectional identity (monetization is the valuing of the professional athlete pipeline that favors coachable, compliant, and adhering athletes, who can be bought, sold, and traded, across developmental and elite levels of sport, it is the enslavement of athlete labor.) |

**Identity Development in Action: Presence in the Data**

| Type of Engagement | # of Coaches | Reflection |
|---|---|---|
| **No Response** | 7 | Coaches left this open-ended response within the survey blank |
| **No Engagement** | 8 | Coaches responded to this question in the survey with variations of N/A, "I have not", and unsure.<br><br>2 coaches in this coding theme responded to the question with confusion, indicating that they did not understand the question. This was further reflected in their responses in defining identity development, as unsure, leaving it blank, or indicating that they were making a guess, but did not know what the term "identity development" meant".<br><br>3 reported they had not engaged in identity development dialogue.<br><br>1 coach reflected that they had not specifically engaged in athletic identity dialogue, and wanted to gain more information and knowledge about athletic identity. However, across their survey, this coach discussed their values, philosophy, and other dialogues with their team (SJ and greater community) as inclusive to identity within sport settings. |

| | | One example of this coach engaging in more humanizing identity development dialogue was in their inclusion of physical ability within as an exploration of diversity and inclusivity. |
|---|---|---|
| **Dehumanizing** | 17 | Coaches whose responses were categorized in this section as dehumanizing, discussed multiple forms of only athletic identity with no integration of other aspects of identity in dialogue with youth.<br><br>All of these coaches discussed identity development dialogue with their team or in one-on-one conversation with an athlete about their athletic identity, or team identity. Discussion of how other teams perceive the team, the coach, and how the team perceives itself was a heavily discussed topic amongst coaches in this theme.<br><br>Additionally, within this theme, coaches discussed identity in regards to the roles that are taken on by athletes on the team, more specifically 5 coaches discussed athletes taking on leadership roles within the team.<br><br>One coach discussed how they bring gender equity into dialogue with the co-educational (mixed Ultimate Frisbee) team. Although this coaches' actions could fall into organizational boldness, their efforts were limited to gender equity within the sporting world, how women can assert power and control within sport and how men occupy space with toxic masculinity. |
| **Humanizing** | 8 | Within this theme coaches brought athletic identity to dialogue as well as other aspects of identity to bring a more intersectional lens of identity to youth. Aspects such as gender, roles within family life (brother, care provider), sexuality, personality strengths and weaknesses.<br><br>2 coaches who discussed gender dialogue with their teams, indicated that this was a regular conversation because the team was co-educational (mixed Ultimate Frisbee team). |
| **Gray Area** | 5 | There were 5 responses within the data that merited a gray decoding. These responses gave insights to how coaches engage in identity development dialogue, |

however some cases were difficult to assess as to whether they were humanizing or dehumanizing.

One coach discussed in a one-on-one conversation with an athlete that during a mixed Ultimate Frisbee game the athlete could not tell the gender of an opponent and was concerned about the gender match up that is customary in mixed Ultimate. This coach indicated that they engaged the athlete in a brief dialogue about gender and that clarified the situation, and "once we talked it out they were good". There are no other indicators as to if this was a team dialogue or what the coach meant by "good".

One coach who reported that they coach youth Ultimate Frisbee internationally, discussed that in their region of the world, identity is not a daily conversational topic. Access to language about identity is not readily available, however, in this Middle Eastern context, what is apparent is access to field space based on identifiers of race, religion, gender, and primary language. Directly engaging youth in dialogue about identity is not a choice for this coach. However, per their description, on a regular basis (daily) youth are subjected to othering within and outside of their communities and within the "boarders" of their region. The political prevalence of difference between socially constructed groups (language and religion and color) is a reality and for this coach does not require constant dialogue to gain awareness of.
An additional barrier to continued dialogue within the sporting community is the very social and political differences that make it a challenge to foster spaces of intergroup contact, language.  Youth who come from different neighborhoods and communities (Hebrew and Arabic speaking) and so only with their leadership program is heavier dialogue used regularly.

**Appendix 9:**

**Qualitative Assessment of Types and Frequency of Formal Coaching Education**

| Formal Coaching Education: | # of Coaches | Coach Reflections |
|---|---|---|
| Mediate: Course work in-person | **15** | Coaches reflected on their participation in organizationally hosted coaching courses.<br><br>12 of 15 coaches were USAU coaches and one was SA.<br><br>USAU Coaches Reflections:<br>3 coaches reflected that in-person course work was insufficient and a waste of time. The discussion and community-based education did not prepare them for day-to-day coaching.<br><br>Boston Ultimate Reflection:<br>1 coach reflected that the USAU "training" they received did not fulfill on providing them with the tools they needed to coach. Additionally, the in house training this coach received from Boston Ultimate was not educational and to get the most out of their pre-practice workshops a coach needed to intentionally interact one-on-one with head coaches and receive more hands-on mentoring |
| Unmediated: Course work online | **8** | Two cases of online course work were originally reflected on by these coaches as informal education. They were recoded as formal education, however, their reflection merits exploration as to whether or not online coaching education is a formal or informal form of coaching education.<br><br>Online coaching education may have community dialogue involved, in which case it could be interactive with the instructor as well as with peer coaches.<br><br>Online videos and quizzes would not foster community engagement in education and would fall under self-directed education.<br><br>Due to the lack of specificity of the format of the online coaching education these were all coded as courses and placed into the hinge theme; formal education. |

**Types and Frequency of Informal Coaching Education**

| Informal Coaching Education: | # of Coaches | Coach Reflections |
|---|---|---|
| Mentoring | 8 | 7 of 8 coaches reported seeking mentoring relationships. One of these mentoring relationships reported was with an online community were coaches could receive mentoring from a more experienced coach. |
| Interactions | 22 | Coaches across each of the organizations reported seeking conversation, advise, and wisdom from more experienced coaches and peer-coaches.<br><br>6 coaches responded to the informal coaching question indicating they co-coached a team. This was coded as interaction and doing. |
| Observations | 7 | Coaches reflected on watching other coaches who coach within the same program or actively seeking out idolized coaches and watching their practices or games. |
| Doing | 18 | Out of all of the coaches that responded to this survey only one coach reflected that they were not currently coaching youth sport. Their data was not included in the study.<br><br>Of the other 45 coaches (not including the critical friend), all coaches were currently practicing coaching. Of these 45 only 18 expressed that they received education by doing. To not prime coaches into what to record as their forms of informal coaching education, examples were not provided to coaches. There was a roll over definition provided, however, there was no recording of how many coaches utilized that feature. |
| Self-directed | 4 | 4 coaches reflected on their self-directed study of coaching education accessing online and paper books, articles, and conducting their own research within and outside of their sport to gain insight into coaching.<br><br>Two coaches reflected on their self-directed studies that led to their leadership in creating |

| | | coaching education/training programs for their respective organizations. |
|---|---|---|
| Playing | 3 | 3 coaches reflected on their performance as athletes as a form of coaching education.<br><br>Two of these coaches, indicated that they learned how to coach by observing and interacting with their coach as a youth or collegiate athlete.<br><br>These two examples were not coded twice within observation and interaction, only once in playing. |
| Teaching | 1 | One coach reflected on their coaching education experience through teaching others how to coach. They did not indicate that they had developed curriculum for coaching education, but they did indicate that they had been a classroom-based coach educator. |

