FLORES, SANTOS J. Ph.D., *Jogando e Crescendo Em Comunidade*: A Critical Autoethnography of integrating sociological mindfulness, Critical Consciousness and Social change in a Capoeira-Based Youth Development Program. (2022)
Directed by Dr. Thomas Martinek. 160 pp.

If contemporary youth sports development models are to be particularly supportive of youth in underserved communities, they may require extra steps in practice and analysis. This qualitative thesis examines whether an intersection of Sports-Based Youth Development (SBYD) with critical pedagogy committed to social justice could be an agent for social change. Based on my own experiences combining the critical pedagogy of Capoeira Angola with SBYD program development I explore whether program outcomes may extend from social responsibility to social justice advocacy. Extending the work of Dr. Martinek's Social responsibility in sports programming, this dissertation offers an understanding of how youth sports can provide tools for empowering youth to navigate educational and other social systems. To study will focus on these goals: reflection on the importance experiences that have contributed to my Capoeira Angola program development; examining events, persons and places that have shaped my approach to program development; naming the major challenges, I have faced in the conceptualizing and enacting social justice in program development; and imagine new directions in progra

This auto-ethnography draws on my own 20 years of experience as a capoeira practitioner, which has contributed to my critical interpretive frameworks in developing a community Capoeira and SBYD program in Durham, North Carolina. My own experience demonstrates that Capoeira programming and SBYD are not exempt from the terrain of cultural politics dialogue and ripe for development of critical consciousness. I argue that while Capoeira practice and pedagogy can contribute to the SBYD literature it can also benefit from lessons from SBYD. This critical autoethnography offers the Capoeira community and the SBYD

literature ideas about the importance of our Relationships, the necessity of advancing critical

pedagogy in Capoeira and Youth Sports Development, and a way for decoloniality and

transforming harm. I offer my own experiences and reflections in the hope that they serve the

Capoeira and SBYD communities to navigate the terrain of cultural politics dialogue and the

development of critical consciousness.

JOGANDO E CRESCENDO EM COMUNIDADE: A CRITICAL AUTOETHNOGRAPHY OF

INTEGRATING SOCIOLOGICAL MINDFULNESS, CRITICAL CONSCIOUSNESS AND

SOCIAL CHANGE IN A CAPOEIRA-BASED YOUTH DEVELOPMENT PROGRAM

by

Santos J. Flores

A Dissertation

Submitted to

the Faculty of The Graduate School at

The University of North Carolina at Greensboro

in Partial Fulfillment

of the Requirements for the Degree

Doctor of Philosophy

Greensboro

2022

Approved by

_____

Dr. Thomas Martinek

Committee Chair

APPROVAL PAGE

This dissertation written by Santos J. Flores has been approved by the following committee of the Faculty of The Graduate School at The University of North Carolina at Greensboro.

Committee Chair
_____
Dr. Thomas Martinek

Committee Members
_____
Dr. Adam Berg

_____
Dr. Michael Hemphill

_____
Dr. Emily Janke

_____
Dr. Katya Wesolowski

March 21, 2022

Date of Acceptance by Committee

March 21, 2022

Date of Final Oral Examination

TABLE OF CONTENTS

CHAPTER I: INTRODUCTION

"True community is based upon equality, mutuality, and reciprocity. It affirms the richness of individual diversity as well as the common human ties that bind us together."

-Pauli Murray

As I walk up the stairs, I clearly hear the sounds of the *berimbau,* a musical bow distinct to Capoeira. There is a trio of *berimbaus,* and as the main instruments of Capoeira, they play complex rhythms together, which inform how fast or slow a body moves. As I walk into the Capoeira community center, an entire percussion orchestra reverberates through everyone's body in the room. It's difficult not to move or be moved. Adults and youth sit together in a big circle, called *roda,* with the instruments usually played by *Capoeiristas,* individuals who play and are trained in Capoeira. Two members enter the roda, they kneel in front of the trio of *berimbaus,* and they wait for a sign from the leader of the *berimbaus,* usually a master or highly ranked student, to signal the beginning of the game. After this signal, the players, which can be any combination of age, skill, gender, and race, shake hands and begin to play. To play, they must stay inside the circle formed by their community. The game is an opportunity to display their self-awareness and training through both bodily techniques and intellectual skills. Due to the high level of communication between bodies, many novice observers assume that the game is choreographed. It is quite the opposite. It is an improvisation, which includes kicks, twisting torsos, attacks and retreats, defenses, and fancy aerials, to name a few.

For an audience unfamiliar with Capoeira, it's an entanglement of dance, sport and martial art is unusual.   I have also experienced Capoeira as a pedagogic strategy both to change one's body and to protect one from a violent context, and I have been in constant self-reflection

1

with how social justice "awareness" is an unavoidable outcome of Capoeira's teachings. Historically, popular narratives shared in Capoeira communities reinforce the notions that it addressed the social violence of slavery from Portuguese colonialism. So, as I have developed programs in Capoeira, I have wondered how this narrative serves as a critical tool for inspiring social responsibility reflection in youth participants. As a PhD in Kinesiology student studying Community and Youth Sports Development (CYSD), I have desired research which reflects my experience in Capoeira Angola. As a teacher, student and academic specializing in Sports-Based youth development (SBYD), I have desired an opportunity to explore the relationship between Capoeira communities and SBYD programs. In my own experience of Capoeira, it has succeeded in introducing to me social justice issues and critical pedagogy, helping me and others make sense of the world differently with regard to historical race analysis, sexism, and class consciousness struggle.

Lewis (1992) describes Capoeira as the product of a cultural encounter and conflict, an essential integration of values, worldview, and practices of various African peoples, Portuguese imperialists, and aboriginal Brazilians. Capoeira serves as a bridge between sociohistorical differences among diverse peoples and as an important communal space to talk about social responsibility (Shedd, 2015). However, as one would expect, the tensions of various aspects of society have not come close to being resolved within Capoeira. My research inquiry into Capoeira Angola, therefore, represents an attempt to work out how Capoeira Angola does and does not contribute to my own and youth perspectives on personal and social awareness and advocacy of social justice issues in the context of a dynamic Capoeira community (Shedd, 2015). I highlight Shedd's perspective because it is clear from her research that community "places" are

a frame I can begin to understand social boundaries and exclusionary landscapes. In particular, physical community centers in and of themselves may contribute to my and others' initial physical safety, psychological development, the creation of social meaning, and an emphasis on social responsibility (Shedd, 2015, pg. 9).

In order to understand how I arrived at this realization, I intend to write self-reflectively and narratively with regards to two education concepts, one from the sociology of education and the other from popular education. The first is the sociological imagination (Mills, 2000), which is the practice of being able to "think myself away" from the familiar routines of my daily life in order to look at my life with fresh, critical eyes. This vivid awareness refers to recognizing the relationship between my personal agency and contextual influences such as cultures and social structures (Molnar and Kelly, 2013). I expect this approach to offer breadth and depth of the experience, which have shaped my Capoeira Angola youth program development. Drawing on the "sociological mindful" discourses of my memories and experiences in Capoeira, I hope to offer the reader numerous reasons why I have and why they may successfully create a Sports Based Youth Development (SBYD) that intersects with social justice. My own reflections suggest that by cultivating a sociological imagination I became aware of my experiences within a socially unjust context. Becoming frustrated with the unjust context led to my own critical consciousness. In his work *Education for Critical Consciousness*, Freire suggests that intervening is the way to social change (Freire, 1973, pg. 6). As a practitioner of Capoeira, I have wrestled with what it has meant to participate in an art with the critical potential to imagine a different social reality and to both bring exposure and challenge contradictions, i.e., social responsibility and justice (Hanks, 2016, pg. 89). As a Capoeira leader, I have questioned the

appropriateness of advocating for helping youth critique their realities (e.g., through its unique

socio-historical narrative, or through song, dance, and play) and to what measure I am actually

successful in doing so (i.e., are programs influencing youth critical consciousness?).

A community's effort to disrupt the norms of social injustice relates to youth development

program outcomes with respect to social responsibility. In this qualitative research, I explore the

multifaceted nature of the Capoeira "community" as a locus or sense of place, the sharing of

common interests and perspectives, a source of cohesion and identity, and the social ties of

interpersonal relationships. Social responsibility implicitly offers an emphasis on helping an

individual navigate educational and other social systems. If Capoeira as a form of education is

set on developing youth or a community that are socially responsible, then there is a necessity to

self-reflect. As Bonilla-Silva suggests, one must consider how to engage a youth development

program and simultaneously advocate for the social change required for altering the larger

structures responsible for social inequality. (Bonilla-Silva, 2018, pg. 242) There is a need for

critical reflections and narratives that examine the intersection of program development and

social injustice within culture, and how those in the Capoeira community respond to said

queerness, black and indigenous leadership, and decoloniality. believe that such self-reflections

and narratives will make transparent and evident the deeper transformations necessary in

conceptualizing social responsibility in youth development programs.

Youth development and sports dialogues on values and its impact on social constructs

have come a long way. However, if contemporary youth development programs are to be

particularly supportive of marginalized communities, they may require extra steps in practice and

analysis. Kretchmar's (2006) analysis of games considers the concepts of games and sports as a

"device," one that permits us to see "magnified extensions" of human experience. (p. 70) My own experience of my Capoeira community's exceptionality for SBYD models is that it is currently expanding its values and practices – and thus magnifying –social responsibility and justice. As social injustice for marginalized communities persists, an intersection of SBYD and social justice programming may allow for the emergence of interesting social processes that may transform social conventions. I believe that self-reflection and narratives are inherent to these social processes. Both social responsibility and social justice imply that human beings are inherently problem-solving creatures, which, more than finding joy in games and sports, means that SBYD can be a locus in disrupting unjust systems. Intentionally reflecting and narrating social responsibility and justice into program development may demonstrate that we can begin the process of "making sense of the world" with a contemporary and progressive social justice analysis. My hope is that *Moving In Community: A Critical Autoethnography of a Capoeira Angola Youth Program, Sports-Based Youth Development and Social Change* can set standards for dialogues about social responsibility and social justice through sport.

Research Rationale

Over the past decades, I have participated in many events that have contributed to my understanding of experiences of injustice. This has required that I critically know how to provide long-term support for myself and others. The use of sport as a means to provide psychosocial support to others affected by social injustice is a relatively complex area of sports and development. However, Capoeira, an Afro-Brazilian martial art that combines elements of dance, acrobatics, and music, has helped me cope and shift my awareness. Capoeira was developed by enslaved Africans in Brazil at the beginning of the 16th century. By practicing Capoeira, I have been challenged to become quick, to break down and apply complex maneuvers, to be thoughtful

of how I am using power, speed, and leverage across a wide variety of kicks, spins, and other techniques (Lewis, 2005, pg. ix). On 26 November 2014, Capoeira was granted a special protected status as "intangible cultural heritage" by UNESCO. Since then, numerous research efforts and project evaluations have begun to help me understand the link between participation in sports and social justice (De Bellis, 2014; Dagkas, 2016; Azzarito and Solomon., 2005; Azzarito, Macdonald, Dagkas, & Fisette, 2016). While it is not yet clear how such programs and my own program might be effective in relieving social injustice, existing research may outline how sports may enhance resiliency, facilitate emotional and social stabilization, and help with the acquisition of new skills and abilities which impact social injustices (De Bellis, 2014).

A review of the literature provides a wealth of information on research directly related to critical consciousness and to social justice development (Bush, & Silk, 2010; Dunwoody, 2019; Zamudio, Bridgeman, Russell, & Rios, 2009). However, there is a gap in the research literature that focuses on studies that directly suggest how to develop a Capoeira program with an emphasis on SBYD and social justice, let alone if there is either a benefit or a challenge to connecting such youth sports programs to social justice. Due to Capoeira's roots in colonialism, it has a direct relationship with social justice as a sport or martial art attempting to make sense of the unequal distribution of wealth, opportunities, resources and privileges within Brazil.

Purpose of the Study

I identify Capoeira, importantly, as a particular Black Brazilian methodology (Da Silva Barreto, 2016) for individual and community survival within a violent social context. This proposal seeks to support self-reflections and narratives that advance my experience of Capoeira Angola as an "agent of social critique" and social change (Levinson et. al, 2011, p.88). The general objective of this study is to investigate the extent to which Capoeira Angola (via my

experiences of community leaders, places, and teaching) and SBYD have contributed to my

program development. This autoethnography extends into reflections of my own and of youth

experiences of relationship, critical pedagogy, and social justice awareness. To achieve this

objective, the study will investigate my own multi-sited narratives, and introspections that have

resulted and continue through my development of a Capoeira program, the Durham, NC

community, and my unique commitment with regards to social justice. The study has these

specific goals, each underscored by my unique commitment to social justice:

- To reflect on the importance experiences that have contributed to my Capoeira Angola
  program development

- To examine events, persons and places that have shaped my approach to program
  development

- To name the major challenges, I have faced in the conceptualizing and enacting social
  justice in program development

- To imagine new directions in program development and shape methodological and
  philosophical considerations

Limitations of the Study

The study is limited in several respects. Being an active member of the Capoeira

community, both within the United States and Brazil, I have participated and observed initiatives

which have impacted my understanding of program development. This will inherently frame

how I interpret my findings. There will also be some logistical and methodological limitations.

Logistical challenges stem from the timing of the study, which coincided with the corona virus

pandemic. This created travel restrictions, limited the availability of some community members

to stir up self-reflections, limited funding, and prevented interviewing of some key participants

who are quite relevant to my experiences of program development. The main methodological

limitation is the fallibility of memory as data. Thus, in constructing my autoethnography, data

may utilize and be comprised of field interviews, fieldnotes, interview notes taken during archived interviews, and other data collection processes. This will have its challenges, though steps such as reviewing the notes and data management will be taken to minimize them.

Significance of the Study

This study adds to the literature on the role of Capoeira as a practice of teaching personal and social responsibility, sports based youth program development, and community and youth social justice development. By understanding the synergy between SBYD and social justice in a Capoeira community, the study contributes to the literature of SBYD as a lens of social responsibility and social justice. The study also provides other Capoeira communities with the strategies to implement critical self-reflections and narratives that support advocacy for social change. Finally, the study is useful for sport coaches, youth development professionals, Capoeira programs, marginal communities, policy and decision makers, politicians, physical educators, and other community workers who wish to consider including social responsibility and social justice awareness in their educational curriculum.

CHAPTER II: LITERATURE REVIEW

"And who will join this standing up. and the ones who stood without sweet company will sing and sing back into the mountains and if necessary, even under the sea. we are the ones we've been waiting for"

-June Jordan's, Poems for South African Women.

Utilizing Sports to address social needs may be critical in achieving such outcomes as resiliency and social/emotional stabilization. My interest in this topic is rooted in my own experience of Capoeira as a sports-based youth development tool that may be used to facilitate how I, youth, and communities make meaning of social injustice. Thus, I aim to research the concept of "Sports Based Youth Development" as a discourse to my own social justice awareness and active participation in social issues. I believe that the literature suggests that SBYD programs are appropriate and have proven successes in a number of contexts. I hope to shed light that shows why such youth development programs should be considered as a discourse and framework in social justice awareness.

This research proposal focuses on Capoeira, a complex Black-Brazilian expression and martial art (Da Silva Barreto, 2016) that combines elements of dance, acrobatics, and Black culture. Its development originates in African culture, most prominent Niger, Congo, and Bantu indigenous people, and is documented in Brazil's colonial enslavement of Black Africans at the beginning of the 16th century. As a martial art, it is known for its quick and complex maneuvers, predominantly using power, speed, and leverage across a wide variety of kicks, spins, and other techniques. On November 26, 2014, capoeira was granted a special protected status as an "intangible cultural heritage" by the United Nations (2003). A small number of research efforts and project evaluations have begun to help in understanding the link between participation in physical cultures like Capoeira and youth development (De Bellis, 2014). As a Black-Brazilian

physical cultural form of expression (Da Silva Barreto, 2016), it has been recognized as promoting worldwide mutual respect and social cohesion. *Capoeira Angola*, a particular style of Capoeira, is generally and contemporarily taught in a highly structured environment with defined boundaries, and physical, moral, and ethical codes that suggest opportunities for youth development and the education of important transferable life skills. Due to historical circumstances, Capoeira evolved a unique approach to critical pedagogy, intentionally addressing race through critical consciousness and pushing the boundaries of gender mindfulness (Humphrey, 2020), such as Grupo Nzinga's efforts of gender inclusiveness, LGTBQ leadership and conferences (Stafford, 2015; Cardona, 2015). However, this research proposal suggests that due to *Capoeira Angola's* socio-historical narrative and its community based or popular educational physical pedagogies, it has yielded unique perspectives and social constructive strategies for dealing with social inequalities and personal obstacles. *Capoeira Angola's* complexities require examining numerous assumptions. Examples include that the sparring element of the game is an opportunity to channel energies into a positive experience or that sparring is an introduction to consent, or that the training area acts as a safe container for the release of complex emotional energies in a nonviolent way.

Over the past decade, there have been many events that have contributed to youth experiencing social injustice. As Martinek and Hellison (2009) point out, there is a clear connection in youth development and the advancement of social justice issues. This has required that our communities think critically about how to provide long-term support for youth. The use of sport as a means to provide support to youth affected by social injustice seems a relatively complex area of sports-based youth development. While it is not yet clear how such community programs might be effective in relieving social injustice, the following review of the literature

outlines inquiries into sports that may enhance social awareness or mindfulness and the acquisition of new skills and abilities in youth affected by social injustice (De Bellis 2014).

Positive Youth Development

Positive youth development (PYD) is a part of the positive psychology movement, which emphasizes an assets approach (as opposed to those connected to deficits) as part of youth development. This focus centers youth as resources to be developed rather than a problem to be solved. The PYD focus has been modified to fit social and cultural phenomenon such as poverty, school failure, public health (e.g., substance abuse or teen pregnancy) and antisocial behaviors. Previously, youth organization efforts were toward controlling youth behavior with program structures focused on prevention and as alternatives to the criminal justice system (Holt, 2016). Understanding the intersection of psychology (pre-positive youth development) with youth physical activity, through current time would be essential in understanding how and why programs today are dedicated to fostering life skills and prosocial competencies.

The work *Muscles and morals: Organized playgrounds and urban reform, 1880-1920,* by Dominick Cavallo, (1981) highlights the period between the 1880-1920s, while examining the early efforts in youth development. This period was the end of reconstruction and the heart of the Jim Crow era, an industrial economy, an influx of Eastern and Southern Europeans, and tensions between cultural groups impacted by World War II and global economies. The origins of youth sports, the philosophy of team and youth identity, and the organizing of children's play emerge during this period (Curtis, 1917). This period is critically important to positive youth development, as it was during this period in which the early movement to organize young people's play was in part an attempt to harness and transform the experience of adolescence (Schafer, 1973).

The origins and ideology of the Playground Association of America itself mirrors pre-positive youth development efforts, in that both owe its intellectual debts to founders in contemporary psychology, education, and social reform. Early youth development organizers tried to cultivate group direction (i.e., gangs) for an orderly, democratic interaction towards "character values" of cooperation, social service, loyalty, and obedience to group dictates (US Department of Health and Human Services, 2007). The logic of early psychologists, educators, and social reformers argued that within unsupervised youth activities, physical strength will triumph over fairness and rule following, hence street games functioned like unregulated big business and moral anarchy in which unhindered individualism dominated (Kleiber and Powell, 2005). This gave rise to the idea that youth development could serve as a child saving device (Board, 2017).

Before the "positive" psychology movement, we find that the psyche-analytical and psychosomatic interpretations of youth development were suggestive of social-psychological reform that believed in the logic that 'control of the muscles was related to a control of the mind and of conscience.' This cognitive analysis was assumed to link with moral intent (Cavallo, 1981, pg.5). Hence both play experience and youth development were seen by early psychologists and educators as cognitive skill, moral, and social value development. Concepts like loyalty were defined as "caused" by a transcendent to the individual's self-interest (Schafer, 1973), which suggested that youth should perform within the context of communal goals by essentially "los[ing] oneself" (Schafer, 1973). Early psychologists and educators rationalized that youth development was a form of developing a modern worker, that is by getting workers to approach their industrial task in the spirit of playfulness (Kleiber and Powell, 2005).

In the late nineteenth century, playgrounds, vacation schools, and small parks were established as alternatives to the physically and morally dangerous street play of slum children (Poople and Vecchiolla, 2007). Americans were confused about how to harmonize the lifestyles of new Eastern and Southern European immigrants with traditional perceptions of national unity. The absence of standards and ideological consistency among playground supervisors troubled early youth development advocates and thinkers such as Jane Addams, Henry Curtis (who had studied with G. Stanley Hall), and Luther Gulick, Jr., a pioneer in the physical education and school playground movement. Early psychologist suggested that organized youth development prepared children of immigrants to adapt to the rules of the game played by American society more effectively than their parents could (Kleiber and Powell, 2005)

Using this forum, psychologist and educators spread the word that proper psycho-social strategies and supervision of adolescents could develop analytical powers and habits of cooperation, promote Americanization, reduce ethnic conflict, and produce "group-directed adults" who would make "city life less frightening and more humane" (Cavallo, pg. 103). Youth development, through team game and membership became ideal social training for young people in society to develop themselves organizationally, bureaucratically, and cooperatively. Early psychologists and educators saw this as an opportunity to create an equilibrium between individualism and collectivism. Weaving conformity and autonomy in youth development meant developing a multidimensional personality to meet the stresses and challenges of 20th century urban industrial society.

During the 1970s, prevention youth development programs became the primary focus of psychologists and educators. In the 1980s, prevention efforts that focused only on a single problem behavior came under increasing criticism. The dominant prevention models were urged

to examine the co-occurrence of problem behaviors within a single child, and the common predictors of multiple problem behaviors. In the 1990s, practitioners, policy makers, and prevention scientists adopted a broader focus for addressing youth issues (Pittman, 1991)**.** This period sought to build on youth strengths instead of trying to "fix" negative behaviors such as drug abuse, smoking, truancy, and teen pregnancy (Holt, 2016). During this time, it was important for programs to transform from negative to positive connotations, as well as to responsibility and asset-based strategies to assist youth. Youth development practitioners and researchers emphasize that effective programs and interventions should strengthen and seek to promote positive development rather than addressing negative risk factors in isolation (Konopka Institute, 2000). This new 'positive' youth development process supported the ability of young people to (a) analyze their own strengths and weaknesses, (b) set personal and vocational goals, (c) establish support networks to participate in community life fully and affect positive social change (Wehmeyer, Agran, & Hughes, 1998). Holt, Deal, and Smyth (2016) described PYD as:

> intended to facilitate youth development via experiences and processes that enable participants in adult-supervised programs to gain transferable personal and social life skills, along with physical competences. These skills and competency outcomes will enable participants in youth [development] programs to thrive and contribute to their communities, both now and in the future (p. 231).

It is clear, through socio-historical analysis, how such a description emerged. As a synthesis, we can follow the impact of psychologist and educators thinking and their impact from the literature on: a) unsupervised street games analysis, b) the relatively contemporary strategy of supervised character building activities, c) or through socio-historical analysis of adolescent muscle control and its implications on moral, social, and physical development, or d)

from street gangs towards the PYD outcomes of contributing to communities as a method to

develop unified national workforces. Many after-school programs such as the Boys and Girls

Clubs, YMCA, 4-H, Boy and the Girl Scouts have demonstrated PYD in various contexts, by

fostering the strengths, growth and development of youth. The emergence of PYD through sport

and physical activity coincides with its expansion into after-school programs and community-

based youth programs. PYD in sports is intended to facilitate youth development through

experiences and processes that enable youth to gain transferable personal and social life skills,

along with physical competencies (Holt, et. al, 2016). These skills and competencies outcomes

enable participants in youth sports programs to thrive and contribute to their communities in

potentially critical ways.

For Turnidge and colleagues (2014), positive skills acquired through youth development

efforts are effective if they can transfer to non-sport settings and that the transfer of these skills

must be systematically taught by program leaders. A key component of PYD is that youth can be

active producers of their own development and, thus, may not have to rely on adults to learn

transferable skills. Turnnidge et. al, (2014, pg. 204) argues that the issue of transfer in youth

development programs can be addressed in two ways. First, youth sports development programs

can create environments where the transferability of personal outcomes is explicitly taught in

addition to skills. Secondarily, youth sports development programs can teach skills while

providing environments that focus on developing personal outcomes, but do not deliberately

address the transferability of these outcomes to other life settings.

There are a number of popular models within positive youth development that exemplify

the principles articulated above. Richard Lerner's "the five c's" theorized that young people

would thrive if they develop the following behaviors: competence, character, connections,

confidence, and caring (Lerner, Lerner, Almerigi, Theokas, Phelps, Gestsdottir, & Smith, 2005).

These assets help youth to realize their potential and focused less on teaching avoidance of bad

behaviors. This PYD model emphasized the settings and supports for the individual to thrive and

hence focused on community-centered youth development. There is agreement among the youth

development field that these key behaviors are vital for the transition from childhood to

adulthood (Hamilton & Hamilton, 2004). These key behaviors offer youth developmental

opportunities in goal accomplishment, decision-making, positive self-worth and self-efficacy,

courage, positive identity, positive relationships with people and institutions, integrity and

respect for societal and cultural rules with standards for behaviors and a sense of empathy and

social justice. According to Lerner (2000), youth with the five thriving behaviors are on the path

to attaining a sixth, that is "contribution," to one's community as an advocacy for opportunities

to build supportive relationships with adults, practice life-skills, and engage in leadership.

The Search Institute (Lerner and Benson, 2003), a nonprofit organization that conducts

research and provides materials, training, and technical assistance to youth organizations, is a

pioneer in the formulated 40 developmental assets (Hamilton & Hamilton, 2004). These assets

are divided in half as external and environmental assets grouped into four categories: (a) support,

(b) empowerment, (c) boundaries and expectations, and (d) constructive use of time. The other

half are categorized as internal assets and they comprise developmental assets grouped into the

following four categories: (a) commitment to learning, (b) positive values, (c) social

competencies, and (d) positive identity).

Lastly, a contemporary community development model aligned with PYD, but likely a

form of what could be defined as "positive community development, " is the work of Village of

Wisdom (VOW), a nonprofit organization in Durham, NC designed to enhance Black parent

racial socialization, school advocacy, and improve educational attainment (Anderson, R.,

Metzger, I., Applewhite, K., Sawyer, B., Jackson, W., Flores, S., Majors, A., McKenny, M., &

Carter, R. ,2020) . This model works toward several aims for Black American children, including

to: (a) increase teacher expectations, (b) increase school investment in creating more racially

affirming events, (c) enhance parent racial socialization strategies, (d) enhance parent advocacy

skills, and (e) increase student capacity to envision a future of Black liberation. These programs

offer potential solutions through asset-based and participatory approaches which draw from

Black Americans' own naturalized and protective mechanisms through racial socialization.

Hence community members assess their personal and social life skills, through facilitated self-

reflection program experiences, followed by a group process. Thus, self-reflection and group

processes contribute to youth and parents gaining new skills and competencies to enable critical

consciousness advocacy and contribution to their community's education system, both now and

in the future.

Sports Based Youth Development

Sports-based youth development (SBYD) generally seeks to amplify all the benefits that

physical activity inspires. These programs, also known as development-focused youth sports

(DYS) programs, utilize sport as an instrument to create the physical, psychological, and social

assets needed to be a well-rounded individual (Gabriel et al., 2011). Sports organizations

promote most of these achievements through programs that encourage psychological, emotional,

social, and intellectual growth (Gabriel et al., 2011). SBYD encompasses various skills that

youth can develop in their personal life through sport (Gould et al, 2013). SBYD may be a

valuable response to social injustice, somewhat asserted by Coakley in the statement that "sports

participation produces positive development among youth [and has become] a taken-for-granted

cultural truth" (Coakley, 2016, p. 21). A cultural truth that may contribute to mindfulness and critical consciousness.

The literature suggests that several different contexts for SBYD programs exist. Among these programs there are four categories: sport-based intervention programs, sport as prevention programs, life-skill based programs, and skill development programs (Turnnidge et al., 2014). Although there are varying contexts in which youth sport development programs can operate, youth support programs often focus on promoting engagement and prosocial behaviors (Holt et al., 2012) and function as a life skill-based program.

SBYD is intended to facilitate development via experiences and processes that enable participants to gain transferable personal and social life skills along with physical competencies. As Turnbridge (2014) suggest, the transfer of these skills must be systematically taught by program leaders, coaches or community workers. SBYD programs also function as social supports, in that (a) sport programs can create safe and supportive environments where the transferability of personal outcomes is explicitly taught in addition to sport skills or (b) sport programs can teach sport skills while providing safe and supportive environments that focus on developing personal and community building outcomes (Turnnidge, 2014, pg. 204).

In SBYD, coaching and teaching behaviors, in addition to creating safe and supportive spaces, align with PYD in that they avoid deficit-based approaches, avoid trying to solve problems, or avoid trying to fix the child (Benson, 1997, Damon, 2004). Program leaders thus provide important psychosocial support through relationships, a sense of meaning, social success and leadership skills, to apply to community improvement or their social awareness (Fraser-Thomas, Cote, and Deaken, 2005, and Elley and Kirk, 2002).

SBYD Models

There are numerous examples of SBYD models and curriculum. The following is a description of three such models and curriculum. Siedenstop's (1994) Sport education is a curriculum and instructional model designed to provide authentic, educationally rich sport experiences. The Sport education model suggested that sport culture could be foundational in offering students opportunities to coach, keep statistics, officiate, and perform other duties. Sport education has important pedagogical implications; that is, its purposes are best achieved through combinations of direct instruction, cooperative small-group work, and peer teaching, rather than by total reliance on directive, drill oriented teaching. Sport education has six key features, which derive from how sport is conducted in communities. These features are *seasons, affiliation, formal competition, culminating events, record keeping, and festivity*. Siedenstop suggested that the "season" in sport education should be two to three times longer than typical physical education units, with the assumption here being that less is more or that fewer activities covered in greater depth result in better educational outcomes than can be realized in the more typical, short unit, multiple activity format. Secondarily, Siedenstop's model advocates for students to become members of teams at the start of a season and retain their team affiliation throughout the season. This feature supports evidence that much of the social meaning derived from sport experiences, as well as a large part of the personal growth often attributed to positive sport experiences, is intimately related to affiliation with a persisting group. Thirdly, Siedentop advocates for formal competition, as a feature to provide the opportunity for planning and goal setting that create the context for pursuing important outcomes that have real meaning for students. Fourth, the sport for education models advocates for a culminating event, as a way to find out who is best for a particular season and for others to mark their progress in relation to that

outcome. This creates the opportunity for festival and celebration of accomplishments, a significant characteristic of play and sport (Siedentop, 1991,1998). In sport education, educators and students work together to create a continual festival that celebrates improvement, trying hard, and playing fairly. Lastly, record keeping provides feedback for individuals and groups, which help youth to define standards and are fundamental to defining goals. While playing hard and fairly to win is stressed, the dominating "ethic" of sport education is to take part fairly and to improve individual and team performance. In this way students acquire knowledge and develop attitudes that will make them more informed participants in sport cultures and perhaps for this proposal's interest, advocate for similarly informed processes in society, to participate and contribute to their own social mindfulness and critical consciousness.

The Sport for Peace Curriculum is an adaptation of the sport education curriculum developed by Siedentop (1994) and instead emphasized conflict resolution. Sport for Peace was created to address concerns of student violence, fighting, profanity, physical and sexual harassment. This was an integral research of Dr. Catherine Ennis (Ennis C.D., Solmon, M.A., Satina, B., Loftus, S.J., Mensch, J. & McCauley, M.T., 1999). In Sport for Peace, Ennis et. al, (1999) used sport education curricular structures associated with player roles and responsibilities, skill development, sport seasons (e.g., preseason, competitive season, and postseason) within a developmentally appropriate context (Jewett, Bain, & Ennis, 1995). Games and equipment were modified to match the ability of adolescents and maximize opportunities for student success. Extra-curricular structures were also added, such as strategies for conflict negotiation, the requirement that all students play during every class, and rules requiring students to rotate through every position and responsibility (except that of coach). Sports for Peace focused on structures that would create some authentic conflict and then provided strategies to facilitate and

teach students to negotiate and compromise, with the support of others. The curriculum drew on

practice procedures designed by Girard and Koch (1996) for collaborative negotiation,

mediation, and consensus building. Students practiced these techniques during the preseason

using role playing, problem solving, conflict analysis, and game simulations.

Teaching Personal and Social Responsibility (TPSR) is a sports-based youth development

model formed by Don Hellison. The model promotes self and social responsibility by

empowering students to take accountability for their actions and to be concerned about the rights,

feelings, and needs of others (Hodge, Lieberman, & Murata, 2017). TPSR is widely known as a

best-practice developmental and value-based model that addresses the needs of youth (Watson &

Clocksin, 2013). The model is mostly used in after-school programs, physical education

activities in schools and some alternative school systems. By focusing on the development of

young people, youth are equipped to live a healthy and productive lifestyle. Specifically, the

TPSR model is presented as five levels representing student goals (Holt, 2016, pg.182). The first

level is self-control and respect for the rights and feelings of others, the second level relates to

effort (i.e., trying your best), level three is self-direction, level four is caring and leading others,

and the fifth level is taking it outside the gym or applying it to your life. The concept of "social

responsibility" is related to levels one and four, and could be exemplary of social justice

advocacy, that is, caring about the rights of others and working towards creating an action for

their "care." Care could mean their safety, well-being, harm-free existence, or a number of

socially just parameters. Levels two and three, what Martinek and Hellison, (2016) ascribe as the

dimension of personal responsibility could mean the awareness of one's self, i.e., mindfulness.

Having youth move through these levels therefore implies youth development through

responsibilities and arguably consciousness which are not always associated with sport. Such

programs may be the first and only time that youth are included and contribute their talents to their communities (Martinek and Hellision, 2016, pg. 182).

SBYD Programs

SBYD programs follow a broad spectrum of diverse implementation and are influenced by particular SBYD models and curriculum. In general, they follow either school-based programs or community-based programs. SBYD school-based programs may take place at elementary schools during after school, such as the early iterations of Dr. Martinek's *Youth Leaders Corps* (YLC) modeled from the TPSR SBYD model. YLC offered high school students, mentoring elementary children, opportunities to develop "key leadership attributes such as strategic thinking, problem solving, communication, emotional control, and conflict resolution" (Wright, 2012, Wright, P.M., Ding, S., and Pickering M., 2010). The YLC program is an outgrowth of Project Effort which former participants who initially were in elementary school are now high school youth leaders. The YLC program is located on the campus of the University of North Carolina at Greensboro and provides an opportunity for middle college students to become leaders by planning, organizing, implementing, and coordinating physical activities through sports using the TPSR model with local elementary school youth. This component of cross-age teaching provides youth development programs, leadership opportunities to empower veteran youth participants (Martinek & Hellison, 2009; Schilling, 2001; Cutforth & Puckett, 1999). This approach also enables both youth leaders and participants to examine their values, beliefs, customs, and behaviors which have been shaped by society.