## Types and Frequency of Non-Formal Coaching Education

| Non-formal Coaching Education: | # of Coaches | Coach Reflections |
|---|---|---|
| Clinic | **6** | Each of the 6 coaches who indicated they had attended clinics described them as one-day. This language could have been synonymous with courses as 3 of the coaches who reflected on attending a clinic described it as the USAU level one coaching education, which for other coaches was described as an in-person course. |
| conference | **3** | 3 coaches mentioned they had attended a national conference hosted by their organization (1) or within the sport they currently coach (2). |
| workshop | **4** | 2 of 4 coaches described their experience with non-formal coaching education as a workshop, and this language could be synonymous with course and clinic as they were referring to the USAU level one coaching education. |
| seminar | **1** | Similarly, to the USAU level one coaching education being classified as course, a clinic, a workshop, one coach also reported it as a seminar. |

**Appendix 10:**

**Knowledge(s) Coaches are Interested in Gaining Frequencies and Percentage of Respondents**

| Type of Education | Frequency | Percentage |
|---|---|---|
| Evaluation | 18 | 6.3% |
| Organization and Administration | 22 | 7.7% |
| Critical Consciousness | 23 | 8.1% |
| Safety and Injury | 24 | 8.4& |
| Sport Skills and Tactics | 25 | 8.8% |
| Social Justice Advocacy | 26 | 9.1% |
| Teaching and Communication | 27 | 9.5% |
| Philosophy and Ethics | 28 | 9.8% |
| Physical Conditioning | 28 | 9.8% |
| Growth and Development | 31 | 10.9% |
| Equity and Diversity | 33 | 11.6% |
| No Response | 2 | Totals out of 45 respondents |

**Appendix 11**

**Self-Disclosed Multiple Identities/Roles of Coaches**

| Intersectional Identity | Frequency | Intersectional Identity | Frequency |
|---|---|---|---|
| A Son | 1 | Mother | 1 |
| Brother, Son | 1 | N/A | 1 |
| Daughter | 1 | None. Single young adult | 1 |
| Daughter and Sister | 4 | Primary bread winner and mom | 1 |
| Daughter, sister, granddaughter, nice, cousin (sometimes gets called aunt by accident but that is technically not true) | 1 | Sibling, daughter | 1 |
| Father | 5 | single | 1 |
| Father and husband | 1 | Single unmarried man | 1 |
| Father, husband, brother, uncle, son | 1 | sister | 1 |
| Father, husband, son, brother | 1 | Sister (and often guardian), daughter | 1 |
| Father, son | 1 | son | 3 |
| husband | 2 | Son, brother, cousin/uncle | 1 |
| Husband, brother, and son | 1 | Son/brother | 2 |
| Oldest sister and daughter | 1 | Wife | 1 |
| Last son that won't leave home | 1 | Wife/partner | 1 |

**Appendix 12**

Practicing Critical Coaching Modules

| Week/ Month | Dialogue Topic(s) | SHAPE Domain/ Responsibility | Critical Coaching Praxtices (SHAPE)Responsibility 7) |
|---|---|---|---|
| 1 | Setting Community Guidelines<br><br>Understanding Community Expectations<br><br>Coaching Philosophies<br><br>Strategic planning: mapping out your expectations for your personal and professional growth | Responsibility 1<br><br>Set Vision, Goals and Standards for Sport Program | 5-minute meditation<br>5-minute journaling<br><br>Activity: Everyone Has a Story |

| Anchor Text |
|---|
| |

| Activity Description<br><br>1. Activity – Everyone has a Story (30 minutes – with 5–20 participants)<br>2. Materials – none<br>3. Objective: Self-disclosure understanding what communities have been a part of our historical ontology<br>4. Instructions: the leader/educator will ask the community to provide answers to the following questions<br>    a. What is your name?<br>    b. What are your pronouns?<br>    c. What sport(s) do you coach(ed)/want to coach?<br>    d. How many years have you been coaching youth sport?<br>    e. Is the program you coach for a non-profit or for-profit program?<br>    f. What age are the youth you work with?<br>    g. (if classroom/higher education based) what year are you in your program? What is your program?<br>    h. how would you describe your hometown? |
|---|

| *Proposed* Problem Posing Questions<br>o What normative guidelines does the community want to set for how to have and facilitate healthy honest dialogue and reflection?<br>    o (leader/educator may want to provide an initial guideline such as "Disagree Gently, be honest") |
|---|

- o What are the expectations the community has in what they want to learn from this formal mediated education space?
  - o (instructor/educator may want to send out a survey to all community members prior to this so members can provide insights to what they want to learn individually (have pre-meditated thought about it) and then discuss again during the community setting what their expectations are.
  - o What expectations are set for the leader/educator
  - o What expectations are set for the community members/students
- o How will the leader/community members be evaluated
  - o These expectations can change over time based on how the community learns to understand Critical Coaching. It is expected that these community set guides for evaluation will changed based on each of the coaches' transformation processes.
- o What is meditation? How does a community member practice meditation as a community member and as an individual?
- o What is journaling? How does a community member practice journaling as a community member and as an individual?
- o What is hatha yoga? How does a community member practice hatha yoga as a community member and as an individual?
- o What is a coaching philosophy?
  - o What is your coaching philosophy?
  - o Why is a coaching philosophy important?
  - o What factors (e.g. politically, social, economically, academically, historically) contributes to your coaching philosophy?
- o Why did you become a coach?
- o What keeps you coaching?
- o What values to you want to pass on to your athletes through your sport program?
  - o Are those your own values or the values of the dominant sport culture?
- o How does your philosophy play out in your daily practices as a coach?
  - o Do you see a transference of your coaching philosophy outside of the sport world in your everyday life?
- o what growth do you want to see in your personal and professional lives by being in this program?
  - o What expectations do you have for your own growth?
  - o educator/leader: depending on the framework you are using 3 months or 12 months, chart progress over that time period
    - ▪ 3-month framework time
      - • what change is expected in 3 weeks, 6 weeks, 9 weeks, 12 weeks
    - ▪ 12-month framework time
      - • what change is expected in 3 months, 6 months, 9 months, 12 months

| Leader/Educator Post Class Reflection: | | | |
|---|---|---|---|
| 2 | Types of Learners<br>Types of Leadership<br>Ethics<br>Decision Making<br>Codes of Conduct | Responsibility 1<br><br>Set Vision, Goals and Standards for Sport Program | 5-minute meditation<br>5-minute journaling<br>60-minute hatha yoga<br><br>Activity: Fact vs Opinion |

Activity Description
1. Activity: Fact/Opinion Statement Cards (30 minutes for activity)
2. Goals: To articulate the difference between fact and opinion, to be able to identify ways to clarify or qualify statements of opinion, and to better understand the source of where facts and opinions come from.
3. Materials: Sets of Fact/Opinion Statement Cards
   a. FACTS and OPINIONS
      i. Girls are smarter than boys.
      ii. Americans are friendly.
      iii. Wall White people were slave owners.
      iv. Penguins cannot fly.
      v. All Stereotypes are true.
      vi. Some boys are good at sports.
      vii. Utah is a state in the United States.
      viii. All Muslims are terrorists.
      ix. Transgender is not a choice.
      x. Girls don't play video games.
      xi. Elephants are the largest land animals.
      xii. The world is a better place now than it was 100 years ago.
      xiii. Black people are good dancers.
      xiv. All Asians are bad drivers.
      xv. Wheelchair users feel sorry for themselves.
      xvi. Being an artist is a fruitless endeavor.
      xvii. The Nile is the longest river in the world.
      xviii. All athletes are dumb.
      xix. Women make better teachers than men.
      xx. People with tattoos are rebellious or dangerous.
      xxi. People with accents are not smart.
      xxii. Outranges can run up to 40 miles per hour.
      xxiii. There is a gender wage gap.
      xxiv. All Hispanic people are illegals.
      xxv. Most people in Africa live in urban areas.
      xxvi. People who read books are nerds.
      xxvii. Global Warming is real.
      xxviii. The United States is the richest country in the world.
      xxix. Americans love French fries.

        xxx.   Some rich people are stuck up.
       xxxi.   The earth is round.
      xxxii.   There is more farmland in the United States than in any other country.
     xxxiii.   Homeless people are lazy.
     xxxiv.   Obama was America's First Black President.
      xxxv.   In the United States, the sun comes up every day.
     xxxvi.   Men are usually taller than women.
    xxxvii.   This is the best school in the whole town.
   xxxviii.   Judaism is a religion.
     xxxix.   China is the most populous country in the world.
        xl.   Most people in Honduras are unhappy.

4. Instructions:
   a. Create sets of Fact/Opinion Statement Cards by writing the following statements on blank index cards, one statement per card. You may substitute or change any of the statements.
   b. Say to Group:
   c. Understanding the difference between fact and opinion is critical to our ability to examine our reactions to events and people. Stereotypes and prejudices are often based on opinions that are perceived as facts. As future service providers to other humans it is important to be able to guide ourselves and help others in their thinking to ensure that harmful errors that are made can be 1) caught 2) addressed in the moment, 3) apologized for, 4) used as a teachable-moments for students and teachers and all those who are present in that moment.

5. Procedure:
   a. Write three examples of facts on one side of the board and three examples of opinions on the other side of the board
   b. Ask participants to break up into groups of 5 or 6 and identify the statements of fact and the statements of opinion. Label each group. Groups should create definitions for the words "fact" and "opinion." Provide each group with a set of Fact Opinion Statement cards or have them dived a piece of paper into three columns and write down each of the facts and opinions in to "facts", "opinions", or "need more information". Have groups work together to place all of the statements. Those statements that need more information, the group should critically think about the sources where information can be found to prove or disprove or further define if the statement a fact or an opinion

6. Dialog
   a. When the small groups have completed their work, bring the whole group back together to discuss the process. Here are some questions for discussion:
   b. How can you tell whether something is a fact or an opinion?
   c. What makes deciding if something is a fact or an opinion difficult?

<table>
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d. When you were working in small groups, did everyone agree on which statements were fact and which were opinion?

e. Could any of the opinion statements be considered facts if we had more information or if the statements were more specific?

f. If you're not sure whether something is a fact, what can you do?

g. Why is knowing whether something is a fact or an opinion important?

h. These discussion questions can also bring in the voices from the course content as well. For example, in a coaching class understanding the sources of motivational sport information can give athletes positive development and motivational drive or it can perhaps give opinionated information that is not backed by scholarly work of Western or Eastern standards.

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Proposed Problem Posing Questions:

o What type of learner are you? (how many types of learners are there?)

o How do you tailor your leadership/coaching to fit the learning styles of the youth you coach? How does your sport define ethical behavior?

o How do you show up in your coaching leadership?

o How does this manifestation of your coaching translate to other forms of leadership you take on (e.g. classrooms, during your full-time job, in your family)?

o How does sport society define ethical behavior of its stakeholders (e.g. coaches, administrators, directors, parents, spectators, athletes, officials)?

    o What does research define as ethical behavior of sport spectators?

    o What are the actual behaviors of youth sport coaches in sport society?

    o Contextually how does coaching behavior differ?

    o What are the unwritten or written expectations of stakeholders?

o What are the codes of conduct of your sport?

    o Who are they inclusive to? / Who do they exclude?

    o Are the codes of conduct written morals that govern the behaviors of the stakeholders in your sport?

    o What values do these codes of conduct hold as community believes and normative behavior?

    o What rhetoric do they reflect?

        ▪ Is that rhetoric reflected in your coaching philosophy?

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<tr><td colspan="4">Leader/Educator Post Class Reflection:</td></tr>
<tr><td>3</td><td>Deconstructing Identity & Narrative<br><br>Intersectionality</td><td>Responsibility 2<br><br>Engage in and Support Ethical Practices</td><td>5-minute meditation<br>5-minute journaling<br>60-minute hatha yoga<br><br>Activity: Concentric Circles</td></tr>
<tr><td colspan="4">Activity Description<br>   1. Activity: Circles of My Multicultural Self: 20 minutes</td></tr>
</table>

      a. Adapted from:
http://www.edchange.org/multicultural/activities/circlesofself.html
      b. Preparation:
      c. Distribute copies of the Circles handout.
http://www.edchange.org/multicultural/activities/circlesofself_handout.html
2. Instructions:
      a. Ask participants to take 3 minutes to fill out the handout.
          i. Ask participants to write their names in the center circle. They should then fill in each satellite circle with a dimension of their identity they consider to be among the most important in defining themselves.
          ii. Provided examples of dimensions such as: female, athlete, Jewish, brother, educator, Asian American, middle class
          iii. Ask them to complete the stereotyped sentence at the bottom of the handout by filling in the blanks:
"I am (a/an) _____ but I am NOT (a/an) _____."
      b. Participants should then pair up with somebody in the class
          i. In their pairs, have participants share two stories with each other.
             1. First, share a story of being proud of one identity
             2. Second, share a stories of feeling pain associated with one identity
      c. Go around the room and have participants stand up and state out loud their stereotype sentence.
3. Dialog
      a. Questions to ask:
          i. Did anyone hear a story she or he would like to share with the group. (Make sure permission is granted to share it with the entire group.)
          ii. What did it feel like to state out loud your stereotype statement?
          iii. How do the dimensions of your identity that you chose as important differ from the dimensions other people use to make judgments about you?
          iv. Did anybody hear somebody challenge a stereotype that you once bought into? If so, what?
          v. How did it feel to be able to stand up and challenge your stereotype?
          vi. Where do stereotypes come from?
          vii. How are they connected to the kinds of socialization that make us complicit with oppressive conditions?
      b. (If there is laughter in the room when stereotype statements are shared notice and bring them to the group)
          i. e.g. I heard several moments of laughter. What was that about?

Proposed Problem Posing Questions:
o What's within your personal and professional identity?

| o | What historical events happened in your life as a child (10yo) or adolescent at (14yo) that lead to your current narrative? |
| --- | --- |
| o | Does your current narrative serve you in your daily life? How does it protect you? |
| o | How is your identity and narrative reflected in your coaching philosophy? |
| o | What identities do you see within your sport? |
| o | What identities are go unseen invisible? |
| o | What identities do you see on your team? |
| o | How do you support each of your own identities and the identities of those athletes on your team? |
| o | What ethics surround those identities? |

Leader/Educator Post Class Reflection:

| 4 | Political, Social, Economic, Academic, and Cultural experiences within the sport context<br><br>Contextualization<br>Capitalism in sport<br>Neo-liberalism in sport | Responsibility 2<br><br>Engage in and Support Ethical Practices | 5-minute meditation<br>5-minute journaling<br>60-minute hatha yoga<br><br>Activity:<br>Inclusion/Exclusion |
| --- | --- | --- | --- |

Activity Description
1. Activity: Inclusion/Exclusion in the classroom 30 - 45 minutes for the activity
    a. Adapted From
       http://www.edchange.org/multicultural/activities/inclusion.html
    b. Purpose:
        i. Participants share their experiences as students, exploring different ways people are made to feel "included" in and "excluded" from the learning process. Topics emerging from this activity include (1) the range of learning styles and needs in any group of people, (2) the importance of reflective practice and understanding one's own socialization, and (3) the power teachers have through both implicit and explicit actions.
    c. Preparation:
        i. Divide participants into small groups of four or five.
    d. Instructions:
        i. Ask participants to do a five-minute free write based on two prompts:
            1. Recall a time from your own schooling when you felt especially included, engaged, appreciated, and validated in the learning process; and
            2. Recall a situation when you felt especially excluded, alienated, and invalidated from the learning process. Without being too directive, let students know that the reasons for

their feelings of inclusion and exclusion could vary broadly, from the way a certain teacher taught to a lack of feelings of support to social reasons.

    e. In their small groups, ask participants to share the parts of their stories they feel comfortable sharing. Once everybody has shared both stores, ask them to reflect upon the similarities and differences in their stories. Request a volunteer to record brief notes about both categories of stories. (What makes students feel included? What makes them feel excluded?)