Other school based TPSR programs included John McCarthy's, *Get Ready* program for disengaged high school students, or Wright and Jacob's *Project Leadership,* which offered boys access to a Northern Illinois University and school partnership which provided "psychological

strength to cope with the challenges of schooling" (Martinek and Hellison, 2016, pg. 183). Rob and Amy Catenada's program, *Beyond the Ball,* was a way to create positive youth development activities (i.e. conflict resolution, youth voice, service learning, community building, and leadership) for youth through a "transformative basketball" program (Martinek and Hellision, 2016, pg. 184). Lastly, David Walsh's *Kinesiology Career Club* offered high school freshmen from an underserved area the opportunity to experience the field of Kinesiology. SBYD programs that are community based can vary significantly from school-based programs, in that the community environments may offer children distinct "values and dispositions" and "challenges" (Martinek and Hellision, 2016, pg. 184). KCC occurred at a low-performing inner-city high school on the west coast of the United States. The program operated during second period physical education class for 10 to 12 weeks in fall and spring semesters on Tuesday and Thursday mornings for 75 min. The class consisted of mostly freshmen and sophomores. The physical education teacher and KCC program director recruited the KCC participants out of 45 youth in the physical education class. They selected most of the freshmen and a few sophomores. The physical education teacher assigned four of the youth participants to the KCC because they needed extra help due to not performing well academically, getting in trouble in school, or having difficulty at home. The university students took on roles as mentors and assistant instructors of KCC, which fulfills the service component of the internship. TPSR lesson plan formats were used in the KCC, utilizing relational time, awareness talk, physical activity lesson, group meeting time, and a combined reflection-mentoring session (Walsh, Veri, & Willard, 2015).

Researchers, Intrator and Siegal (2008), designed a sports-themed after-school program to teach older youth to be sports coaches and organize a program with younger children in their

community. "Project Coach" utilized coaching as a process for youth to connect through sports by teaching and practicing skills, behaviors, and attitudes that are linked with higher achievement and success. These skills and behaviors included communication, conflict resolution, and leadership capacities (Intrator and Siegal 2008; Intrator and Siegal 2010). The researchers focused on trends emerging from out-of-school programs based on ideas gained from years of interviews, observations, and lessons learned from other sports-based programs. Intrator and Siegal (2009) implemented strategies by instilling learning, teaching, responsibility, and socialization in sports activities that would increase academic achievement and youth development.

"The First Tee" is a national organization that provides professional and program development opportunities to empower local chapters or schools (Weiss, Stuntz, Bhalla, Bolter, & Price, 2013). Their mission is "to impact the lives of young people by providing educational programs that build character, instill life-enhancing values, and promote healthy choices through the game of golf" (Weiss et. al, 2013, p. 217). The program is based on nine core values including honesty, integrity, sportsmanship, respect, confidence, responsibility, perseverance, courtesy, and judgment. Weiss and his colleagues evaluated The First Tee program through systematic processes. Weiss et al. (2013) assessed the program curriculum, teaching methods to deliver life skills, and transfer of values to different contexts. Weiss et al.'s (2013) study used focus groups and individual interviews with youth, coaches, and parents/guardians. Youth were asked to describe their learning and transfer of life skills in and out of the sport context. Coaches were asked to demonstrate their philosophy and give examples of teaching strategies to deliver life skills. This study also drew on parental perspectives of what life skills the youth learned and how they used life skills in other settings such as home, school, and community. Through

multiple interviews, this study found that the First Tee program contributed to promoting life

skills including interpersonal skills (e.g., having a conversation, respecting others) and self-

management skills (e.g., having a positive attitude, handling frustration and negative emotions).

Youth also successfully transferred life skills by interacting positively with others and resolving

conflict with others. In a subsequent study, Weiss et al. (2016) revealed that youth in First Tee

had higher scores on the transference of life skills (e.g., meeting and greeting, self-management,

conflict resolution, appreciating diversity, helping others) than a comparison group.

Cutforth and Puckett's (1999) study on "The Apprentice Teacher Program" followed

youth who were coached in the values of TPSR. "The Apprentice Teacher Program" was an

extension of the "Coaching Club" where adolescents learned to interact with one another while

learning to resolve conflicts and evaluate their own behavior and attitudes (Cutforth & Puckett,

1999). The program captured the interests of youth who had previously been characterized as

problematic, poor attendees, and low achievers. The program director created a five-week

summer program where the older students would be responsible for teaching basketball to

younger children from a South Side of Chicago housing development. Cutforth (2000) conducted

a follow-up study on the Apprentice Teacher Program and found that participants reported a

higher degree of autonomy, developed a higher awareness for self-reflection, increased the

ability to accept constructive criticism, and found a sense of community among the participants.

In order for SBYD to meet the objectives of a social justice youth models/curriculum and

program, it is important to recognize that it is not yet clear how sport programs might be

effective in relieving social injustices, developing resiliency, and advocating for social justice.

The little evidence available has shown that sport and play activities can enhance the skills and

abilities of resiliency, facilitate emotional stabilization and social responsibility in communities affected by injustice (Simich & Andermann, 2014).

Social justice and Sports

Moving the conversation about critical research in new directions, many scholars understand the conceptual inseparability of valuing indigenous knowledge, developing postcolonial forms of resistance, academic reform, the reconceptualization of research and interpretation, and the struggle for social justice. Throughout my work with youth, I have seen the systemic barriers of classism, racism, and sexism functions as barriers to quality of life. Social justice is justice in terms of the distribution of wealth, opportunities, and privileges within a society. In the current movements for social justice, the emphasis has been on the breaking of barriers for social mobility, the creation of safety nets, and fostering economic justice. Social justice assigns rights and duties in the institutions of society, which enables people to receive the basic benefits and burdens of cooperation.

Social Justice Social Justice and Sports research is necessary because it contributes to the continuum of examining spaces where struggles persist. Linda Tuhiwai Smith (2012) suggested that social justice research and researchers use their platforms to search for solutions as part of the struggle to survive (Smith, pg. 202). Researcher activist approaches are common in "critical research, social justice research, or community action research" (Smith, pg. 204). The subtext for social justice and sports research, is that the responsibility for one's own predicament and our social responsibility is to acknowledge one's own being a citizen of the world and work toward searching for solutions of our most vulnerable youth, communities and living beings. This is to center "at the heart of this engagement in social justice and indigenous research [our] questions

about knowledge, education, participation, and development" (Smith, pg. 214), as well as our "power relations, about agency and structure, ethics and methodologies" (Smith, pg. 214).

Before examining SBYD literature as it relates to social justice, there is a clear philosophical and moral objective to consider in combining these fields of inquiry as it is related to youth. In the paper, *Investing in Young Children for Peaceful Societies,* Widmer (2016) argues that violence prevention must be through a transformative shift from understanding children and women solely as vulnerable populations to agents of social change. This includes exploring models that employ tools such as dialogues and conflict resolution. This does not mean researchers or research ignore that children suffer the burdens of poverty, marginalization, vulnerability, and political despair as they reach adolescent and adulthood. Experiencing these social conflicts as children could mean a lifelong and intergenerational negative impact on health, learning and productivity. In the face of such accumulation of trauma, resiliency research could be transformative and an accelerator to peace.

Youth resiliency, as defined in the paper, is the capacity of children and adolescence to adapt successfully to threats that may disturb their life in such a way that could influence the rest of their development (Widmer, 2016). Resilience occurs when action (e.g., disruptions, decentering, displacing) is taken to restore the conditions for positive youth development. The implications for SBYD and Social Justice research is that violence is complex and necessitates an understanding across the continuum of what youth experience. Widmer (2016) recommends that short term targeted mental health and parenting interventions can be delivered by community health workers (or SBYD coaches). In doing so, there are opportunities to translate the voice of youth as peace builders into policies. For Widmer, social justice is the cornerstone for alignment between mental health and peace building at the policy level.

Social injustice as an important recipe for social change requires the key ingredient of hope. Hope is in itself a powerful manifestation of life and one of the most effective engines of change in society. This aligns with Walling and Martinek's conceptual analysis of learned helplessness, a phenomenon that occurs when individuals, youth, perceive no relationship between their responses in a given situation and the resulting outcome. Learned helpless individuals perceive little control over achievement outcomes during the performance of physical and academic tasks (Walling and Martinek, 1995). Critical consciousness and mindfulness are contemporary, psychological, educational, and sociologically rooted concepts for learned community engagement, learned hopefulness and learned helpfulness by advocating for social change. As part of their intervention, Walling and Martinek (1995) developed some key insights, for example, stressing effort and improvement over outcome, structure for maximum participations, and creating leadership and responsibility roles for students, Widmer (2016) points to educators as playing an important role to transform individuals and the power for education in catalyzing structural transformations for marginalized groups in conflict environments. The implications for Sports and Social Justice research is an emphasis for change to take place, having the voices of youth heard, and creating spaces for youth (and community) grievances.

SBYD Programs that advocate for Social Justice 'uphold' sport as a sector of society concerned with, and active in, the promotion of global peace, inclusivity and sustainable legacies for future generations (Humphrey, 2012). This may imply more welcomed and recognized SBYD programs, if the historical, social and developmental dimensions of such programs support peace, solidarity and social justice development. Social Justice exists as a theme in SBYD. In their chapter "Youth leadership, Social Justice, and Citizenship," of the book *Youth*

Leadership in Sport and Physical Education, Martinek and Hellison (2009), advocate for the advancement of social justice issues in sports. Martinek and Hellison's work highlight a particular series of social injustices which are relevant for underserved youth: (a) exclusion and unfairness, (b) stereotyping, and (c) stigmatization. The chapter dives deeper into these particular social injustices and follows with a discussion on citizenship. Martinek and Hellsion's definition of citizenship is not tied to national interest and politics but instead suggests that citizenship implies being tied to one's smaller context, such as one's church, community program, school, etc. Unfortunately, in contemporary political contexts, the word "citizenship" is entangled with national identity in such a way that it is seldom used outside of such context. However, we may instead choose to label such youth as "engaged in their community," "active members in their community," or even "leaders" or "activist in their community," speaking to youth motivations and initiatives. An important outcome of Martinek's and Hellison's notion of "citizenship," however, is that it ties into the notion of critical consciousness. Of relevance to Sports and Social Justice is to continue the examination of these four elements. This is potentially necessary in examining how youth become social change agents for a caring and compassionate society, which are: (a) moral and social responsibility, (b) community involvement, (c) political literacy, and (d) activism. How youth choose to become "active or engaged" in their community and inadvertently critically conscious, may be directly linked to how sports programs frame and teach these four elements.

Ennis C.D., Solmon, M.A., Satina, B., Loftus, S.J., Mensch, J. & McCauley, M.T., (1999) 'Sport for Peace' emphasized the power and importance of communities in creating a sense of meaning and sharing of experience critical for learning. The emphasis on a caring, respectful dialogue among those engaged in the sport setting serves as a process for youth

becoming aware of themselves, others, and the possibilities (i.e., discourses of critical consciousness) life holds. Sport for Peace appears to provide a democratic space for youth to find and develop their voice, by proactively minimizing the dominant, and aggressive behaviors of highly skilled players. The decision to disrupt aggressive behaviors in physical education is a political and controversial one for some physical educators. It could also be defined as critically conscious, in that it is a decision to address social injustices associated with unsafe places and the power process used to structure the environment by aggressive, dominant male students in order to gain respect. The Sport for Peace model demonstrates to students a different path to gaining respect and shifting student awareness through power analysis and empowerment.

To this point, Azzarito and Ennis's (2003) research argued that if traditional physical education fails to provide meaningful experiences for student learning, that social constructivist pedagogy shows promise by taking students' lived experiences and the schooling context into account and envisions the participation of the student in a social community of learners as the primary vehicle or the creation of knowledge and understanding. Azzarito and Ennis, (2003) defer to Dewey's, (1923) philosophy of education, specifically, the concept that educational development does not take place through direct teachings of beliefs, emotions, and knowledge but rather through the intermediary of community where collective experience or activities are shared.

Authentic learning therefore occurs when youth connect educational activities to their lived experience and to their lives. This would be the root to mindfulness and critical consciousness, that is the interconnectedness between the social context and the individual. This is also evidence of the importance of *transfer* in Hellison's TPSR model (Hellison, 2011).

Azzarito and Ennis, (2003) explain social interactions and involvement in community as pedagogical goals that enhance learning, hence why authentic experiences which help students connect physical culture to the socio-cultural context of their lives are acts of critical consciousness. In community engagement and physical education these are not isolated constructs. In fact, they are connected and can influence youth to act politically and ethically to transform and improve schools, communities, and society. Sports for Peace aligns with a Sports and Social Justice framework (Azzarito and Ennis, 2003) by outlining its purpose as using a social constructivist strategy to encourage students' construction of knowledge and meaning, a form of mindfulness.

Thus, Azzarito and Ennis's (2003) interview questions centered on student perceptions of how they learned and how their teachers guided them to learn, how students worked in groups, and the extent to which those situations were engaging or important. In their results, the researchers state that the use of a social constructivist strategy helped students represent problems, enhance peer connections and peer exchange of ideas (i.e., critical consciousness), and "they become aware of and value each other's difference" (Azzarito and Ennis, 2003). The social constructivist perspective advocates for small group work, development of personal solutions to group objectives, to listen and understand others' purposes, and to attempt the critical organizing skill of reaching a consensus. Of the many examples Azzarito and Ennis (2003) give, the pattern remains that a Sports for Peace curriculum centers, indirectly, social justice through student learning which constructs knowledge and prepares them for their everyday lives.

Among the literature of using sports and physical culture as an identity formation and social construction tool is De Martini Ugulotti (2015) *Climbing walls, making bridges: children*

of immigrants' identity negotiations through capoeira and parkour. This research suggests that there are proven to be effective and critical ways for contributing to how sports support youth of particular backgrounds (e.g., migrant origins) to develop meaningful narratives as they navigate complex social worlds (De Martini Ugulotti, 2015). DeMartini's interviewed 30 participants, ages 12-20, and practiced physical activity and parkour with youth communities. The interviews varied from 8 "individual in-depth interviews with street educators," as well as two "(dyads) in depth interviews…in a community center." The researcher attempted to identify through these activities the children of immigrants in Turin, Italy. The researcher accredited his identity as an athlete as "helpful in gaining access to the fieldwork setting and to the research participants." The researcher also engaged in ethnographic observation. His research question centered on the field of Physical Cultural Studies, inquiring whether embodied engagement related to the process of identity construction amongst groups of young people of migrant origin in Turin, Italy. The relation to identity amongst immigrants' communities seems relevant to social justice embodiment and places as practice for youth development spaces, social paths, histories and exploring identity.

As a psychosocial intervention, previous humanitarian organizations have aimed to use community resources in order to rebuild the coping capacities of youth affected by social injustice, with the hope of enhancing their inner strength, responsiveness, and flexibility in the face of high levels of social distress. This particular approach to life skills links social justice and resiliency. When applied to people and their environments, "resilience" is fundamentally a metaphor. The term originally was used to describe the capacity of a material or system to return to equilibrium after a displacement (Norris, et. al, 2008). Critical consciousness may be considered a way youth demonstrate resilience to injustice (Johnston, 2017). Johnston implies

that sports can be an effective mechanism for peacebuilding, especially when incorporated into conflict-resolution programs. Such programs bring children together in post-conflict situations with an ultimate goal of reducing future violence. Johnston's research (Johnston, 2017) examined the role of sports in social discontinuities (e.g., trauma, war, violent conflict) relief programs in Rwanda and found that multiple contributors support sports for peace-building and social justice advocacy. Johnston (2017) determined that the role of universities in sports and the role of sports in the demilitarization of child soldiers have significant implications for sports as a tool of conflict resolution and social justice.

A clear integration of sports and social justice, and particular critical consciousness is Bush and Silk's (2010) *Towards an Evolving Critical Consciousness in Coaching Research: The Physical Pedagogic Bricolage.* In this work the researchers advance critical theories and cultural studies to higher education coaching pedagogy. They set as their objective an "evolution of a socially and culturally responsive, communitarian, justice-oriented agenda; in essence, a democratized approach" (Bush and Silk, 2010, pg. 552). Their advocacy for critical pedagogy as a tool to empower and transform social inequalities and injustices is argued for in the context of "neoliberal influences" of higher education. Bush and Silk (2010) advance the argument that the social construction of sports coaching is underpinned by four approaches: psychological, sociological, modeling, and pedagogical. They suggest, by drawing from Dr. Gill (2007, p. 275), that an inter-disciplinary approach implies actual connection among sub-areas and integrates sub disciplinary knowledge. Their paper is oriented to a broader project in "representing responsibility," the meaning of which seems to suggest that researchers position cultural politics to further multiracial, economic and political democracy. The implication for sports and social justice research is that not only do physical cultural pedagogies offer a way to transform public

33

consciousness and common sense about the sporting empirical, but research is also a transformative praxis when it is inter-disciplinary, trans-disciplinary and counter disciplinary in nature. The researchers define "transformative praxis" in sports research as that which "leads to the alleviation of suffering and to overcoming of oppression" (Bush and Silk, 2010, pg. 557). Importantly, they advocate for transparency in their research assumptions, applicable to sports and social justice in general, that societies are fundamentally divided along hierarchically order lines of differentiation. This hierarchical order manifest into differentiation associated with class, ethnic, gender, ability, generational, national, racial, and or sexual norms. The implications for sports and social justice research is thus to be driven to understand how youth and communities are impacted by these "orders of differentiation" by examining and researching these intersecting complexities, experience, and injustices. Lastly, the researchers advocate for a methodology they curate by integrating cultural studies, education, and kinesiology, and which they call Physical Pedagogic Bricolage (PPB). They suggest that PPB is a form of critical consciousness to "displace, decenter, and disrupt" social injustice (Bush and Silk, 2010, pg. 559).