2. Dialog:

    a. All participants should enter a conversation about the notes, examining consistencies and differences in individuals' stories and learning needs. Some questions to ask are 1) how easy is it to recall both an inclusion and an exclusion story. For some it can be easy to find silent moments, for some it can be difficult.

    b. It is important to highlight here that (non)traditional educators can have a lifelong impact on students, visa-versa. It is imperative that the language and communication styles that (non)traditional educators use is inclusive and just.

    c. This further emphasizes the importance of self-awareness, awareness of others, having a cultural competency, and being reflective.

3. Other sample questions to guide the conversation:

    a. What similarities do you observe among the situations in which people felt especially included in a learning process?

    b. What consistencies do you notice in the situations in which people felt excluded?

    c. Knowing that we have students with various needs and learning styles, what can we do to ensure we are including, engaging, and validating all learner

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Proposed Problem Posing Questions:

- What is sport culture?
  - What factors contribute to sport culture?
  - Who is included within the social standards and image of sport?
  - How is sport culture governed by capitalist neo-liberal mentalities?
- Based on the political, social, and economic parameters of your sport who is allowed to play?
  - How can you as a sport coach influence change in the culture and political, social, economic structures of your sport to make it more inclusive?
- What are the trickle-down processes of professional sport into youth sport that perpetuates the buying and selling of athletes?
  - As youth sport coaches how do we perpetuate that cycle of athlete dehumanization in the name of capitalism?
- What does the culture of your sport say the identity of a coach 'should' be?

| | | | |
|---|---|---|---|
| • Does capitalism and neoliberalism feed into the narrative and philosophies of coaches?<br>• What can we do to change our nonverbal behavior to help everyone feel included? | | | |
| Leader/Educator Post Class Reflection: | | | |
| 5 | Who is in your community?<br>Stakeholders<br>Socio-emotional learning<br>Body language | Responsibility 3<br><br>Build Positive<br>Relationships | 5-minute meditation<br>5-minute journaling<br>60-minute hatha yoga<br><br>Activity: Bean Activity |
| Activity Description | | | |
| Proposed Problem Posing Questions:<br>• In your personal life, who have you surrounded yourself with?<br>• Who is part of your sport community?<br>    o Demographics (statistics)<br>• How does your coaching philosophy relate to the community you coach in?<br>• Who are the stakeholders in your youth sporting communities?<br>• Who is allowed into your sporting communities?<br>• Who does your sport cater to?<br>• How do you embody the values of your sport community?<br>• Do those values match your coaching philosophy? Or your life philosophy? | | | |
| Leader/Educator Post Class Reflection: | | | |
| 6 | Cycle of Oppression<br>(bias, prejudice, stereotypes,<br>discrimination, oppression)<br><br>Implicit Bias | Responsibility 3<br><br>Build Positive<br>Relationships | 5-minute meditation<br>5-minute journaling<br>60-minute hatha yoga<br><br>Activity: IAT |
| Activity Description<br>  1. Activity: Implicit Bias Test Dialog<br>     a. IAT Website: https://implicit.harvard.edu/implicit/<br>     b. Have students and you the instructor participate in at least 1 and a max of 3<br>       IATs for homework<br>     c. b. all participants should journal about their thoughts, feelings, and<br>         emotions, and subsequent behaviors, that manifest after completing<br>       the IAT<br>     d. during the class session, the dialog will be small group discussions of 6<br>       students including the instructor (feel free to bounce from group to group,<br>       engaging with the dialog) | | | |

| e. | groups are to discuss there post IAT reflections and reflect and respond to the reflections of others in the group. |
| f. | This is not a problem-solving class session, only a time to highlight that all people have biases, that they may be consciously aware or unaware of them, but that knowing provides an opportunity to be more cognizant of how one communicates interacts with and engages with others. |

Proposed Problem Posing Questions
*Bias*
o  What is bias?
o  How does bias show up and impact you in everyday life?
o  How does bias impact sport?
o  Where do you see bias influencing your personal knowledge in your role as a coach?

*Communication*
o  How does bias impact communication (consciously and unconsciously?
o  What style of feedback do you give to your athletes?

Leader/Educator Post Class Reflection:

| 7 | operationally defining language:<br><br>sport language<br>problem posing language in the standards for youth coaches<br><br>defining isms | Responsibility 4<br><br>Develop a Safe Sport Environment | 5-minute meditation<br>5-minute journaling<br>60-minute hatha yoga<br><br>Activity: Language |

Activity Description
1.  Activity: Definitions and Language
    a.  Adapted From
        http://www.edchange.org/multicultural/activities/activity4.html
    b.  Exploring Language: Definitions Activity
        i.  For this exercise, participants are asked to find definitions for prejudice, discrimination, racism, sexism, and homophobia. Definitions for each word should come from two sources: the person's existing understanding and a scholarly source.
    c.  Objectives:
        i.  To help participants understand the five words and to explore the intricacies and implications of different definitions for each word.
        ii. To help participants learn to appreciate the importance of language in discussing multicultural and social justice issues, and how the

process of discussing the definitions adds to the understanding of the terms.

d.  Activity Description:
    i.  The facilitators should divide the participants into groups of 6-10 to ensure that everyone will have ample chance to participate. Each group's facilitator will begin her or his session by having each participant share her or his definition for "prejudice". The group will proceed with the rest of the definitions attempting, if possible, to reach a consensus on one definition for each word. (Rarely will the group agree on one definition.) All definitions should be discussed. When small groups are finished, bring everyone back together for a final discussion.

e.  Themes/Terms:
    i.  Stereotype- a widely used and fixed image or attitude of a type of person, group, or thing. These attitudes can be positive or negative.
    ii.  Prejudice- a preconceived option about another person or group of people based on stereotypes (not reason or personal experience)
    iii.  Discrimination- an action or behavior based on prejudice
    iv.  Racism- the systemic conditions that provide some people more consistent and easier access to opportunities based on (perceived) race or ethnicity
    v.  Sexism- the systemic conditions that provide some people more consistent and easier access to opportunities based on (perceived) sex, gender, or gender expression
    vi.  Heterosexism--the systemic conditions that provide some people more consistent and easier access to opportunities based on (perceived) sexual orientation. The normalization of male-female romantic relationships.
    vii.  Social Justice- *see social justice article*

2.  Dialog
    a.  In this exercise, it is encouraged that the group as a whole define these themes and how they are operationalized, based on personal historical experiences as well as using scholarly works to support the definitions. Understanding language, who has the power to define it and change it, will prepare participants to speak with clarity and purpose inside and outside of the classroom.
    b.  Some items to consider are that there are many types of stereotypes prejudices and discriminatory behaviors. Some are positive and some negative. In this respect when these terms are discussed within a social justice context, it should be shared with the group that when a prejudice exists for one group there also exists an equal prejudice for another group, in this respect, there are equal prejudices. That a society that defines terms

loosely and teaches individuals to relate with the terms and themes in specific fashions that solving and changing how the definitions and engagement with the terms is a difficult but possible task.

    c. It is also important to discuss the role of power when discussing isms. For one group to have an ism against another group there must exist power and a power imbalance. For example, there discussing the relevance and "truth" behind reverse racism. In this lesion brining power and privilege into the discussion can be beneficial. *For visual driven support on this argument see Netflix original Dear White People episode one.*

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Proposed Problem Posing Questions:

o How do federal, local and state laws impact the emotional spiritual, physical, and mental safety of you and your athletes?

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Leader/Educator Post Class Reflection:

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| 8 | Creating safer spaces for all stakeholders<br><br>Mental, physical, emotional, spiritual, nutritional safety<br><br>Federal, State, and Local Laws | Responsibility 4<br><br>Develop a Safe Sport Environment | 5-minute meditation<br>5-minute journaling<br>60-minute hatha yoga<br><br>Activity: labeling |
| --- | --- | --- | --- |

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Activity Description
1. Activity: Label activity 5 minutes for activity
   a. Adapted from: http://extension.psu.edu/publications/ui378
   b. Goal: To experience the effects of inclusion and exclusion in a simulated activity.
   c. Materials: Blank mailing labels or blank name tags, cut in half. Make as many labels as you have students. On the labels, write,
      i. "Smile at me,"
      ii. "Say, 'Hi,'"
      iii. "Pat me on the back,"
      iv. "Shake my hand"
      v. "Give me five"
      vi. "Give me an "okay" sign."
      vii. Use other responses that are typical for the group.
      viii. On 10 percent of the labels, write, "Turn away from me."
2. Instructions

a. While the students are walking into the classroom put the labels on each of their foreheads and ask them to step into the room place their belongings at their desks, they are free to talk to everyone in the class, we will start class once everyone has arrived. As students filter into the room tell them you would like them to interact with one another based on the sticker on their forehead, however, do not reveal what the sticker says to the person you are talking to.

3. Dialog
    a. Ask students the following questions:
        i. How were you feeling?
        ii. Without looking at your label, do you know what it says? How do you know?
        iii. All of you who think you have the "Turn away from me" label, please come and stand together in front of the room. How did you feel?

    b. Allow students to look at their labels at the end of the 5 minutes. It is important here to explain that across our life spans there are moments when we felt or will feel like we were wearing a "Turn away from me" label, when we felt left out or labeled, or targeted. Some groups experience this more than others, even on a regular basis.
    c. Reminding participants that communication and language had nothing to do with this activity. It was all body language. 90% of what we are saying doesn't come out of our mouths. It is how we interact with people through our bodies. For example, crossing our arms, making eye contact. It is also important here to discuss that in different cultures body language is perceived differently, especially eye contact. That when working with others, our definition what respect means, may look (body language) different that how another individual may define it.

    d. Debriefing Questions
        i. What can we do to change our nonverbal behavior to help everyone feel included?
        ii. What do people from groups that are left out or excluded sometimes do? (Sometimes they get together and form their own groups and isolate themselves; perhaps this happened during this activity.)
        iii. Any new thoughts about why members of excluded groups act in society the way they do?
        iv. Any new insights on how being in an oppressed group feels?

Proposed Problem Posing Questions:

| o | What do people from groups that are left out or excluded sometimes do? |
|---|---|

o What do people from groups that are left out or excluded sometimes do?
- o (Sometimes they get together and form their own groups and isolate themselves; perhaps this happened during this activity.)
o Any new thoughts about why members of excluded groups act in society the way they do?

Leader/Educator Post Class Reflection:

| 9 | Maslow's Hierarchy of Needs<br>Human Development<br>Adolescent Development<br>Cross-cultural human development<br><br>Systems of privilege<br><br>Cycles of oppression | Responsibility 5<br><br>Create an Effective and Inclusive Sport Environment | 5-minute meditation<br>5-minute journaling<br>60-minute hatha yoga<br><br>Activity: Recognizing Privilege |
|---|---|---|---|

Activity Description
1. Activity:
   a. Adapted from https://www.apa.org/pi/ses/resources/publications/social-class-exercises.aspx
   b. Goal: This exercise is designed to make people more aware of power and privilege in our society. Since many privileges are implicit and invisible, this exercise aims to raise participants' consciousness about socioeconomic and class privilege.
   c. Materials:
2. List of privileges —Make as many copies of the Privilege List as there are participants. Then cut the privileges out so that they are all separated. In your classroom participants should be able to sit in a circle.
   a. As a child, I never shared a bedroom.
   b. I've lived in a home with four or more bathrooms.
   c. As a child growing up, I never lived in a rented apartment.
   d. My family owns a summer home or second home.
   e. I've never worked at a fast food restaurant.
   f. I expect to get an inheritance from my family.
   g. No one in my immediate family has ever been on welfare.
   h. Neither of my parents ever collected unemployment benefits.
   i. I don't have to work in order to survive as a graduate student.
   j. As an undergraduate student, during the academic year, I never worked
   k. more than 10 hours a week.
   l. As an undergraduate student, I was not eligible for need-based financial aid.
   m. I've never had to work a paid job on Christmas Eve or Christmas Day.
   n. No one in my immediate family has ever been in jail.
   o. I've never bought anything using a layaway plan.

p. I've always had health insurance.

q. I've traveled to a country outside the United States where I have no relatives.

r. I have a trust fund or stocks or bonds in my name.

s. I have purchased and worn a pair of shoes that cost more than $150.

t. As an undergraduate, I had a credit card that my parents paid for.

u. I've never shopped with food stamps.

v. I've never worked a paid job that involved an evening or night shift.

w. I've never lived in a neighborhood that I considered unsafe.

x. At some time in my life, I've owned a brand-new car.

3. Instructions

a. Tell participants that you will read a privilege, and that they are to consider if it applies to them.

b. After reading the first privilege, all of the privileges will be cut into strips and available for participants to take at the center of the circle. Give at least 10 seconds for participants to reflect and then to pick up a privilege. Once all participants have collected their privilege, discard the remaining strips.

c. No-one is ever required to pick up a privilege. What is important for participants to be mindful of, is their awareness to their own thoughts, feelings and reactions as they make the decisions to collect a privilege or not.

d. Continue to read each privilege out loud, with waiting periods between each one for participants to collect their privilege strip.

e. After all of the privileges have been read, ask participants to count how many privilege strips they have collected.

f. Once all participants have counted, participants will arrange themselves in numerical order, clockwise, in the circle from least to greatest number of privileges collected. To do this, they must share with each other their total number.

4. Dialog

a. Once the group is seated in order, ask the participants to talk about what it felt like to engage in this activity hearing the privileges, picking them up, and moving in privilege strip numerical order.

b. Small and/or larger group discussion questions

    i. What were the feelings, which emerged when hearing privileges?

        1. Deciding whether or not to pick one up?

        2. Counting them?

        3. Sharing the number with others?

        4. Lining up based on number of privileges?

        5. Was there discomfort?

        6. Hesitancy?

        7. Shame?

        8. Pride?

        9. What do they think is behind those feelings?

5. Additional Reflection Questions:
     a. Are there any patterns, with regards to ethnicity and race, in terms of who has more privileges and who has less privileges?
     b. Did you notice any other patterns based on social structures of categorization?
     c. What does this mean, personally for you?

Proposed Problem Posing Questions:
*Development*
o   What is adolescent development?
o   What are Maslow's hierarchies of needs?
  o   What are the basic needs in the hierarchy?
  o   Are those basic needs of love, safety, and connection being met?

*Maturation*
o   How does society define maturity?
o   When does maturity happen?
o   How/when does maturity manifest itself?
o   How do you monitor your own emotional and social growth?