Related to pedagogic settings, a study which focused on the critical pedagogy of Capoeira, Owen & DeMartini (2017) demonstrated that capoeira can be a site of "respectful and harmonious coexistence between different ethnic groups, ages and genders" (p. 5). This research offered an unfiltered and critical set of values, meanings and priorities, with the potential to challenge hetero-normative male norms, narratives and roles usually taken for granted. The authors examined the cultural significance of Capoeira utilizing an ethnographic and (auto) ethnographic qualitative methodology, combining two sets of data, observation/fieldnotes. The authors conducted fieldwork in England, focusing on male instructors and with students (50/50 male and female), ages 16-35. The ethnic make-up of this population consisted of 50% white

British students and 50% other nationalities. The researchers were sensitive to their positions in the "nexus of pedagogy, power, culture, embodiment and practice in the discipline." No data were given on the number of interviews analyzed, number of field notes/observations analyzed, or demographic details on the male instructors chosen for the narratives of this study. The data, two sets of ethnographic qualitative data, presented in this paper enabled the researchers to problematize taken-for-granted discourses of social justice, gender inclusivity and equality, by illuminating some unspoken tensions between the discipline's fidelity to a (male-dominated and hetero-normative) history and tradition and the highly valued, but somehow contradictory, contemporary political ideology of social justice and gender equality.

Researchers Francisco, Ana, Paulo, & Pere (2016) studied the benefits of using non-conventionnel "physical activities" content in physical education classes in Portugal. The authors used a quasi-experimental method, which included the use of GES (games and emotion scale) to identify participant emotions. The experiment included the dependent variables of type of relationships and emotions. The study population was 20 college students, evenly split between men and women, all participants engaged in two separates 80-minute sessions. The researchers concluded that the implementation of cooperative nature activities in school environments was an important practice for emotional stabilization of students. The findings suggested that sports when practiced and taught as a cooperative nature activity has implications for the social awareness and emotional stabilization of students (Francisco, Ana, Paulo, & Pere, 2016). This research may inform how Capoeira in the context of social development can potentially help youth process, manage and transform difficult emotions, potentially leading to community engagement.

Situating Capoeira (i.e., physical activity and sports) in youth development is part of a larger narrative, just as youth social struggles and experiences are part of a larger social and political challenge. This research interest arises from narratives in which the mobilization of sports was utilized to meet the United Nations (UN) development goals, particularly the goals of equitable, sustainable, healthy and self-determined livelihoods for the world's disadvantaged peoples (Humphrey, 2012). Capoeira can be seen as a special kind of UN development initiative, which Humphrey's described as explicitly engaged and organized sport to improve the lives and life chances of the world's poor and marginalized, often in newly industrialized or in the process of industrializing. Humphrey (2012) identifies the places as countries with a lower-quality democracy, frequently having a history of colonialism by Northern, often European states. The countries Brazil, India, Mexico, Indonesia, and China have the largest populations and economies among the southern global hemisphere, also known as the Global South. Due to Brazil's socio-historical and contemporary economic position, Capoeira emerges at a nexus in research which serves to reference social justice efforts and traditional failings to invoke the role of sport as a response (Darnell, 2012). From this perspective, sports may be increasingly understood to contribute to global social problems that have yet to be resolved. Thus, the current mobilization of SBYD, demonstrated through Capoeira and Social Justice research, can be understood as a response to the failure of traditional orthodox sports research and a role for sport in filling an injustice void (Darnell, 2012).

There is important literature (Darnell, 2012) that centers youth becoming the source of their own socially just 'imagination'. This "imagination" is one that is not informed by stereotypes or relations to economic power. A qualitative research case study method rooted in grounded theory may allow for community based participatory ideas to emerge from the data that

are collected. Such research may commence the process of research with predetermined development ideas in mind and allow participants to formulate 'social justice' ideas by explaining via interviews how they should experience and respond to social injustice and its outcomes.

The idea that youth sports may be a place for social justice education or a tool for introducing youth across the borders of nation states to mindfulness and critical consciousness is an important perspective (Darnell, 2012). The connection between sport and the building of *just* societies is an opportunity to work towards the inclusive and peaceful achievement of a functioning and prosperous community, one that critically engages racism, patriarchy or material inequalities that have so often proved difficult in the construction and operation of inclusive and peaceful communities (Darnell, 2012). A case study may be useful to identify and to examine the consequences of differences that already exist between marginalized youth. Such case studies may be helpful in determining the qualitative narratives youth may have experienced with regards to developing social mindfulness and critical consciousness within their community.

Research findings from Capoeira or sports and social justice studies may likely demonstrate the ways sports and physical culture holds social significance and how sports organizations enjoy political and economic power. Given that sports are such an important part of the social experience of so many around the world, sports and social justice research can be understood to have a potential role in improving the lives of marginalized youth in different geopolitical contexts and contributing to the process of overcoming the multiple development challenges youth face (Darnell, 2012). Capoeira and Social Justice research may benefit from case studies as an analyses of persons, events, decisions, programs, projects, policies, or institutions that suggest they use sports for their social awareness effects on development of

youth impacted by global injustice. Such case studies may either describe or explain how sports (i.e. capoeira) have served as an important part of the social resiliency and development of youth around the world (Henley, 2010, Masten, 2014).

Program Evaluation

Izzo, Connell, Gambone, and Bradshaw (2004) present an approach to evaluation termed *the theory of change approach* (TOC). Evaluations are defined as the systematic gathering of evidence to determine whether a program was effective in producing its intended effects and to understand the factors contributing to its success. Program is defined as any strategy or initiative designed to promote positive developmental outcomes for youth. Outcomes are denied as the benefits youth experience as a result of being exposed to the program. For Izzo et. al (2004) it is impossible to prove that a program was effective, due to the fact that within all evaluation there remains some degree of uncertainty about positive outcomes actually occurring and attributed to the program. They draw on well-designed evaluations that help judge program effectiveness and program improvement (Izzo et. al, 2003, pg. 302). It is important that research data collection and report writing make their way back into program improvement and planning processes. The TOC approach is an alternative approach to examining program effectiveness while still addressing the critical measurement and attribution issues (Izzo et. al, 2004, pg. 306). This is accomplished by two important premises. First, instead of producing positive outcomes directly, youth development programs work indirectly by initiating or nurturing a sequence of positive developmental processes in the lives of youth that ultimately participate in guiding youth on a positive trajectory. The second is that any program is based on a set of assumptions about how its activities will be carried out, how they will be received by participants, and what kind of outcomes will and will not result from these activities. As a process, TOC is collaborative, in that

it emerges when all the perspectives of all relevant stakeholders are incorporated and iterative, in that the theory is continually reevaluated and modified as new data and new perspectives are considered. As a direction for sports and social justice research the TOC approach organizes into a logical model with four steps: Activities, immediate outcome, intermediate outcomes, and ultimate outcomes. These steps not only help in interpreting results but can be used as a guide for measurement strategy (i.e., deciding what to measure, and timing of measurement) to help researchers and evaluators make the case for attribution and make use of negative findings

In instances where program missions, implied or not, would be to build the capacity of young people through sports to be active in social justice ways, there may be few evaluative developmental frameworks which may be helpful. Project evaluations may stem from other disciplines. Due to the complexities of social injustices youth face, evaluations may address a number of needs youth have. While utilizing Capoeira to address youth needs is not new, there is a certain need to be critical in achieving such outcomes such as resiliency, social justice, critical consciousness and social/emotional mindfulness. Literature that addresses sports as a tool for development in these contexts can be used to facilitate   youth making meaning of various unjust contexts. Existing program evaluation could center on community organizing, advocacy, mindfulness, or popular education.

An evaluation research tool (Koehne, Schmidt, & Dziobek, 2016) of interest to Sports and Social Justice research comes from a study which hypothesized that kinesthetic empathy is increased in individuals involved in practices that require practitioners to constantly tune into their partner, such as Capoeira. This possibly translates into higher levels of cognitive and emotional trait empathy. The participants included 227 participants representing various physical culture activities (i.e. tango, salsa, capoeira, breakdance), who filled out online questionnaires

39

using an online survey platform. Inclusion criteria for participants was 18 or younger. The authors develop a kinesthetic empathy scale to measure "spontaneous tendency for simulation of other's observed movements and physical states." The researchers also measured emotional and cognitive empathy. The results demonstrated that higher kinesthetic empathy resulted by "practicing dynamic interpersonal movement synchronization." This suggests that Capoeira and similar physical activities are critical due to their structure of embodied imitation and "tuning in" via interpersonal movement (Koehne, Schmidt, & Dziobek, 2016). Kinesthetic empathy is an important topic for this research proposal because it correlates significantly with social justice. Koehne, Schmidt, and Dziobek's (2016) study suggested that Capoeira has a unique role in the development of kinesthetic empathy, and that the correlations between cognitive and emotional empathy is potentially correlated with increased social justice advocacy. This marks the importance of Capoeira as both a facilitated group process and a kinesthetic one.

Due to mindfulness and critical consciousness overlap or extension from TPSR's concept of social responsibility, program evaluation tools such as the 'Tool for Assessing Responsibility-based Education' (TARE) instruments may be relevant. The TARE instrument was developed as an evaluation tool specifically related to Hellison's (2011) Teaching Personal and Social Responsibility Model. The original TARE was created by Wright and Craig in 2011 to assess the implementation of responsibility-based education programs. TARE 2.0 incorporates a section to measure students´ behaviors in social settings; an ability to analyze the inter-rater reliability of 2.0 instrument; and helps to assess the relationships between results of teacher and student observations. The TARE 2.0 instrument does not require that Capoeira instructors are formally trained in implementing the TPSR model and instead has as its objective a range of effectiveness in promoting personally and socially responsible behavior, which could serve as an

inference for youth engaging in social issues. A clear benefit of the of the original TARE as an evaluation tool, is it is a "useful tool for promoting effective implementation and professional development when used in teacher training, both in the intensive training phase prior to implementation and the in-service training phase during implementation evaluation tools" (Escartí, A., M. Wright, P., Pascual, C., & Gutiérrez, M., 2015). Capoeira leaders in SBYD programs could use an adapted version of the TARE instrument in training or pre-service, and it could help Capoeira Instructors become more aware of how they can be proactive and purposeful in promoting social justice.

In Hellison's (2011) *Teaching Personal and Social Responsibility,* Wright's chapter on *Assessment and Evaluation Strategies* suggest that for TPSR to work effectively, feedback must be collected in the form of assessment from a number of sources, and the assessment strategies used need to respect the core values of youth and the communities from which assessment are collected from. TPSR assessment strategies thereby prioritize human rights by extension of "human decency," positive relationships, self-reflection, empowerment, and transfer (Wright, pg. 161). Wright organizes these strategies into student assessment, teacher evaluation, and program evaluation. Student assessment has at its core components of both informal and formal assessment, the creation and use of rubrics, as well as opportunities for students to redefine success in self-grading, giving a student a say in grading, and assessment of applications of authentic learning. Teacher evaluations include both reflective practices and assessing fidelity. Program evaluations suggestions include multiple sources of evidence and culminating projects that display knowledge in creative and in popular educational accessible ways (e.g., comic, story, video, photography, performance, etc.). Key possible applications for Sports and Social Justice research is that it incorporates self-assessment and reflection, and that artifacts that come from

41

sports based youth developmental projects can add an important dimension to program evaluations (Wright, 2011, pg. 180-181).

Wright and colleagues (2018) review of transfer and more specifically TPSR lessons suggest that behavior change has generally been used as a proxy for transfer. They note that there has been an insufficient focus on cognitive and motivational process in connecting program lessons to other contexts. Without knowing how you learn life lessons it becomes difficult for researchers to interpret behavioral outcomes. In other studies, transfer of life skills have largely relied on qualitative self-report measures as to better understand the youth perceptions of transfer and to help understand contextual factors which may influence transfer occurrence (Hemphill, M.A., Gordan, B. & Wright, P.M. 2019, p.3). In their Sports as a Passport to Success research, Hemphill et al (2019) utilize as a major source of transfer data from the voices of the youth participants and observational field notes (p. 8).

Another tool, Life Skills Transfer Survey (LSTS), (Weiss, Bolter, & Kipp ,2014) includes 11 sub-scales with 50 total items that are used to measure transfer of life skills from a program environment to other areas in youth's lives. More recently, Wright et al. (2018) proposed and validated the "Transfer of Responsibility Questionnaire (ToRQ)" which offers an account for youth agency as well as the cognitive and motivational processes that are central to transformative experiences (Wright et al., 2018). While ToRQ was intended to serve as a measure of assessing transfer of responsibility learning, its adaptation could mean it is used as a tool to assess transfer from Capoeira pedagogy to social justice, particularly youth mindfulness and critical consciousness**.**

An alternative evaluation method called The Youth Development Experience (TYDE), Walker, K. (2010), may also be explored. This evaluation tool is formulated in grounded theory

and addresses developmental processes that occur in youth programs. This evaluation tool centers on youth who are economically disadvantaged, which seems applicable for social justice advocacy programs. To improve programs for young people, TYDE aims to understand the immediate and long-term challenges that front-line staff face in their work. Evidence (Larson, R. W., Walker, K. C., Rusk, N. & Diaz, L. B., 2015) showing that the work of running a program and facilitating youth development is more complex and multidimensional than is generally appreciated. TYDE aims to understand the strategies that effective practitioners employ to address these challenges. A study by Walker and others (Walker, 2010; Camiré, Trudel, and Forneris, 2014; Vella, Oades, and Crowe, 2011) show that the expertise of frontline staff is a central factor in program impact; and TYDE suggest the diverse, contextually attuned skills that this expertise entails. The goal of the proposed evaluation is understanding youth practice from the point of view of youth, as they experience and enact it. The aim of the findings is to form frameworks, and other resources that are helpful to youth work and learning. Thus, TYDE evaluation focus on the three domains of youth decision-making (co-designing program curriculum, youth motivation, and responding to ethical dilemmas) are used to provide an analysis for practitioner contributions.

Affirming this is empirical data that comes from an ethnographic study by Stephens and Delamont (2009), in which semi-structured interviews with students and teachers, as well as field notes from observations were collected. However, the study eluded that 360 particular instructors were observed, with an additional observation of 100 classes by 55 other teachers. The purpose of this study centers on the research inquiry that pedagogic settings differ in their explicit and unvoiced expectations. The implications of this research is that successful learners master indeterminate expectations and, more importantly, these students acquire 'special' habits. This

research (Stephens and Delamont, 2009) highlights that pedagogic settings that are explicit in their expectations help learners master tacit concepts and explore technical skills. The authors demonstrated, "from a non-traditional education setting," it is useful separating tacit concepts in order to explore technical skills. This knowledge can be useful in evaluating Capoeira social justice programs, curriculum, or interventions by examining how Capoeira instructors communicate their pedagogic settings and create engaging climates for youth to experience successful learning of tacit social justice concepts and technical skills (which may be necessary for enhancing resiliency).

Weiss and his colleagues evaluated the previously described 'The First Tee' program through systematic processes. As a reminder, "The First Tee" is a national organization that provides professional and program development in order to impact the lives of young people by providing educational programs that build character, instill life-enhancing values, and promote healthy choices through the game of golf" (Weiss et. al, 2013, p. 217). Weiss, M. R., Stuntz, C. P., Bhalla, J. A., Bolter, N. D., & Price, M. S. (2013) assessed the curriculum, teaching of life skills, and transferring values to different contexts. Youth evaluation was done through descriptions of their learning and transfer of life skills in and out of the context. Coaches gave examples of strategies to deliver life skills. This study found that the First Tee program contributed to promoting life skills including interpersonal skills (e.g., having a conversation, respecting others) and self-management skills (e.g., having a positive attitude, handling frustration and negative emotion). Youth also successfully demonstrated transference of life skills in interacting with others, taking academic tests, and resolving conflict.

Community and youth ways of knowing should be the guidepost for the application for SBYD and social justice evaluation. At the moment, a comprehensive evaluation may not exist,

and that is, one informed by an understanding of the effects of political, social, and economic injustices and racism. If SBYD literature is going to be culturally responsive for marginalized peoples, it cannot overlook the history of injustices experienced by youth and communities or ignore the desire for critical consciousness and the challenges of racism. With social justice research and evaluations, the tide begins to turn, in that there is hope in being able to express both social injustice concerns and aspirations for research and evaluation in ways that others will understand. Internal to those expressions are talk of injustice awareness and critical consciousness, the relief of being able to learn about past grievances and contribute to future aspirations, and the joy of being able to start a conversation that begins at a different place than before; that is, a conversation that sets "decoloniality methodologies" as the backstop and reference point for anyone wanting to know the "story" (Cram, F., Tibbetts, K. A., & LaFrance, J.,2018).

Situating Capoeira in the Philosophy of Sports

A grounded theory of PYD through sport come from a study by Holt, Neely, Slater, Camiré, Côté, Fraser-Thomas, & Tamminen, K. (2017), suggested that three context-related factors have contributed to the processes of PYD facilitation in sport: the coach, the program design and the approach used by the coach/program to facilitate PYD (Camiré et al., 2012; Fraser-Thomas et al., 2005; Holt et al., 2017). Coaches have increasingly been recognized as critical in facilitating SBYD programs. Recent studies have identified strategies used by coaches for enhancing youth personal characteristics and life skills development; these include focusing on relationships with players, treating players like young adults, and encouraging open communication (Gould, Collins, Lauer, & Chung, 2007). Other characteristics include establishing a social conscience among team athletes, using peer evaluations, providing athletes

with opportunities to demonstrate skills for other athletes, model   ing, taking advantage of

teachable moments and considering athletes' individuality (Camiré et al., 2012). Lastly, research

suggest using intentionality, group discussions, mode   ling and self-exploration, while drawing

upon in-depth knowledge of players and community (Whitley, Wright, & Gould, 2016) to help

establish program success

Through my own reorganization of the major ideas of Gaffney's (2015), and

subsequently, Torres's (2000) work, I draw from their philosophy of sports, their thoughts on

teamwork to emerge my own idea of Capoeira and youth sports as a 'field of relationships.' This

overlaps well with models I found frequently in peace studies literature, however, thanks to my

work with Dr. Janke at the Institute of Community and Economic Engagement, and, in fact, my

ideas on relational epistemology, I largely draw on research in communications studies (Baxter,

2010; Baxter & Montgomery, 1996; Conville, 1988). Peace studies themselves are an

amalgamation of references to conflict studies and cultural studies. Capoeira and SBYD

programs produce knowledge on a continuum of relationships, categorized as the intra-personal,

interpersonal, intra-group, inter-group dynamics. These categories offer key insight to how

values in Capoeira and SBYD programs could be measured, e.g., sportsmanship, fairness,

respect, loyalty and obedience. They fit into a relational framework for analysis. However, there

is a need to expand these relational frameworks to provide an understanding of relational

knowledge in Capoeira and SBYD programs.

As far back as McCloy's (1930) article on "Character building through physical

education," there is a counter-narrative of youth sports as more than "winning" as a program

goal. McCloy suggests "[that there needs to be] an understanding of the general educational

principles involved in [physical education and sports] as the project method of instruction" (p.

44). I interpreted this as a critique of the pedagogy of the time, in which McCloy considers and questions the pedagogies of the time, which in the "name of youth motivation" overlook a practice of consent, equity or dialogue in favor of coercion. In 1985, Wandzilak's work, "Values Development through Physical Education and Athletics" offered a critique of the evidence that showed that values development can be attributed to physical activity. He assigned as a major task confronting physical educators and coaches as helping youth establish a values system which will serve as a guide for them in making morally sound decisions. For Wandzilak, values have to do with modes of conduct and end-states of existence. To say a person has a value is to say they have an enduring belief that a specific mode of conduct or an end-state of existence is personally and socially preferable to alternative modes of conduct or end-states of existence. This can be understood as a core critical theory tenet, in which pedagogy of youth sports processes, facilitate youth in their ability to have an input into civil life for a desirable end state of existence. I believe this suggests that contemplating values developments in terms of youth decision making, i.e., "choices and voices" advances into a pedagogy of facilitating youth in learning how to develop their own social actions (i.e., critical consciousness). Wandzilak goes on to suggest something similar:

> [the] values related to sport participation have been learned through social convention (i.e., in order for the game to exist rules must be followed). Unfortunately, moral reasoning concepts have not been used to justify the need for values. Learners are therefore limited to applying social convention reasoning as the only explanation for why values are essential in physical activity, thus restricting higher stage development. (p. 176-179).

Rees's (1997) attempts to make sense of sports culture, in his work: "Still building American character: Sport and the physical education curriculum," documented that the general agreement among scholars of the time, is the belief that the character building in team sports predated a growth of athleticism and sports in schools. Rees's (1997) suggestion of sports cultures was one in which sports was expected to socially construct 'manly' characteristics, defined as group loyalty, physical toughness and self-reliance. Rees (1997) argues that these qualities are justified in the name of transforming boys to men, the 'spartan discipline' of public-school life and in preparation for leadership. I believe that Rees's work (pg. 201-202) directs us to a certain social construction of sports, popular even today on the fields and in the journals, that while physical educators valued sport 'to aid the scientifically efficient upgrading of the body', and as a means of increasing the physical fitness of all students, coaches so preoccupied with the idea of winning to such an extent that the 'character building' value of sport is not emphasized by them.

Clearly SBYD dialogues on values and its impact on social constructs have come a long way. How then do we continue to make sense of critical theory for Capoeira and youth development? Kretcmar's (2006) analysis of Bernard Suits, author of the formalist text *The Grasshopper: Games, Life and Utopia (2014),* consider the concepts of games as a "device," one that permits us to see "magnified extensions" of human experience (p.70). This could be applied to Capoeira and SBYD. However, unlike Suits, we must advocate that Capoeira and SBYD can be "some activity in which what is instrumental is inseparably combined with what is intrinsically valuable." Capoeira program development and SBYD has for some time been upheld as an instrument for some further end. In Kretchmar's (2008) analysis in "the

Grasshopper," he states that we must come to terms that our world is ever changing, and our natural store of problems will not dissipate or vanish altogether. A critical pedagogy in Capoeira and SBYD may at least allow the emergence of interesting artificial problems that may transform social conventions. By pairing Capoeira and SBYD, evolving Suit's claim, we advance the idea that human beings are inherently problem-solving creatures. Clearly if much of the meaning and joy we find in life is tied up with confronting interesting challenges, how do we integrate our social problems into Capoeira and SBYD programming? So that youth can begin the process of meaning making? Torres and Hager (Torres & Hager, 2007) suggest that there are indicators for which youth sports supports the social construction of egalitarianism due to the undertones of it being a "unique social practice [which] maintains conditions of fairness within their contests and practice communities." (Torres and Hager, p. 170) This integrates with critical theoretical concerns that subordination, prejudice, and inequity must be addressed. The socially constructed and discursive nature of race, class, and gender in youth sports benefit from transferring our thinking of fairness from sports to society.

Interpretive views within the philosophy of sports offer a perspective from which to engage multiple sides of qualitative investigations. Interpretive sports programs help youth make sense of their "marginalization or underrepresentation." The "many critics of competitive sports have not denied that sports promote values, but affirm that it is the wrong values that get produced." (Simon, 2014) The development of SBYD programs that "rather than functioning as a mirror of external social values, can actually subvert them," is potentially a way to critically approach youth organized sports. (p.1) Central to the idea that SBYD programs advocate for social change, is that "team sports offer a unique path to the discovery of genuine selfhood and genuine self-interest, a path that fully reflects the intricate, multi agent world we all inhabit"

(Simon, p. 68). Critical theory, as a particular interpretive community, serves Capoeira program development and SBYD by empowering human beings to rise above the restraints placed on them by race, gender, and sexuality. This suggests a moral context for "how" SBYD programs are to be implemented. From a critical perspective, Gaffney's (2015) work in the *'nature and meaning of teamwork',* helps to shape a foundation for scholars and practitioners to consider "how do the efforts, desires, interests, and identities of [youth] find expression and meaning within the larger community? is there a natural or appropriate relationship here, and what is the criterion of successful integration?" (Gaffney, p. 2015, p. 3)

In examining Capoeira programming and SBYD broadly, I want to note that many Capoeira practitioners maintain Capoeira's social historical narrative of colonial resistance and advocate for an experience of Capoeira as Black and Indigenous feminism, queerness, and sociologically mindful. Particularly, through the literature of the Philosophy of Sports, we could make the case of Capoeira as an anti-hegemonic and decolonialized form of sport. To examine this, I wanted to draw on both philosophy of sports literature to supply an accurate account of Capoeira Angola's central concepts and the normative 'interpretive legal theory' to explore, autoethnographically, if there was a 'hidden agenda' in how I learned Capoeira and how I ran programs.

Exploring Capoeira Angola's cultural practices and process reinforced arguments made by Richard Gruenau (1983) and John Hargreaves (1986) that suggest that 'practices and processes' which shape the nature of sports and should emphasize the value of human agency. Both an exercise in the philosophy of sports and to discover what Capoeira Angola is, Capoeira Angola benefits from being examined through formalism, conventionalism, and broad internalism in order to see what sticks. This may lead into a deeper exploration and particular

application of interpretivist theory to Capoeira Angola to tease out a few ideas about a decoloniality and anti-hegemonic approach to sports for the Capoeira Angola community.

Internalist theory, Formalism and Capoeira Angola

Capoeira Angola's likeliness to Bernard Suits' games, is strong. Following the Suitonian definition, Capoeira Angola functions as games as determined by the four common elements: goals, means, rules, and a certain attitude among game players. As a game, Capoeira Angola displays the goal directed activities of both 'lusory' and 'pre-lusory'. The pre-lusory goals or specific state of affairs arguable are to *jogo bonito* or "play beautiful." This euphemism is core to my own Capoeira Angola program and pedagogy, that is to play as if with little effort, with creativity and with intelligence, play contextually (e.g. responding the informal consent of the norms of the games), play accurately (e.g. strikes and defense must be correctly timed and applied safely), etc. The lusory goal of "winning" is achieved by the individual who follows the pre-lusory goals, whose skills leave them well defended, and whose strikes are displayed accurately, "beautifully," and numerously (e.g., as in boxing).

Following Suits 'Tricky Triad" sports definition, Capoeira Angola would certainly be described as a "competitive event involving a variety of physical (usually in combination with other) human skills, where the superior participant to have exhibited those skills in a superior way" (Suits, 1988, p. 2). Where Capoeira continues as a decoloniality "physical human skill," emerges from its pluralistic objectives (i.e., goals intrinsic to the game and its extrinsic goals of surviving a violent society), its complexity being a game and being a performance. If you can accept that Capoeira Angola has maintained a tradition of keeping its constitutive rules hidden and layered as a counter-hegemonic strategy, then Capoeira is both "refereed" by a Capoeira Master and by community and it is a "judge performance" in which rules of skill are expressed in

aesthetics e.g., *"jogo bonito"* or the beautiful game. To complicate the matter, *jogo bonito* in

Brazilian soccer, is said to be a particular counter-hegemonic critique in which the emergence of

a "Dionysian" style of playing soccer is identified as a "refinement" of the aesthetics found in

Afro-centric practices are valued over the Eurocentric "Apollonian style." Very much like soccer

players, Capoeira Angola players are playing a game in which they are overcoming obstacles

erected by the shared oral understanding of the constitutive rules, and players are approaching

more or less ideal performances of an effective (e.g. powerful) and Kretchmar's (1989) beautiful

game (e.g. graceful).

Thus, Capoeira demonstrates to some degree that intentionally non-written rule-based

norms in "sport" exist and should be taken into account. The formalist would be disappointed

with the lack of written criteria to evaluate actions. In this case, it would be problematic to

follow Kretschmar's (2008) defense, that games and 'written' constitutive rules create engaging,

artificial problems. The game of Capoeira, clearly a game by humans for humans, which has

gained global interest, certainly compliments Kretchmar's (2008) criteria of fulfilling the goal of

providing players with a worthy set of obstacles to overcome (e.g. play within the confined space

of a *roda,* evading attacks, moving with grace, foil (via feints, trips, trickery) the opponent

without appearing to be aware of it) (Kretchmar, 1975). Simply put, the oral rules should be

valued for what they are. In fact, one's knowledge for evaluating actions needs to be rather high

in the absence of written rules, requiring participants and observers to invest significant time in

their learning of Capoeira. It is because of the collective knowledge of the non-written rules that

perhaps, surprisingly, in the absence of written rules, a game's complexity, like Capoeira

Angola, seems abstractly interpretive. Despite this fact, I would argue that within the collective

knowledge of Capoeira, there are existing criteria to evaluate the rules, dynamics to the rules,

and ways for the rules to change. Although this leaves a bit of complexity in a Capoeira program evaluation.

Capoeira Angola and Conventionalism

Conventionalism response to Formalism gives room for the normative significance of the unwritten rules of the game of Capoeira Angola. The interpretive nature of the unwritten rule by the collective knowledge of the Capoeira community advances conventionalist thinking, by determining its own application and providing case by case reflections of all possibly observed eventualities in a game. The non-written rule centricity of Capoeira Angola provides a type of flexibility in the social construction of norms. The collective social construction of norms is uniquely significant in a hegemonic colonial society in which rules functioned to serve those in power. Arguably, I return to the idea, that the collective social construction of unwritten rules was a necessary response to, a form of empowerment (and perhaps increased complex participation), and a form of disrupting the formal rule nature of those in hegemonic society, and their narration of how to define Capoeira.

An interpretivist theory of Capoeira Angola would hold that Capoeira Angola must be interpreted in accordance with principles without which Capoeira Angola practice would not make sense. Thus, broad internalist consider sport to constitute a type of legal system with its own jurisprudence (e.g., Russell. 2015). In developing a Capoeira program I felt that Capoeira's own intrinsic principles served as a form of adjacent jurisprudence, in which a community's social construction of Capoeira Angola shape the principles of rule formation, change, and even expressed (e.g., written vs. orally) in order to subvert hegemonic power and governance. If I am interpreting Simon's view correctly, my own Capoeira Angola program passes as a decoloniality "sport," if we interpret it by appealing to intrinsic principles, separate to rules and conventions,

and which define the logic of the practice. Indeed, as Simon's (2014) argument continues, the "sporting practice" of Capoeira and its resistance to hegemony make sense on different broad internalist approaches that have been formulated: contractualism, the 'respect for the integrity of the game' account, and mutualism.

Like the contractualist approach, Capoeira Angola programs make possible an implicit social contract among participants. This aligns with my idea that articulating a SBYD program agreement among youth, is like informal consent in the sparring of boxers, shaping the participation, the practice, and the following of a specific set of rules and conventions which in turn shapes the normative validity to the rules and conventions upheld during the game and upheld by the collective knowledge. In fact, my own unique Capoeira Angola program development and its intersection with music, entangles important ritualized events, which prior to 'playing Capoeira,' symbolize a starting point for an implicit pact. However, if these agreements are kept to informal in SBYD programs, the transgression of the informal consent or implicit pact, is perceived as a transgression to the player or is perceived as a 'disrespect of the game.' Unwritten rules challenge and complicate the intersection of SBYD and Capoeira programming.

Butcher and Schneider's (1998) 'respect for the integrity of the game' suggest that by shifting our focus on identifying a game's interest, that is, or what constitutes respect of the game itself, separate to the interest of players, we can define the intrinsic values of the game. Butcher and Schneider may very well agree that Capoeira Angola programming is an activity in which participants test each other both to discover who is superior and to achieve certain goods and excellences internal to the practice. These goods and excellences are connected to the distinctive

nature of Capoeira Angola and the participants' experiences while engaged in them. For instance, the ability to attack on the sly, or to move beautifully, to sing contextually are intrinsic goods of Capoeira, and are difficult to teach.

Lastly, Capoeira Angola also stands on the foundation of the mutualist view if by understanding my Capoeira Angola SBYD program we understand it as a 'mutually acceptable quest for excellence through challenge' (Simon et al., 2015, p. 47). As Simon, Torres, and Hager have argued, that mutualism is the philosophical theory that best conceives "sport." It is not uncommon in Capoeira Angola for youth to tests excellence in speed, agility, cunningness and trickery, creativity, and beauty. The Capoeira Angola community often interprets the rules in light of the sport's underlying purpose. Advance players and masters of the sport are able to appeal to principles that underlie the rules and conventions to decide how the rules should be applied and play a rule into existence. The inventing of a rule to govern a situation is often 'a *rasteira* [leg sweep] under the rug' in Capoeira Angola. This is not to say that Capoeira Angola doesn't value structure and the integrity of the game, however, it is complicated by suggestions that Capoeira Angola is also a highly improvisational African diasporic embodied form (e.g., Jazz), in which both rules and wrong notes (i.e., broken rules) are part of the games form. For broad internalist, this example may demonstrate the necessity of appeal to principles that precede the rules and conventions.

However, while my own understanding of the principles of Capoeira Angola may be to provide any practical guidance to how I have made program decisions (Morgan, 2016), Capoeira is being shaped by the interpretive principles collectively, and the collective oral discussions, very much common and alive in a larger Capoeira community to provide "complete" accounts of Capoeira (Kretchmar, 2015b; Nguyen, 2017). The inclusion of the sociological imagination,

critical consciousness, queerness, and black and indigenous feminisms contribute to a complete account of Capoeira when paired to its historical and social situatedness of its practices (Morgan, 2012).

Situating Capoeira in Critical history

Mestre Roxinho (2011) once wrote that "the history of Capoiera Angola can be told in various ways, revealing itself along with the history of other manifestation of the Afro-Brazilian Culture." The origins and history of Capoeira are multi-faceted much more than can be given validation to in this literature review. Assunção, (2005) work on the history of Capoeira would be my go to, and in fact, I stand on his shoulders for now. However, I did want to highlight a few additional points that related to an intersection of critical theory and Capoeira, especially one that would benefit from a critical auto ethnography.