Leader/Educator Post Class Reflection:

| 10 | Competition<br>Cooperation<br>Positive Youth Development<br>Community-based life skills | Responsibility 5<br><br>Create an Effective<br>and Inclusive Sport<br>Environment | 5-minute meditation<br>5-minute journaling<br>60-minute hatha yoga<br><br>Activity: Lava Squares |
|---|---|---|---|

Activity Description
• Activity: Laval Squares (25 -30 minutes for the activity)
    ▪ Goal: understanding competition and collaboration
    ▪ Materials:
        • painting tape and medium sized room if indoors
        • if outdoors chalk
        • timer
    ▪ Set up:
        • Draw out with tape or chalk a 4 x 12 grid of squares on the floor
        • Draw out on a piece of paper the same 4x12 grid and map out a path from one side of the grid to the other side of the grid using left and right, and forward backward moving arrows. (in the pattern, no diagonal arrows and all boxes must touch)
    ▪ Instructions
        • All participants are working together to get across the lava river
        • One person my cross the river at a time

- There are safe boxes and there are lava boxes
- If you correctly choose a safe box the leader may continue
- If you choose incorrectly and step on a lava box (even if it is just a toe) you lose and must return to the beginning with the rest of the team
- Those who are not crossing can give encouragement and support to the leader crossing the river
- If a box is stepped on that is incorrect, the leader has stepped into the lava and they must return to the start
- The team does not "succeed" until all have crossed the lava river
- The entire team looses if you cannot beat the pre-set time
  - (facilitator sets the time based on how many participants there are, groups of 5 – 10 20 minutes, groups 10-20 30 minutes

- The facilitator is the only person that can see the official pattern
- The facilitator must indicate to the participants when they have successfully reached a pattern matching safe box and when they have unsuccessfully reached a lava box
  - Dialogue-Reflection questions:
    - When crossing the river, were you determined to be the first to successfully make it across?
    - What did it feel like to watch others succeed at crossing the river or stepping in the lava?
    - What did you contribute to the team to successfully make it across the lava river?
    - How did you choose to support your team in crossing the river?

Did you make it across before the time ran out?

Proposed Problem Posing Questions:

o   As a coach how do you promote collaboration in competitive sports?
      o   Does your sports moral code promote collaboration?
o   Is competition a hindrance to positive youth development sport spaces?
o   What are healthy forms of competition within your sport?

Leader/Educator Post Class Reflection:

| 11 | Athlete Development American Development Model LTAD Sport culture elitism Gamifying Communication | Responsibility 6 Conduct Practices and Prepare for Competition Plan & Teach | 5-minute meditation 5-minute journaling 60-minute hatha yoga Activity: telephone |

| | Intention vs. Impact | | |
| --- | --- | --- | --- |

**Anchor Text:**

**Activity Description:**
- Activity: Telephone (20 minutes)
- Materials:
  - stack of paper stapled together in the corner (must be the same amount of pages as there are people to a group)
    - (paper should be cut to 1/4 size of a 8x11" sheet of paper)
  - pencil/pen (one for each group)
- Set up
  - Groups of 10 sit in a circle at a table or on the floor
  - One person is given the stack of papers and a pen or pencil
- Instructions:
  - The first person in the group will write a phrase on the first page of the stapled stack of papers
  - The first person will pass it to the second person, who will draw out the phrase
  - The second person will pass the stapled stack of papers to the third person and they will attempt to write out the phrase the drawing is depicting
  - This pattern of writing then drawing will continue until the last person is reached
    - If an odd number of people the last person will write out the phrase and return the booklet to the first person who will then disclose if the original phrase was kept.
    - If an even number of people, the last person will draw out the phrase written for them, then return the booklet of papers to the first person, the first person will then attempt to put a phrase to the drawing, then looking at the previous writing of the phrase, will disclose if the phrase was maintained throughout the activity
- Dialogue-reflection questions
  - What was it like interpreting the drawing or the writing of the person before you?
  - Did you have to change your thinking or perspective to draw or write out the phrase?
  - What was challenging about this activity?
  - Was the phrase maintained?

**Proposed Problem Posing Questions:**
- What is the difference between intention vs impact?
  - When teaching can coaches control what their athletes take away from a drill or game or event?
  - What can coaches control when delivering a drill or when giving a speech to the team?

- How can coaches streamline what they say to their athletes, while delivering big messages?
- How do coaches provide feed-back to youth constructively while simultaneously encouraging them?
- How can coaches disrupt the treating of youth as "young professionals" and elitism mentality of youth sport coaching?
- How can coaches disrupt early specialization in sport?
    - Developmentally what challenges do youth face when specialized early in a sport?

Leader/Educator Post Class Reflection:

| 12 | Evaluation (self & athletes) Objective vs subjective Developmental outcomes Meeting goals Self-accountability Self-assessment (diagnostic, summative, formative) | Responsibility 6 Conduct Practices and Prepare for Competition Assess & Adapt | 5-minute meditation 5-minute journaling 60-minute hatha yoga Activity – Fear in a Hat |
|---|---|---|---|

Activity Description
- Activity: Fear in a Hat
    - Adapted from: http://www.wilderdom.com/games/descriptions/FearInAHat.html
    - Collect participants fears in a hat, tin or bag
    - Set an appropriate tone,
        - The tone could be set by disclosing your (the instructors) own fears in committing to critical consciousness, social justice, and advocacy. Fear much like awkwardness is an emotion, it is a state we enter, exit, and cope with. It is normal to experience fear, admitting it is a courageous effort. However, this courage to face a fear allows an individual to grow in self-efficacy that the a fear is manageable and can be overcome.

        - This activity and dialog can occur at the start of a class, discussing the fears in self-reflection and engaging in critical consciousness, and social justice. This can also be seen as stated here as a closing dialog that reflects "what if" situations and current future fears. This session is designed to create lasting support networks among the participants in the class, knowing that students have a others to turn to for, knowledge and guidance.
    - Procedure
        - Everyone, completes this sentence on a piece of paper (anonymously)"In this trip/group/program, I am [most] afraid that..." or "In this trip/group/program, the worst thing that could happen to me would be..."

|  | <ul><li>Collect the pieces of paper, mix them within the container holding them. Each person then draws a paper from the container.</li><li>Each participant then reads the fear written, this fear may not be their own. The reader reflects on the fear, elaborating their understanding with active-reading to the group. The reader conveys their own meaning behind the fear, do they relate to the fear, have they felt it before, have they overcome the fear?</li><li>Avoid implying judgement or showing your opinion as to the fear being expressed, unless the person is disrespecting or completely misunderstanding someone's fear.</li></ul> |
|---|---|
| Proposed Problem Posing Questions: | |
| Leader/Educator Post Class Reflection: | |

**Appendix 13**

**Sustainable Development Goals Chart**



(photo credit: United Nations Foundation, 2015)