The dominant cultures affected by the slave trade include the Fon of Dahomey, Nigeria's Yoruba, and the Bantu speaking people from the Kongo-Angola area of Southern Africa. (Dossar, 1992) During the early periods of enslavement, 68% of these various communities and cultures taken to Brazil, were derived from Bantu people. Bahia (Salvador) was a key site for the arrival and dispersal of enslaved African in Brazil. A cultural center for Capoeira Angola, within Bahia, African-based values were supported even though the dominant social institutions which were developed to transmit these values were destroyed by enslavement. Dossar's (1992) sown work, supports that Capoeira Angola is one of the safe places where aspects of Kongo/Angola aesthetics and philosophy continued.

From the scattered published sources, it is clear that Africans used a wide range of fighting techniques. Many of these were practiced as combat games, that is, performed in contests with specific rules. It is difficult to assess for the pre-colonial period to what extent

56

some of these combat games constituted martial arts, based on specific philosophical and aesthetic principles only shared by practitioners. This problematizes the origins of Capoeira because it suggests that are many possible ancestors for capoeira and the other combat games of Plantation America. Assunção (2005) suggest that by comparing Capoeira with other combat games in a plantation context we might evaluate how Capoeira developed. The similarity of contexts and resemblance of outcomes with respect to related combat games in the Americas can help us to assess to what extent capoeira was exceptional, and typically Brazilian.

Capoeira and Racism

In examining racism and Capoeira, we can examine Assunção (2005) description of colonialism and slavery as having deeply marked Western views about Africa and its people in the diaspora. As a result, a number of prejudices and stereotypes affect common perceptions of African, slave, and African-American culture even today. These conceptions, Assunção (2005) suggests, have developed during the centuries of the slave trade, and were systematized in the Age of Enlightenment and resulted in the formulation of racial theories about 'Negro' inferiority in the nineteenth century.   They guided and legitimated the colonial policies of European powers until African nations acquired independence in the second half of the twentieth century.

Capoeira and Class

Capoeira cultural power and influence generally had Class implications. (Talmon-Chvaicer, 2008) For example, Elites in Brazil became profoundly divided over the issue of African diversions, as can be seen from the frequent changes in policy towards the end of the colonial period. In Salvador, governor of Bahia between 1805 and 1809, tried to suppress the 'absolute freedom' slaves enjoyed with respect to dances, clothes and religion. (Assunção, 2005). In Rio, after years of tolerance the authorities also opted for harsher repression during the period

of political troubles that followed independence and especially after the abdication of the Emperor in 1831, arresting dancers and breaking up the nightly gatherings of captives. Whilst authorities and planters debated the best policy towards the cultural and class repression, the police eventually were engaged to suppress Black Brazilian culture.

Capoeira and Representation

Capoeira has suffered from the particular problem that that there is a lack of representation for those with intersectional identities as either woman of color, queer, or gender non-conforming. (Humphrey, 2020) The political, elite, and/or police and anti-queerness narrative are also evident the story of Marielle Franco. Marielle Franco was not a Capoeirista but a queer activist and politician. Raised in Rio de Janeiro, Franco had a difficult life. She was a single mother working hard to provide for her child and had witnessed disproportionate crime and sexism in her city at the hands of the police. These injustices fueled her political platform of equity in her city. During Franco's time working on the city council, she advocated for gender rights, women's healthcare, and rights for those living in the favelas. Her last appearance was at a roundtable called Jovens Negras Movendas Estruturas "Young Black Women Moving [Systemic] Structures" which spoke about ways young Black women in Rio could get involved and become elected officials to directly impact their community, especially because Black women held so few official positions in politics. Marielle was one of 32 Black women compared to the 811 city council positions in Brazil. (Humphrey, 2020) Marielle was found shot dead in the backseat of her car less than two hours after this event. Her driver was also killed. A year after her death, two people were arrested in connection with her assassination; both had direct ties to the police. Marielle's death was felt around the world and was a blow to the political

advancement of marginalized people in Rio in Brazil and others around the world working for a fair and equitable society. Marielle had become a symbol for a global movement.

The marginalization of LTBQ+ individuals is similar in Capoeira as it is everywhere. However, the Queering of Capoeira is an indication of necessary social change, as in the ladainha for Marielle, which was posted by the Nzinga Institute for Capoeira Angola on April 15th, 2018. (Humphrey, 2020) This begins to create a Capoeira space for a Black queer woman who protected the rights of poor people trans people and children. This brings the ladainha and capoeira music into this particular moment, praising disenfranchised Black women openly.

Capoeira and pedagogy

In contemporary pedagogy, the engagement in Capoeira and Hip Hop by Afro-Indigenous youth and community members in Northeast Brazil is utilized to examine historically unequal status and enact collective social change. (Gold, 2015) These programs begin to demonstrate a particular pattern of Capoeira being used both as sociological mindfulness and critical consciousness as an effort to support street involved and homeless kids and youth in Brazil. The program lead suggest that that Hip-Hop and Capoeira are unique forms of decolonizing research methodology and practice focused on healing from an Afro-Indigenous Brazilian worldview, while acknowledging that colonization has led poverty, homelessness, violence and addictions/mental health.

Methods Considerations: Autoethnography Overview

In order to examine capoeira education and how its practice can work towards social justice, I draw from my own experience using personal memoirs and narratives as evidence from moments that occurred during projects I participated in or programs I facilitated. This qualitative study seeks to better understand the intersection of Sports Based Youth Development (SBYD)

and Capoeira Angola in program development implementations more broadly and social justice specifically. Multiple aspects of Capoeira Angola general program development delivery in youth and community context will be the focus of study, framed as activist scholarship. In recognizing that social development ideology can be a force for control or for change, this study seeks to integrate critical theory to "liberate human beings from the circumstances that [predetermine] them" (Horkheimer, 1982, p. 244) and, as an autobiography, begin to express my awareness of self in context (with its predeterminants) in the contemplation of a liberated ontology. I substitute the word 'predetermine' with Horkheimer's 'enslave,' not to diminish the potency of this study or to marginalize the seriousness of an individual's psychological mindset (i.e., fixed v.s. growth), but to emphasize the sociological and socio-historical setbacks that socially constructed practices such as racism, sexism, and classism, and other biases are having on Black, Indigenous, People of Color (BIPOC) understandings of ourselves.

As the evidence for this autoethnography is recalled from memory, some latitude will be taken in the retelling. I intend to consult with my facilitation and teaching agendas and field notes as well as practitioners in the field that have been a regular part of influencing my program or community practice procedures. Any time I used a colleague's direct written word, instead of my perceptions of a particular experience, I obtained permission from the particular person to use their words. I have changed or eliminated identifying information and have used pseudonyms to protect the identities of individuals who may have been part of the experiences I recount.

Assumptions

I, therefore, assume that Capoeira as a form of "physical cultural education' has the potential to develop both youth and communities who are socially responsible, as Bonilla-Silva (2006) suggest**s,** which are awoke or aware of the larger structures responsible for social

inequality. However, I contend there is nothing revolutionary about this research. It is doable, it is bounded, and importantly, it can contribute to a larger body of research that identifies how inequities "play" out and, hopefully, how they can be disrupted. This is also to use Carter G. Woodson's (2006) framing, that as a researcher, I have assumed I have a higher duty to use my awareness, academic power, and privilege to join in solidarity with others to struggle for authentic social change.

I also assume that autoethnography is an emergent methodology and may push on traditional paradigmatic boundaries, bringing into visibility new "research questions" or curiosities that emanate from the margins of the social world, especially from those whose knowledge has been subjugated. Thus, emergent methodologies serve not only to create new knowledge but also are themselves strategies of resistance against hegemony. As an emergent methodology, autoethnography has liberatory potential. As a methodological framework, it serves to make previously invisible populations and knowledges visible. Furthermore, there is a greater possibility that researchers who use self and collaborative methodologies may foreground an ethic of care and compassion due to the explicit nature of their work and working alongside the very participants with whom they are generating new knowledge with.

Method Rationale

Thus, this autoethnography lies in between education intervention research and PAR, with the researcher sharing his experience to theorize and write about social justice issues and pulling the researcher out of the role of expert by positioning them in self-reflection and narrating his experiences of many community projects which create social change. Additionally, this auto-ethnography will be focused on self-reflection and narratives of Capoeira education's impact on the ideological dimension. As suggested by Cann and Demeulenaere (2020), multiple

61

topics may surface as emergent strategies for research reflection, e.g., how has Capoeira shaped my understanding of oppression, justice, liberation, and collective actions? What Capoeira experiences have informed my understanding of the relationship between intergroup dialogue and social awareness? Or educational justice? What are my experiences in activist pedagogy and Capoeira spaces? How has Capoeira shaped my personal awareness: internalized, interpersonal, cultural, and institutional? Of othering and belonging? Of intelligent mischief? Where does a liberate space fall?

The critical autoethnography draws on the important predecessor methods of participatory action research (PAR) and community-based participatory research (CBPR). Its similarity is in the repositioning of the subjects of research as active participants in their own right (Waingort, 2013), and furthermore framing the researcher as the subject by analyzing the process for active participation, and in my case, developing of a program. Thus, in participatory fashion, this research examines the emancipatory process through which the subject-researcher may reflect on process, problems and issues, and organizing with communities, with philosophical inquiry for growth as citizen [and] activist…" (Gubrium and Harper, 2013). Where traditional ethnography may have been committed to positive approaches and the power imbalance inherent in fieldwork on and academically about historically oppressed groups, engaged scholars have turned to participatory methods to respond to various intellectual critiques in research practice (Gubrium and Harper, 2013). This is done by putting the methods in the hands of the researcher-participants themselves and allowing for greater access to social research knowledge.

Conclusion

Thus, Capoeira and SBYD research may have larger implications, which may involve a recurring notion that the social dimensions, construction, and organization of sports are particularly suited for bridging or overcoming difficulties of social injustice that underpin many of the challenges and difficulties of racism, sexism, and classism (Darnell, 2012). In places where racism has occurred or persists, sports may offer a way to bring a community together to work towards the securing of a shared goal. This convening ability is often ascribed particularly to sport activities and its construction as a 'universal language.' There is potential for performing research to establish what the effect of sports may have on social justice and what might be the impact on youth and community mindfulness and critical consciousness.

CHAPTER III: METHODOLOGY

"Research for social justice expands and improves the conditions for justice; it is an intellectual, cognitive, and moral project, often fraught, never complete, but worthwhile"

-Linda Tuhiwai Smith

This qualitative study, focused on sports-based youth development, has used autoethnography to engage this phenomenon – linking the data collected from my individual story of being coached, coaching, and mentoring youth to their larger experiences and conditions of inequalities and the impact of these on my program development. Thus, this study aimed to forge connections with the reader, grounded in empathy and   solidarity, such that readers will reflect on their own positionality and be inspired to act in the service of social justice. The nature and intent of this methodological approach is transformative, in that it contributes to our shared understanding of the intersectional conditions of oppression impact on the lives of Black and Brown youth in the United States.

Qualitative Orientation and Goals

Given the primary purpose of my autoethnography – to share experiences, reflect, to name challenges, and to imagine new directions in Capoeira Angola and SBYD program development which- the qualitative orientation is to   uplift the experiences of Black and Brown youth whose truth are invisible to dominant cultural narratives. My commitment to utilizing my own narrative as a marginalized individual to elucidate the shared experiences of Black and Brown youth, is part of a decolonizing methodology in its emphasis on the political nature of self-reflection directly aligned with my research goals (Spry, 2001). As such an autoethnography supported me in critically exploring the following goals:

- To reflect on the importance experiences that have contributed to my Capoeira Angola program development

- To examine events, persons and places that have shaped my approach to program development

- To name the major challenges, I have faced in the conceptualizing and enacting social justice in program development

- To imagine new directions in program development and shape methodological and philosophical considerations

Scholars have noted that autoethnography is rooted in ethical responsibility, cultural connectivity, conscientization, emancipation and that it is directly aligned with recognizing the political nature of subjective experiences. Scholars have suggested that the purpose of autoethnography and its potential benefits rest in its dedication to connecting micro instances with macro implications, which serve to complexify the existing discourse and disrupt the dominant narrative (Starr, 2010). These principles will align with the critical interpretative frameworks of Black and Brown youth studies (Brown, 2009; C.F. Collins, 2015), Black and Indigenous feminism (Collins, 1989; hooks, 1996), Queering subjects and subjectivity, decoloniality, and restorative justice.

This methodology, therefore, served to center my own experiences as a racialized and gendered subject in a country where these two identities dominate our lives. Furthermore, due to this study's particular focus on Sports Based Youth Development and Capoeira Angola experiences, the conceptual framework of critical mentoring influenced it overarching design. Weiston-Serdon (2017) posited that "critical mentoring is the next juncture in mentoring practice- practice that challenges deficit based notions…, halts the force of … adaptation to dominant ideology, and engages in liberatory processes" (p.1). My conceptual framework underscores the relevance of utilizing a qualitative approach and specifically autoethnography, in

examining personal and social experiences with the intent of making clear a liberatory mentoring praxis for Black and Brown youth.

Autoethnography

Autoethnography is deeply embedded in critical traditions that center the voices of those who have traditionally been marginalized. Given this fundamental overlap with social justice efforts, critical scholars argue that autoethnography reveals the political nature of personal experiences (Kahl, 2011). In this way, autoethnography simultaneously critiques and transcends traditional norms of research practices that expect researchers to disconnect from what fundamentally motivates them to engage in research: themselves (Spry, 2001). As such, autoethnography supports researchers in utilizing personal experiences as sources of data and encourages a wider analysis of seemingly individual narratives by directly engaging the cultural and systematic forces that to a large extent shape everyday experiences. Kahl (2010) argues that autoethnography serves as "a form of transformational scholarship, which encourages us to slow down and critically consider how hidden beliefs and assumptions contribute to our own relations to power" (p. 1929).

Norm Denzin (1997) expands this point by writing that autoethnography requires the "turning of the ethnographic gaze inward on the self (auto), while maintaining the outward gaze of ethnography, looking at the larger context wherein self-experience occur" (p. 1929). This recognition of how subjective experiences are embedded within specific cultural contexts and power relations is important in social justice, and "autoethnography mirrors the postmodern overlap of embedded understanding in its exploration of the multiple layers of identity, the meanings associated with them and the contexts in which they occur" (Starr, 2010, p. 2). Thus, I hope that this autoethnography serves as a liberatory research method by foregrounding an

examination of lived experiences within the larger systems, which impact the development and expression of a particular social phenomenon.

Research Design

This study was conducted utilizing an autoethnographic approach that allowed for me to closely examine my own lived experiences with coaching Capoeira Angola and Sports Based Community program development. The following provides a description of the research design that was executed for the collection of my data.

Data collection

While a solid research design is vital to qualitative research, decisions must be made throughout the study based on the researcher's individual judgment (Luttrell, 2010). In autoethnography, these decisions are especially important when balancing the emphasis on "the research process (graphy), on culture (ethnos), and on self (auto)" (Ellis & Bochner, 2000, p. 740). This autoethnography will be situated toward the interpretive end of the ethnographic spectrum. Autoethnographic data is collected in numerous ways including note taking, observation, memory work, interview, and narrative writing (Hamilton et al., 2008). The methods that will be used to collect data for this research are systematic introspection (Ellis, 1991), narrative writing and observation (Ellis et al., 2011), and reflexive, dyadic interviews (Ellis & Berger, 2003).

Self-introspection

Self-introspection functions as reflective writing with the specific purpose of showing how I have made sense of a particular event or series of events in my life, and how these experiences have shaped the way I look ahead to future events, specifically CYSD program development. The core of this form of data collection is inward reflection about me. This

includes insights I have gleaned about my abilities and strengths, significant personal growth I have made, and what I still need to work on. Throughout the years of leading Capoeira programs, I have practiced self-introspection, drawing "conscious awareness of awareness or self-examination" (Ellis, 1991, p. 23). This process is accomplished "in dialogues with self, and represented in the form of field notes, or narratives" (p. 32). The self-introspective data for this study will come from written reflections and memories of my thoughts and feelings. By introspection, I am referring to "a systematic sociological technique" that allows researchers to "examine emotion as a product of the individual process of meaning" (Ellis, 1991). Throughout my years, I have written fieldnotes immediately following each program. I wrote field notes as a form of "dialogue with self" (p. 32). I will use these notes and memories as an opportunity to reflect upon my lived experience in the community Capoeira Angola program through the lens of my TPSR framework. By systematically reflecting on my practice, I hope to document my thoughts and feelings as I evolve as an educator.

Narrative writing and observation

Narrative writing may have the same purpose as introspective or reflective writing, but it doesn't have to. Narrative writing, in the context of this autoethnography, will be used to teach or to expose a certain element of the human condition or program development. As its name suggests, narrative writing is built around the story of a particular experience. Using the elements of setting, characterization, plot, and description, this writing will aim to recreate my experience for readers in a dramatic style that grabs their attention and stirs their emotions. Thus, the narrative writing in this autoethnography may move somewhat outwards, examining how specific people, places, and ideas have influenced the way I have viewed CYSD program development.

I have practiced narrative writing over multiple years of my Community and Youth Capoeira program development. From my trips to Brazil in 2017 and 2019, I am able to draw on the autoethnographic concept of "epiphanies – remembered moments perceived to have significantly impacted the trajectory of a person's life, times of existential crises that forced a person to attend to and analyze lived experience." As I have observed the facilitation of Community and Youth Capoeira programs in multiple sites globally, I have experienced epiphanies concerning my own practice as an educator. In some instances, as these epiphanies occurred, I wrote narrative descriptions of my perceptions and developing understandings. In other instances, I documented the epiphany and observation with an artifact or as a memory. Throughout the years of program development, I have multiple narrative accounts of significant moments which have shaped my program development- – moments in which I recognized elements of my theoretical framework, moments that made me reconsider my pedagogy, and/or moments that challenged my conception of teacher and student. The narrative accounts were not intended to serve as a complete recounting of experienced events but to elucidate the specific experiences that led me to analyze my understanding of and commitment to critical community development in Capoeira Angola programming. The accounts serve as snapshots of the challenges I faced as an educator and allow me to document the significant moments that (re)shaped my understanding of critical community development.

Reflexive, dyadic interviews

While a preliminary ethnography on this topic was not conducted, I completed a different and complementary study with Capoeira youth populations in the Summers of 2017 and 2019 in Salvador, Bahia, Brazil. There, Capoeira community members took part in interview question translation, design, and implementation. These interviews were conducted as multiple semi-

structured, individual and small group interviews with a subset of participating adults and youth of the Capoeira Angola community about their own experiences running or participating in Capoeira program. These dyadic interviews involved the interviewer asking questions that were answered by the interviewee. However, there were numerous reflexive, dyadic interviews, in which I, as the interviewer, shared personal experience with the topic at hand or reflected on the communicative process of the interview. The result is more of a conversation between equals rather than the typical hierarchical exchange between researcher and researched. Throughout this autoethnography, these reflexive dyadic interviews will implicitly add to the discussion about the ideas that surround a Community and Youth Capoeira Angola program development. These interviews will add to the understanding of what it means to be a Capoeira Angola educator and to the feelings and ideas in developing a program. Additionally, these dyadic interviews may offer critical reflections about what participants shared in terms of community development insights they have taken from their own program experiences and the extent to which it challenged their understanding of themselves. Richardson (2000b) argued that autoethnographic text should "[express] a reality... embody a fleshed-out sense of lived experience… [and] seem true – a credible account of a cultural, social, individual, or communal sense of the 'real'" (p. 16). Thus, I sought to evoke in readers "a feeling that the experience described is lifelike, believable, and possible" (Ellis & Bochner, 2000, p. 751).

Context and participant selection

The context field site from which the proposed study is a municipal recreation center in the southeastern United States. More precisely, the study will take place at the Weaver St Recreation Center in the Cornwallis public housing complex in Durham, North Carolina. The Cornwallis public housing complex was completed in 1967 and consists of 200 multifamily

70

townhouse style units; it has been estimated that over 250 youth live in the Cornwallis public housing community. The majority of residents consist of African American populations, with a few Latino and white American families of lower socio-economic status. The Cornwallis Public Housing community is the home of the Weaver Street Recreation center, a youth center likely established in 1967 as well. While opened, the Community Center provided onsite services to youth residents within walking distance of their homes; the Center closed in March 2020 due to Covid-19. All youth living at Cornwallis could use the few onsite playgrounds during the Community center's closing; however, not all youth residents were cognizant of the resources it offered. The Community Center eventually provided a limited, socially distant, variety of services for youth, including daily open-recreation time, computer lab access, a food pantry, a part-time nurse to answer medical questions and make referrals, and a craft group for girls. Prior to Covid-19, the Community Center hosted several activities throughout the year, such as health fairs, educational programs, and cultural events.

The Education and Youth Services division in Durham is dedicated to improving the lives and safety of children and youth residing in Durham Housing Authority's (DHA) communities. DHA's goals include finding ways to connect its youth to positive enrichment programs such as on-site after-school and tutoring services, mentoring, and youth development. While these programs are available to DHA centers, not all were available at Cornwallis. In general, Education and Youth Services programs included the values of educational engagement, empowerment, and enrichment. During the COVID pandemic, all programs were halted, and it was requested that no individuals, outside of residents and center staff visit or implement programming.

Prior to the pandemic, I had established both youth and adult Capoeira programs at the Center. The Capoeira program had been exploring issues, challenges, and new ideas in physical education and cultural studies. The program attracted youth in primary school, with a handful of youth in secondary school. In its original iteration, the program primarily focused on Teaching Personal and Social Responsibility (TPSR) and was structured in a traditional, instructor-led method in which youth and community participants were given movements, cultural references, and expectations. As the program evolved, I proposed that it undertake an ambitious approach to shared authority and create an opportunity for both students and instructors to experience a democratic curriculum grown organically from our shared interests (i.e., popular education). I envisioned a program that would consist of topics, activities, and assessments co-developed by community members, youth, and instructors. The intentions were to explore themes, focus, and directions of program development that would be determined through democratic discourse guided by the broad themes of the instructors and community experiences of Capoeira Angola. Rather than limit the community and youth through preconceived notions about how the class should proceed, I would work with youth and negotiate an agreed upon game for the day.

Over the subsequent three years, I collected experiences and improved on program design. I refer to the many years of community collaborations and experiences as autoethnographic data for this research. It is important to reference what I learned (or did not learn) in the absence of documented thoughts and feelings as the program progressed. Otherwise, I feel it would be equivalent to saying I learned nothing, or that what I did learn has been lost; rather, my writings will be a reflective exercise in understanding and recalling key program development insights or epiphanies. I find that the memories of the experience and impressions of how I felt at the time are valuable in spite of the filtered lens of my present self – as they

72

suggest a self that has facilitated the program multiple times and evolved over the course of multiple years. Situating this autoethnographic research within a program that I was teaching for multiple years allows me to share concrete challenges and opportunities. While I cannot point to specific moments that challenged my understanding of why social justice should be integrated into Capoeira Angola, I can say that the self-reflexivity required for autoethnographic research led me to be much more attentive to my pedagogical and andragogical decision making in future. Throughout my education at UNCG, I have become especially cognizant of my own tendencies to impose a direction on the program, at times valuable, based on my previous experiences. At other times, the program has emerged as a co-constructing program development exercise born from popular education ideology. In the other programs I taught during the years, I have found that a Freirean approach to physical education allows for the dialogic aspect of the co-constructed knowledge to emerge. Traditional programs that resort to the banking model of education (Freire, 1970/2005), ensure that the possibilities of mindfulness (e.g., embodied, somatic, sociological) and critical consciousness (i.e., social justice) are much narrower. The heart of this autoethnographic research is to examine the multiple aspects to consider in designing a Community and Youth Sport Development (CYSD) program utilizing Capoeira Angola, in the context of a program which forced me to interrogate and justify my pedagogical practices in a social justice way that other programs or sports may not. The community and youth that participated in the program came from a number of diverse experiences, which had implications on program content, for example, racial construction, gender construction, and poverty awareness.

Coding, Decoding, and Analysis

Given the critical research tradition that supports the exploration of personal experiences in the context of political structures, even the varied practice of analyzing the data can be understood as a decoloniality act, which is rooted in an emancipatory intent (George, 2012; Kahl, 2011; Spry, 2001; Starr, 2010). In order to ensure that the analysis lived up to these expectations, the lenses that comprise my conceptual framework, previously discussed, were employed to analyze the nature of my own experiences and my experiences mentoring youth and developing program. This analysis was conducted with respect to the manner in which systems have impacted and continue to impact my community work as the subject of this study. Black feminism studies center the experiences of youth of color and explore them through a critical lens that challenges sexism and racism (Brown, 2009; P.H. Collins, 1989, 2015; hooks, 1996; Madison, 1993). The specific style and practice of coaching and program development was analyzed through the lens of Sports Based Youth Development and critical process, which center on "liberatory processes that trigger critical consciousness and an ongoing and joint struggle for transformation" (Weiston-Serdan, 2017, p.1). These examples are meant to demonstrate how principles guided the analysis of personal data, which is presented and analyzed in the later chapters. The components of each framework were reviewed after initial coding in order to capture overarching themes that emerged throughout the study.

Evaluating Autoethnographies

While there isn't a singular criteria for assessing the quality of an auto ethnographic method, there are multiple suggestions. Such assessments offer scholars a way to understand the hallmarks or indicators that one can use to evaluate the quality of an autoethnography. The quality matters not because it is a metric, but because there have been lots of thoughtful people who have,

through praxis, deepened the practice of ethnography so that a community of practice can emerge and share what they know with others in meaningful ways.

Autoethnographic characteristics, outlined by Holman Jones (2005, p. 765), states that in assessing autoethnographies, both in her work and the work of others, she looks for the following: participation as reciprocity, partiality, reflexivity, and citationality as strategies for dialogue, Dialogue as a space of debate and negotiation, personal narrative and storytelling as an obligation to critique, evocation and emotion as incitements to action, and engaged embodiment as a condition for change. (Holman Jones, 2005, p. 773) Similarly, Denzin (2014, p. 78), in acknowledging the diversity of autoethnographies suggest how best to judge what he calls 'performance' autoethnography. For him, this requires 'performative criteria' to evaluate whether or not performance texts accomplish the following:

- unsettle, criticize and challenge taken-for-granted, repressed meanings

- Invite moral and ethical dialogue while reflexively clarifying their own moral position

- Engender resistance and offer utopian thoughts about how things can be made different

- Demonstrate that they care, that they are kind

- Show, instead of tell, while using the rule that less is more

- Exhibit interpretive sufficiency, representational adequacy, and authentic adequacy

- Are political, functional, collective, and committed

In contrast, Bochner and Ellis (2016) use the term 'evocative' autoethnography and put forward a list of criteria that include looking for abundant concrete details, wanting to feel the flesh and blood emotions of people coping with life's contingencies and being offered structurally complex narratives that are told in a temporal framework representing the curve of time. As Bochner states that there is an expectation of evocative auto ethnographers to examine

their actions and dig underneath them, displaying the self on the page, taking a measure of life's limitations, of cultural scripts that resist transformation, of contradictory feelings, ambivalence, and layers of subjectivity, squeezing comedy out of life's tragedies, demanding of the author a standard of ethical self-consciousness, as well as a story that moves.(Bochner & Ellis, 2016, p. 213). As autoethnographies are utilized more, it may be valuable to develop multiple assessments for judging qualitative research in general, and autoethnography in particular.

Limitations

Although autoethnography was born out a tradition committed to emancipation and empowerment, many scholars argued that it is unfit to achieve these goals. In response to such critiques, Kahl (2011) noted that scholars, such as Shields (2010), critiqued autoethnography saying it "exhibits low power in terms of offering an original explanation of how to rid the world of oppressive power' (p. 410). Shields (2010) also contended that this approach can be unreliable because the voices of oppressed are absent, although it supposedly seeks "to speak for the anonymous masses, the down trodden, the marginalized when, by definition, presenting the critical autoehtnographer's lived experience in academic advantages and privileges only the critical autoethnographer" (Kahl, 2011, p. 1930).

Kahl (2011) argued that the position taken by Shields (2010) reflected a limited understanding of the transformative power inherent in leveraging privileges (particularly in relation to the oppressed) in service of the greater good. So, although I, as someone with access to higher education, experience a certain degree of privilege, this does not negate my ability to speak to my experiences rooted in my marginalized identities. Rather, this consciousness of the complexity of my positionality compels me to speak in service of those who have yet to discover their own trail to liberation. We travel the road together, and I hope that my vantage points and

ability to articulate this personal journey will illuminate the path for critically understanding the conditions youth face in marginalized communities through Sports Based Youth Development programming.

Anderson (2006) and Coffey (1999) further argued that autoethnographies have limited impact because of their self-indulgent nature. Starr (2010), however, refuted this notion, and instead argued that intentionally focusing on the self can catalyze the recognition that subjective experiences are inextricably linked to larger systemic issues, thus inspiring liberatory practices that aim to transform oppression. Starr (2010) further noted, "autoethnography must maintain impact, where it speaks to the overall effect of the text to inspire or motivate the reader to some form of action" (p. 7). This summarizes well the fundamental intent with which this critical autoethnography has been employed in this study.

CHAPTER IV: PLAYING AND GROWING COMMUNITY

"There are years that ask questions and years that answer."

Zora Neale Hurston

As I open the door at the rec center on any given weekday, I hope to experience joy and to collaborate on the emergence of interesting solutions (e.g. new ways of coaching, new ways we play games, new ways we interpret rules) which transform social conventions. This may require I create more inter-discipline ways to expand intrapersonal and interpersonal support to confront challenges, to integrate social problems into games and sports, and to approach youth development in a process of "meaning making" of contemporary and socio-historical social responsibilities.

Sensitivity is always on my mind, as I approach my own tender experiences of actively becoming aware of and confronting racism, sexism, and homophobia in my own life, Capoeira and SBYD. Under this premise, there are   no neutral positions in racism, sexism, and classism. Either we collectively reduce these oppressions or we collectively reproduce these oppressions. Hence the necessity in fostering understanding, awareness, and skills for youth to address prejudice and discrimination in its many forms. This has been an important part of my own Capoeira program development. The following Chapter follows my experiences and reflections in developing a peculiar type of Capoeira and SBYD program. The goals of this critical autoethnography (see methods) are explored through this funny little outline of "how I got here?, what was good?, & what could be better?"

"How I got here?" is a reference to my positionality, for which I open this chapter with by sharing my own subjective trajectory on my passion for physically moving (I like to move it!), how I arrive to an autoethnography, my personal and family's history of physical culture and

my personal journey into Capoeira. "What was good?" is a reference to both key learnings of graduate experiences their integration into this literature review, and their place in my Community and Youth Sports Development program. Lastly, I share "what could be better?" as my own subjective experiences of critical interpretive frameworks and in my reflections, how they have shaped my programming in particular ways. These offer a non-linear account of my subjective experience and reflections which have shaped my commitment and approach to moving with community.

How I got here?

I like to move it!

I like to think while moving. In fact, you are reading at this very moment a transcription from a series of 10-mile bike rides. My mic is positioned on my collar with a clip, and I am zipping through a semi-forested old tobacco train track converted to a multi-county greenway. This experiment, reflecting while biking, I hope demonstrates a commitment to finding new ways of "keeping it moving," or as one Capoeira Master impressed on me, the balance of moving the mind and body. In Capoeira, if you "move only your mind," you are over analyzing and you freeze in thought, & YOU WILL GET HIT. Likewise, if you move your body, without thinking about it, you will hurt yourself or others. I have come to associate this balance of mind and body, with fitness, with mental health, and today experimenting with articulating thoughts on qualitative research. It is also a great remedy for folks who don't enjoy sitting down in front of a computer for hours at a time. Our movement cultures, or physical cultures, offer a solution, grounded in a moral and ethical suggestion that our shared humanity as understood through mindfulness and critical consciousness are essential to human, social, and personal development in living a good life.

Arriving at an Autoethnography

While an ethnography could stand as a reflection on the human condition, I want to state that I arrived to my community-based Capoeira program through the reflection of my own experiences, my own human condition, and the intentional collaboration with a community, while integrating with the experiences of others whose human condition I felt kin with. This integration of our experiences, appearing within the context of program development, years of social change advocacy, and new thoughts from my program at UNCG, yielded a unique thing. Unique, because at times I felt I was extending beyond sports-based youth development (SBYD) programming, interpreting youth development models, teaching personal social responsibility (TPSR). I say interpreting, because I wasn't sure I was doing it "right."

There was no literature on Capoeira Angola and TPSR, so I had to imagine what that would look like within the context in which the program was being implemented, both temporally and spatially, personally and collectively. I had to take into account the social context of the community I am working in, as well as my own personal narrative. As I am undergoing a graduate education in community youth sports development (CYSD), I am also putting into practice some of these ideas in the community. Every step of my graduate education was taken side by side with the community. At first, I didn't perceive this community as part of my graduate education; but just as I came to realize that I am a community engaged scholar, I came to reimagine the community and its members as my graduate school educators, scholars and mentors. For that reason, they are a necessary part of the narrative.

Before my initial attempts at program development, there were a series of important experiences and relationships that really rooted me in my understanding of the spatial context. To this point, I am most indebted to Dr. Martinek's, a Professor at UNCG, asset-based

community mapping coursework and to Director Brandon Reed of Weaver Street Recreation Center. I am so appreciative of the specifics of their relational education, which helped me put theory into practice and opened the door to applied generative opportunities. As a community engaged scholar, I feel a social responsibility to being in community and working towards social change. I can see that for program development, both the quality of the relationship and the trust within the community are immeasurable markers of progress and success. This auto-ethnography has given me an opportunity for the important, sort of reflection, of my overall program experience and its meaning for me. Having that temporal timeline of my PhD work, finishing my Master's in Peace and Conflict Studies, all while staying in community, has pulled me in so many directions. I have often felt like the bird of the African proverb: "A bird that flies off the Earth and lands on an anthill is still on the ground." Yet, I would honestly not change much. I hope to see the richness of the community-based scholarship advocated far more within higher education. And while higher education was a tough tool for me to navigate, often feeling under financed and wondering how my complex identity is interpreted or even acknowledged within the academic-institutional context, I appreciate the context of entering into both academia and entering into community where I get to be, think, and move in accordance with the knowledge, wisdom and understanding that I have come to achieve. This auto-ethnography, this accumulation of experiences, means much more to me than you can imagine.