**Appendix 14**
**Coach Pseudonym Coding Chart**

| Coach Code | Race/ethnicity, gender, age | Addition Identity Context |
|---|---|---|
| QUESTION One | | |
| Coach 1 | White Woman, 32yo | Part-time paid, coach, coaching for 6 years, Bachelors' Degree, non-religious |
| Coach 2 | White Man, 37yo | Part-time paid, coach, coaching 6 years, Masters' Degree, Jewish, "Father" |
| Coach 3 | Black/African American Man, 26yo | Part-time volunteer coach, coaching 9 years, Some College, "son, brother, cousin/uncle" |
| Coach 4 | White Man, 23yo | Part-time paid coach, coaching 1 year, Bachelors' Degree, Agnostic, "single" |
| Coach 5 | White Man, 37yo | Part-time volunteer coach, coaching 9 years, Bachelors' Degree, Non- Religious, "Husband" |
| Coach 6 | White Man, 44yo | Part-time volunteer coach, Masters degree, Christian, "father, husband, son, nephew, son-in-law, friend, son of the Almighty God" |
| Coach 7 | White Man, 28yo | Part-time volunteer coach, coaching 6 years, Bachelor's Degree, Agnostic, "last son who won't leave home" |
| Coach 8 | White Man, 32yo | Part-time volunteer coach, coaching 3 years, Masters' Degree, Non-religious, spiritual, "son and brother" |
| Coach 9 | White Woman, 20yo | Part-time coach, coaching 1.5 years, Some College, Christian, "Sister (and often guardian), daughter" |
| Coach 10 | White Woman, 32yo | Part-time paid coach, coaching 5 years, Masters' Degree" sibling, daughter" |
| Coach 11 | White Agender, 25yo | Part-time volunteer coach, coaching 2 years, Bachelors' Degree, Christian, "son" |
| Coach 12 | Multi-Ethnic Woman, 23yo | Full-time paid coach, coaching 7 years, Bachelor's Degree, Catholic, "Daughter and Sister" |
| Coach 13 | Hispanic, Latinx, Mestiza Woman, 20-30yo | Full-time paid coach, coaching 8 months, Bachelors' Degree, Christian, "I am the oldest sister and a daughter" |
| Coach 14 | Bi-racial Woman, 25yo | Part-time volunteer coach, coaching 2 years, Bachelors' Degree, Non-religious, "daughter, sister" |

| Coach 15 | Asian Woman, 22 yo | Part-time paid coach, coaching 3 years, Some college, spiritual, "daughter" |
|---|---|---|
| Coach 16 | Asian Woman, 33yo | Full-time volunteer coach, coaching 9 years, Doctorate, agnostic, "wife/partner" |
| QUESTION 2 | | |
| Coach 17 | White Man, 25yo | Part-time paid coach, coaching 9 years, Masters degree, Non-religious, "son" |
| Coach 18 | White Man, 33yo | Part-time volunteer coach, bachelors degree, "father and husband" |
| Coach 20 | White Man, 34yo | Part-time paid coach, Bachelors degree, Catholic, "husband" |
| Coach 21 | White Man, 31 yo | Part-time volunteer coach, Masters degree, "graduate student" |
| Coach 22 | White Man, 30yo | Part-time volunteer coach, completed some college, atheist, |
| Coach 23 | White Man, 64yo | Part-time volunteer coach, bachelors degree, atheist, "father" |
| Coach 24 | White Man, 28yo | Part-time volunteer coach, bachelors degree, non-religious |
| Coach 25 | White Man, 55yo | Part-time volunteer coach, coaching 30 years, masters degree, spiritual, universalism, father |
| Coach 26 | Black Man, 25yo | Part-time paid coach, coaching 2 years, bachelors degree, Christian, "son/brother" |
| Coach 27 | White Woman, (did not identify age) | Part-time volunteer coach, "mother" |
| Coach 28 | Man (preferred not to identify race/ethnicity), in their 50s | Part-time volunteer coach, coaching 1.5 years, masters degree, "father/son" |
| Coach 29 | White Man, 53yo | Part-time volunteer coach, coaching 8 years, bachelors degree, spiritual,  Jewish, "father" |
| Coach 30 | White Woman, 26yo | Part-time volunteer coach, coaching 5 years, bachelors degree, Jewish, "daughter, sister, granddaughter, niece, cousin (sometimes gets called aunt by accident but that is technically not true" |
| Coach 31 | Asian American Man, 25yo | Part-time volunteer coach, bachelors degree, "son/brother?" |
| Coach 32 | White Man, 67yo | Coaching 10-15 years, professional degree, Jewish, father, husband, brother, uncle, son |

**Appendix 15**
**Enacting Social Justice Coding Chart**

| Enactment through dialogue | | Enactment through community organizing | |
|---|---|---|---|
| *Final code* | *Low-order codes* | *Final code* | *Low-order codes* |
| Identity | Inclusive language<br>Boldness | Praxis | Critical pedagogy<br>Cultural synthesis |
| Equity | Boldness<br>Advocacy<br>Creativity<br>Naming isms | | |
| Civic Engagement | Civic engagement<br>Cultural synthesis<br>Daicalization<br>Guide for action | | |

**Appendix 16**
**SHAPE America Eight Domains**
      The eight domains are 1) philosophy and ethics; focused on athlete-centered coaching practices, accountability, and fair play.

      Domain 1
      The four standards associated with philosophy and ethics are a) ability to develop and implement and athlete-centered coaching philosophy, b) the ability to identify, model, and teach, positive values learned through sport participation, c) teach and reinforce responsible personal, social, and ethnical, behavior of all people involved in the sport program, and d) demonstrate ethical conduct in all facets of the sport program.

      Domain 2
      The second is safety and injury prevention defined as the responsibility of the coach to "provide safe conditions, following emergency protocols when necessary, having basic sport medicine knowledge, and creating and maintaining a safe and healthy sport experience for athletes" (Hellund, Fletcher, and Dhalin, 2018, p. 7). The seven standards associated with this second domain are a) prevention of injury with safe facilitates, b) ensuring the safety of equipment (available, fit, and use), c) monitoring environmental conditions and modify participation as needed to ensure the health and safety of everyone, d) ability to identify physical conditioning that predisposes athletes to injury, e) recognizing injuries, provide immediate and appropriate care, f) facilitate and coordinate sport health care program addressing prevention, care and management of injuries, and lastly g) identify and respond to the psychological implications of injury.

      Domain 3
      The third domain is physical conditioning; the coach is responsible for having the knowledge and skill in age and development appropriate training and conditioning that is not overtraining, "addresses prevention and recovery from injuries", highlights nutrition and drug education (p. 7).  Four standards associated with physical conditioning; a coach should be able to a) design a program of training , conditioning, and recovery that properly utilize exercise physiology and biomechanical principles, b) teach and encourage proper nutrition for optimal physical and mental performance and good health, c) advocate for drug free sport participation, provide accurate information about drugs and supplements, and d) plan conditioning programs to help athletes return to full participation following injury.

      Domain 4
      Growth and development, the fourth domain, is the fostering of welcoming environments that adhere to athlete learning and development of leadership skills, which consists of three standards a) apply knowledge of how developmental change influences learning and performance of sport skills, b) facilitate the social and emotional growth of athletes by supporting a positive sport experience and lifelong participation in physical activity, and c) provide athletes with responsibility and leadership opportunities as they

mature.

### Domain 5

Domain five, teaching communication is defined as bolstering youth effective communication strengthening their sense of empowerment using impactful sport pedagogy, individualized instruction and coach behaviors. This domain has eight standardizations that a coach should do, a) provide positive learning appropriate to the characteristics of the athletes and goals of the program, b) develop and monitor goals and objective for the athletes and program, c) organize practices based on a seasonal or annual practice plan to maintain motivation, manage fatigue, allow for peak performance d) plan, implement daily practice activities that maximize time on task using available resources, e) utilize appropriate instructional strategies to facilitate athlete development and performance, f) teach and incorporate mental skills to enhance performance and reduce sport anxiety, g) use effective communication skills to enhance individual learning, group success and enjoyment in the sport experience, h) demonstrate, utilize appropriate, effective motivational techniques to enhance performance and satisfaction.

### Domain 6

The sixth domain, sport skills and tactics; professional skills coaches need to deliver age appropriate coaching drills, skills, techniques, and in setting developmental benchmarks and goals, how athletes are selected for competition. The three standards associated with skills and tactics are a) know the skills, elements of skill combinations, techniques associated with the sport being coached, b) identify, develop, apply competitive sport strategies and specific tactics appropriate for the age and skill levels of athletes, c) use scouting methods for planning practices, game preparation, and game analysis.

### Domain 7

The seventh and eighth domains address the organization/administration and evaluation of sport programs and teams, skills are needed for coaches to run the day to day "taken for granted" tasks of coaching that keep a team operating and improving year to year. These skills also reflect the coach's ability to manage time in recruitment and retention of athletes in off and in season timeframes. There are seven standards applied to organization and administration; a) demonstrate efficiency in contest management, b) be involved in public relations activities for the sport program, c) manage human resources for the program, d) manage fiscal resources,  e) facilitate planning implementation, documentation of emergency action plan, f) mange all information, documents, and records for the program, g) fulfill all legal responsibilities, risk management procedures associated with coaching.

### Domain 8

Lastly the four standards associated with the eight domain, evaluation, are a) implement effective evaluation techniques for team performance to established goals, b) use a variety of strategies to evaluate athletic motivation and individual performance

related to season objectives/goals, c) utilize effective and objective process for evaluation athletes to assign roles or positions and establish individual goals,  d) utilize objective, effective process for evaluation of self and staff.

**Appendix 17:**
**Sport for Development and Peace Programs**

| Program Name | Country | Who they Serve | What they do | Defining Success |
|---|---|---|---|---|
| | Qatar | Migrant Workers | Policy development and change in improving human rights. Efforts associated with the 2022 FIFA World Cup (hosted in Qatar), the Qatari a ? Partners, ILO and OHCHR. | Cooperation of Qatar 2022 Supreme Committee and Qatari a Government officials in the signing and ratifying of the Labor Organizations "Declaration of Fundamental Principles and Rights at Work. |
| Young Leaders in Sport Summit | International | International young leaders in sport (E.g. politicians, athletes, business owners, supporters, and developers in sport. | **Young Leaders in Sport Summit** and Camp Beckenbauer: focusing on youth development, education, and the interconnection between business, politics, and media influencer son. | The sustainability of continuing the young leaders in spot summit and the development of "strategic ideas and innovative approaches on the future of sport, "detached from day-to-day-business operations (United Nations Of cu on Sport for Development and Peace, 2016). |
| The Youth Leadership Program | International | Youth ages 18 – 25 | **The Youth Leadership Programed** recognizes the potential that youth have to invoke change in their community especially in the field of sport for development and peace (SDP) (Sport and Development, 2016). Since 2012, the program has provided youth across the world | The outcome objectives of the program are; developing youth skills in crating novel approaches to youth and community development, designing strategies for sport as a tool for community development "Identify and problem-solve barriers to implementing sport for development and peace programmed in their |

| | | | access to education and trailing in sport theory, and practice. | communities", work with others in collaboration sharing best practices in sport for development and peace, developing advocacy skills for sport for development and peace, and establishing "standards to guide the development and implementation SDP programmes" (Sport and Development, 2016) |
|---|---|---|---|---|
| Inter Campus | International | Underserved Youth | **Inter Campus** partners with and supports the educational and social and sanitary protective programs in underserved and developing communities and countries using footboy (soccer) as a tool uniting communities and establishing sport values.<br><br>"Inter Campus has been organizing flexible and long-term social and cooperation projects in various countries around the world. Owing to the support of local operators, it uses the game of football as an educational tool in order to restore the right to play to needy children aged 6 to 13. Inter Campus, 2014" | Operating out of 28 different countries, Inter Campus collaborates with local partners in supporting the local community's needs, that range from, gender equality and rights in Tunisia and working towards improving the social well-bring of at-risk youth in Argentina who lack basic needs like health care and education. |

| Right to Play | International, primarily in Africa, Asia, the Middle East, and North America | Programs in conflict areas working with youth | **Right to Play** works with local communities "us[ing] the power of play to educate and empower children to overcome the effects of poverty, conflict and disease in disadvantaged communities" (Right to Play; http://www.righttoplay.com /Learn/ourstory/Pages/What-we-do.aspx) | In **Right to Play** programs are measured on three variables effecting "the three most critical areas of child development: the quality of their education, their ability to stay healthy and their potential to help build peaceful communities" (Right to Play; http://www.righttoplay.com /Learn/ourimpact/Pages/default.aspx) |
|---|---|---|---|---|
| Go Sisters | Zambia | Girls and Women development and the cultural (social and political) changes for gender equality, | **Go Sister**, uses sport as a tool to provide underserved girls in the villages of Zambia access to education, health awareness (specifically HIV awareness and assistance), leadership training, | "The GS agenda of empowerment entails that all programmes primarily focus on the increase of control over important life matters (e.g. health, employment and shelter) of the participants" (Mwaanga & Prince 2016, p. 594) |

**Appendix 18**
Sport for Development and Peace Framework

### Impact Assessment

Impact Assessments are associated with time, space, and change, at the micro, meso (social networks) (psychological developments of the individual), and macro (infrastructure, economics, and policy) levels of ecology (Lyras & Welty Peachy, 2011, p. 315). All of levels must be accessed in order to effect sustainable and holistic change.

### Organizational

The second component of this theory is *Organizational*, defined as the measurement of social change that is facilitated by the sport industry based in organizational change theory. Lyras and Welty Peachy (2011) suggest that not one but multiple theories be used when considering the micro- meso and macro-level changes that are possible with sport organizational change. The multiple indicators assess the development and chart the change programs are making towards implementing a vision that encompasses the development of a new culture. These changes do not come without external resistance and inhibitors, that would halt or stagnate the change process. Opposition, high competition for programs to bring youth into membership and competition in acquiring funds to run programing (p. 316). Internal inhibitors are sport culture itself, with many components of sport norms and practices that reproduce conflict such as "political agendas, political economy, military, normalization of unacceptable status quos, and segregating educational practices" (Lyras & Welty Peachy, 2011, p. 316). The second half of organizational discusses the E (top-down) and O (bottom-up) theory of change that researchers in sport for development and peace have suggested are best used in combination with outside and local leaders, stakeholders, and communities working together to "maintain the balance between structural changes and the capacity of human resources" (Lyras & Welty Peachy, 2011, p. 316), best effecting social change.

### Impacts of Sport

The third assesses the multiple *Impacts of Sport*, in particular at the youth level. Sport has the capacity to generate both positive and negative experiences that have major implications for continued participation in physical activity and sport (Agans et al. 2013). Component number four; *education;* based in social cognitive theory, flow theory, and problem-based learning. With intergroup contact theory (cross-cultural collaboration between groups with a collective common goal) sport becomes a tool for promoting moral and proactive citizens, resistors to the status quo and traditions of separation through the development of "values based sport interventions that emphasize inter-group acceptance and collaboration" (p. 317) implemented through specially design sport activities engagement in problem solving of issues that most interest and most effect those participating. Sporting activities meshed with learning theories and pedagogies can develop new found culture that foundationally holds collective beliefs and attributes of social changes, be a driving force for change at all ecological levels.

**Education and Cultural Enrichment**

*Education* (component four) ties into component five, *Cultural Enrichment*. *Cultural Enrichment,* uses the Olympism in sport for development theory. Olympism is the concept and moral grounding of cross-cultural friendship, the fostering of peace and national stability. While some of these values have been lost on the Olympics over the years as stated in Hoberman (2008) where the Olympics have turned into a political battle field with high competition and win at all costs mentalities, where peaceful resolve is not priority, in sport for development the Olympism theory is used as a mechanism for cultural enrichment that includes music, theater, arts, and other discussion that bring to the forefront human rights issues (Lyras & Welty Peachy, 2011, p. 318).

This theoretical conceptualization is later applied in the evaluation of the Doves Project an Olympic program that ran for 8 years. The study highlights more tangible applications programs can use to base their designs in sport for development theory. Lyras and Welty-Peachy (2011) make a disclaimer in their discussion that this theoretical framework is not a check list rather it is a conceptualization and guide for practitioners and researchers to use as a tool in empowering communities in need, facing conflict and seeking peace.

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