History of Physical Culture

I don't think that my love for the balance of movement and thinking stems exclusively from Capoeira. While having quite a diverse physical upbringing, I would likely trace my movement history to my family's working-class background, thinking of my grandfather, uncles, aunts, mother and father. Among my family members, their physicality expressed itself as

amateur boxers, sheet metal fabricators, roofers, construction workers and carpenters, street fighters, salsa dancers, church softballers, amateur models and cyclist, to name a few. My journey has operated in a sort of an ever growing context for learning of self. And what I mean by that, is that as I started to challenge myself physically, I felt like I grew culturally, psychologically, and holistically. To this point, Mestre Roxinho would reference the African proverb "Knowledge is a garden. If it isn't cultivated, you can't harvest it." As a youth, I kept looking for physical activities that would engage me. And in those ways, I think I was fortunate throughout my youth to be involved in a broad number of experiences. Some of these experiences were organized and advocated by my mother (judo, bowling, and high diving at the University of Miami). Some of these experiences were self-organized as kids living on the same block (street tennis, street hockey, street soccer, street football). Some were popular recreational opportunities at my church (basketball, snowboarding, skiing, and volleyball). Some of these were self-motivated (roller blading and skateboarding) and some tied to my interest in   the ocean (including teaching myself to swim, snorkeling, free diving, and skim boarding). Some were motivated by aesthetics (jogging and calisthenics in high school). In college, I began mountain biking, tried out ultimate frisbee, Wing Chun kung fu, and was an avid long board free rider. In college I also got to experience open gymnastics hours, where I met break-dancers and martial artist to share ideas about movements. It wasn't long after that when I came across Capoeira.

I have never figured out whether my drive for physical culture was a desire to escape a working-class identity or an expression of it. I never saw any of the adults in my family or community engaging in recreational sports or exercise or fitness, instead I saw their physicality expressed for labor. Thus, my feeling was that sports, exercise or fitness was a thing you could

do if you had excess time and money. As I grew in my awareness, I realized that certain physical, social, and cultural expressions where unique to the subculture with my ethnicity and working-class identity. Growing up Puerto Rican in Miami didn't mean I had perfect Spanish, but it meant I was categorized into some confusing (for a kid) political hierarchy. If you know anything about Miami, Cuban political organizing and 'activism' made its impression on the city's politics, education systems, and popular culture. However, Puerto Rican early contributions to Hip Hop music and break-dancing in New York, empowered Puerto Ricans everywhere. In the Southern United States, as a kid, I felt that Puerto Ricans had cultural capital that expressed itself in many ways on the Island or in America. No one in my family, except my Grandfather, seemed to pick up the Puerto Ricans' popular sports of boxing, baseball and basketball. However, everybody had something to say about music, and they could say it with their body. It is clear, I am drawn to a diverse number of recreational activities and sports, and that my own movement history, if you will, is meaningful and has inspired me to explore the intersection of physical culture (e.g. sports, exercise, creative physical movement, movement for survival, labor, fighting, etc.) and the human condition.

Journey into Capoeira

My Capoeira journey started in Durham, North Carolina while attending NC State in Raleigh. I would commute to Deollo Johnson's class. He is a Black American, who before becoming involved in Mixed Martial Arts (MMA), studied multiple martial arts, was a member of the African American Dance Ensemble founded by Chuck Davis, and a graduate of Duke's school of engineering. I was impressed with his martial arts knowledge and how he linked them as spiritual practices. What can I say, he was sort of brilliant in physical cultural knowledge, and as an educator, took the time to connect Black martial arts and history. My awareness of martial

arts prior was largely attributed to popular cultural films, but other than Bruce Lee and Chuck Norris, I didn't know martial artists by name. Furthermore, I was exposed to Eastern martial arts. Capoeira as a martial art, as expressed by Deollo Johnson, really disrupted the social construction of martial arts I had developed by engaging the popular media of the times. When television and film ignored Black martial artist, they also propelled the popular imagination of East Asian martial arts. Ignoring the fighting arts in Africa, popular media failed to highlight or to diversify martial arts as something quite universal. For myself, Blackness and martial arts shows up very strongly and personally, when it was introduced to me by Deollo. At first, I was attracted to the movements of Capoeira. The movement seemed like a whole new language when compared to the language of break-dancing. Deollo didn't really show much music, although he played Capoeira music during his class on CD's. Deollo introduced Capoeira as Black-Brazilian and as a Black marital artist himself, he was uniquely situated to study and teach Capoeira. My own Puerto Rican identity, a mixture of Black, Indigenous, Caribbean/Latinx, and Spanish, at the time was confusing to myself and others, and neither my upbringing nor my undergraduate experience felt empowering. Capoeira, felt like a tool, helping me synthesize the multiple parts of my own identity, the Carribbean/Latin cultural complex, into one. During this time, I began to see myself take root and take martial arts seriously. His impression oriented my program development over a decade later.

What was good?

Capoeira and SBYD

Going to the Weaver St. Recreation center was not a new experience for me. I have worked at recreation centers or facilitated youth activities for years. Weaver St. Recreation center feels like an older building, but not dilapidated, just old fashioned. Two sides of the

building have its windows place up high up, long and skinny rows, to bring in light. This windows are way to high to have any community members look in. Three back rooms, a computer room, a multi-purpose room, and a kitchen have windows from the ceiling to about a human hip level. Sometimes the kids on my program would sit on this ledge or run around the building to look in from the outside or maybe just to taunt their friends. These windows had diamond shaped steel covers, to prevent anyone from entering the building or from breaking the windows. The building was all dulled reddish-brown brick, and the interior was all cement brick constructions with heavy layers of paints. During the pandemic the City of Durham made multiple investment into the building, fixing flooding issues, installing a completely new set of floors and windows to the three back rooms, new paint on all the walls, updated bathrooms, new interior access and program viewing windows and upgrading the kitchen with a cool access window into the multi-purpose room. I was invited to the inaugural re-opening and was happy to see the City of Durham's investment.

When I walked into the center for the first time, this 'first' day, I was aware that I was being 'sized' up. In tight knit communities there is an acute awareness of who is from there and who is not. My initial meeting with the site Director was also an inquiry of what did I "really" want? I sensed that the Director was looking out for the best interest of the kids and the center, and protecting them from outsiders and culturally irrelevant programming was part of the job. I explained that I was hoping to develop a SBYD program, in which I share Capoeira with the youth. I must have hit the jackpot that day, as the Director was a fan of martial arts, and was looking to diversify programming for the center. He agreed to experiment for a trial period.

When I think about the sports, the spaces and the youth development I have experience, I tend to under-emphasize and overlook the critical importance of 'spaces' that are recreational in

85

my life. I was never overly competitive as kid, playing just for the love and fun of the game. I was driven by fun. The majority of my life's recreational activities did not occur at my home or as part of school experience. As a youth, my life centered around my first space, home, and my second space, school. Yet the idea of a third, safe space, to facilitate this critical developmental of community youth sports growth often goes unnoticed in my imagination. Weaver St. Recreation center is a third space for the youth of Cornwallis. In my reflection, these   third spaces mattered, as important as a church, or the university, or a bowling alley, or a park, because they offered youth a place to continually develop, through intentional guidance, mentorship, and self-guidance.

I discovered early on, when I would share with colleagues my interest in youth development, there were some assumptions, that the direction in which I was developing a SBYD program would be considered a contribution to the context for which the youth   will live. While I had hoped this assumption to be true, I was not always sure what kids were walking away with. While I did not maintain deficit approaches, in the early stages of my graduate education and at the rec center, I began to question how could I be assured that the youth were walking away with assets from the goals and objectives I had intended of the program. I wanted to work beyond my assumption, and began to just dialogue with kids, by simply asking at the end of the program questions like: "what is one thing you learn today?" or "what was one positive thing about today?"

I began to interpret this "dialogue" as a direct conversation between the community of impact and the community of scholarship (& be careful who you assume is being impacted and who are the scholars). To this extent, I began to wonder about similar sports, as well as SBYD programs that are documented and evaluated, as an opportunity to develop a program, focused on

assets, co-framed by the community. To this desire, by using popular education, I began to explore a pedagogy within the Capoeira program that included the program participant interest and skills. This shift required youth (and adult Capoeira students) to be alert and present and prepare something that was previously instructed in the Capoeira program or show a move which they felt was relevant to Capoeira which they learned or developed from the community itself. Sometimes students would show dance moves or silly moves, which I would volunteer to demonstrate first, often reinterpreting it with an application of Capoeira. For example, I would interpret a ballet looking twirl, into a ballet twirl with a hidden leg sweep, or I would interpret a chicken looking dance, by keeping the elbows more firm and arms protecting my face. The youth and adults found my interpretations funny. Laughter being the medicine that it is, I would follow the move for which the youth led. I found this simple practice remarkable in shifting power to the youth, giving them a decision to make, expressing their voice, and giving me an opportunity to follow their lead unabashed. I found that the youth who enjoyed this returned more frequently.

Not all the youth at the center were intrigued. Capoeira competes with the time and interest of youth of the recreation center who invested heavily with the center's most popular sport: basketball. While on the surface, the youth (mainly the teenage boys) specialized in basketball, seem to have made a decision that Capoeira isn't their thing or isn't the coolest thing at the center or school. Basketball holds a cultural currency, which an imported practice like Capoeira, does not seem to compete well with. But considering those things, I still found the teenage boys peeking in through the doorways, curious about the physical movement and music. It will be nice to one day have the broad intersection of youth at Weaver St. articulate what are

the perceived significant opportunity they gain from various physical activities, which I hope will allow them to share their voice and expand the program's practice.

If Capoeira is to suit youth who specialize in separate sport discourses, then Capoeira will have to function, in some generalist way, to help youth gain an understanding of their world. They may gain something from their Capoeira studies which develops an asset of their own determination. With this goal, I tried understanding and directing TPSR's transfer concept. I found in my program development that there are similarities between SBYD as an education tool and community organizing. But regardless, any sports based youth development program must start with relationships. With the youth in the Capoeira program, I began with getting to know names, learning their personal stories, and sharing my personal story too. The youth would share their favorite school subjects, their school and community "news," and their inter-personal hardships. They would tell me when they were having a bad day, which often felt associated with a family hardship or a community violence tension. This process, an ecology of relationships within the rec center, was a consistent practice of getting to know the staff, the youth who didn't participate, and the youth who were regulars. By centering the relationships, my presence was in its own place. The key significant contribution to our expanding a shared humanity. Sharing humanity is a value which is not dependent so much on program development. There are many coaches who may overlook such values and may marginalize such values in order to achieve program objectives such as physical competencies, competition, and even teamwork. However, physical culture may itself yield the value of shared humanity, insofar that moving together and expressing together may produce a collective awareness.

Facilitating Capoeira integration with SBYD was not necessarily difficult to do, and while I am not aware of its integration with SBYD, I found that there was fertile ground with its

intersection of social-emotional learning, restorative youth sports, and TPSR (which really enriched my coaching in Capoeira). In fact, before my engagement in SBYD literature, I had never utilized the title of "Coach," and now I feel that it is much more fitting. I began to evolve my pedagogy and andragogy, to include informal evaluations, popular education and restorative circles, and work with the awareness of the community with issues related to social change. The youth program often began and closed with active circles, (a precursor to restorative circles) prompted by questions to either check in, e.g., "thumbs up if you have a lot of energy, thumbs down if you are tired or feeling quiet, and thumbs sideway if your somewhere in the middle." Closing circles were opportunities for informal feedback, like "what was one new thing you learned today?" or "what was challenging for you today?" to more TPSR programmatic centered questions like "how did you give your best effort today? Or "when did you feel respected today?"

To the point of social change, I found it difficult not to address issues of class, sexism and race. The #Blacklivesmatter movement was gaining strength as I developed the program, and as the United States was rocked by a series of deaths of Black people caused by police officers which instigated protests around police violence and police accountability in Black communities. Within the Capoeira Angola community, there is a historical popular narrative that Capoeira was a form of martial arts that was developed to subvert and survive from the violence on plantations (e.g. presented as white overseers), and later subversion and survival from over policing. It felt impossible not to correlate the histories of Black Brazil with that of Black America. It was easy to feel like, Capoeira has something to offer youth in America, at a minimum as a complementary study, or an introductory awareness that 'surviving while Black' is a global or colonial experience for which a shared humanity could be derived. For me, the idea

of shared humanity didn't seem like it was enough. To consider racism sufficiently, it necessarily requires awareness of one's own entanglement with it. So I came to ask myself, do I reduce the problem or reproduce the problem of racism in the United States. This question, conceptually, followed me everywhere I went (e.g. in how I conducted research, how I responded to the pandemic, how I showed up in my community). I had hoped that by showing up in the rec center, alongside the youth, creating spaces, outside of the school, work, or home, that I was committing to being in community, via the development of a consistent program, centering relationship, ideas of shared humanity (i.e. awareness and mindfulness of racism, classism, and gender), and eventually social action (i.e. critical consciousness).

While playing games with the youth was fun, I felt that as an intrinsic good of humanity, it does not necessarily yield social responsibility, social awareness, or social change. Like 'Teaching Personal and Social Responsibility,' 'Restorative Youth Sports,' or 'Social-emotional learning,' I found that these values need to be intentionally cultivated in program development. While I felt that Capoeira, due to its historical relationship with Colonialism and oppression inherited some educational imperatives of social responsibility, social awareness, and social change, it still had work to do with regards to gender and sexism. This is because, Capoeira, although a liberatory Black art, has largely been heteronormative and often sexist in practice until recently (Lewis, 2012). My experience suggested that transgressions of gender and sex were not as explicit or pervasive in SBYD, at least not that I was aware of. I began to cultivate the curiosity of furthering my program development with a focus on a concept of shared humanity as expressed through physical culture education, and what the integration of sports-based youth development concepts offer groups in Brazil who had not been associated with SBYD concepts. While I still experiment with a number of cooperation and process applications

90

of SBYD in my program development, I am also curious and not so easily dismiss the concepts of competition, performance and motivation as intrinsic goods.

The relation between Capoeira and SBYD

At one point I was convinced that Capoeira was not a "Sport," and at another point I resisted the "performance" reality as a major value and history of Capoeira. I remained in the air after working with Dr. Berg, sitting in on his Philosophy Sports course. I'm not really intending to define what a sport is, or contribute to how Capoeira is conceptualized (Wesolowski, 2012; Lewis, 1995, Assunção, 2014) in terms of the debate between capoeira as sport or culture, or whether Capoeira is a performance or sport or cultural knowledge. I do want to say that, at the very least, there is something dialectical that can be exchanged between American youth sports, and specifically their youth development tools and Brazilian youth development via Capoeira. I want to highlight the dialectical, or dialogical nature of my work. Otherwise it could be read as my advocating for the American (and superior) model being introduced to the Brazilian (and inferior) model. For my work, I acknowledge Capoeira Masters as public intellectuals who have been doing this youth development work for decades (and from whom I have learned), without labels or credentials. Dr. Wesolowski's (2012) article "Professionalizing Capoeira" specifically argues that we cannot let Physical Education programs dictate who gets to teach capoeira because of a credential of formalized and sanctioned pedagogy. Capoeira is an example of informal education at work.

Tools such as Teaching Personal and Social Responsibility (TPSR), and SEL and some other foundational tools, reinforce the idea that meaningful physical activity influences culture and vice versa. It is really important that regardless of how the Capoeira community chooses to define itself and adopt values, there are going to be various perspectives and various opinions

about it all. During my visits to Brazil, I was able to observe in person how valuable a community is for engaging youth, to the extent that I believe it positively impacts youth retention in programs. At the *Nzinga* academy, particularly the popular Capoeira community in Salvador, Brazil, kids are given positive encouragement and feedback, and engaged by more than just the "coach." All the adults greet the youth, give them hi-fives, encourage them to help in the maintenance of the space, via chores or instrument preparation or program preparation. These levels of engagement allow for youth to be given responsibilities within the community, to experience positive contributions, and to be recognized for their leadership and involvement. I brought these observations into practice at the rec center, having youth participate in the preparation of the space, sometimes sweeping or moving chairs, picking up after previous projects, leading others in preparing the space. These pre-program moments often were a time which allowed for stories to be shared, which often revealed more unique ways to support the youth. Sometimes the students would tell me about a relationship struggle they were having in school, or a subject struggle, or a joy about their day which they could not wait to share. The relational development that occurred before the "program" officially started, offered a unique key aspect of youth development within my program. It was not too much later that I was able to "read" the children, that is, to sense if there was something more hidden underneath the surface. On occasion I "coached" them on issues that were "outside the gym," and this only deepened my relationship and the meaning the youth and I had to each other.

Of course, you can draw that there are some general parallels in sports or athletic development and Capoeira, such as, movement, physical competency, agility, strength and discipline. However, the other common values associated with sports, written extensively in sports philosophy, are not so easy to determine in Capoeira, ideas like virtue, sportsmanship, and

playing fair. I had to concede that perhaps these values are not intrinsic in Capoeira, but instead values I bring to my particular teaching. Dr. Wesolowski reminded me in a dialogue, that in its cultural context born out of enslavement and marginalization, Capoeira does not uphold the values of, fair play and "good sportsmanship." Instead she asked me to think of "*malandrage*m," an idea which advocates for taking advantage of others. *Malandragem* is considered necessary because many Capoeiristas in Brazil grow up intense situations of deprivation and discrimination and know there is no "fair play" in life and so use whatever means to survive. *Malandragem* is a survival tactic of self-preservation.

When thinking about the important exchange between American youth sports and Capoeira, I often felt Capoeira is itself an interesting and valuable phenomenon for SBYD. Capoeira disrupts multiple categorizations of organized youth sports, as defined in the American context. This dialogue and conversation between the two stand to benefit from program development, in terms of curriculum and pedagogy, that is co-created and explored by being in community with youth. Admittedly, I have not looked at evaluation tools within the Capoeira community, but I have observed pedagogy and have seen most recently with Master Roxinho's youth development discourse, for which an intentional curriculum could be advanced. As a special invitee to this discourse, I have taken part in multiple international conversations and deep reflections on pedagogy. However, a key point to note, as ideas about evaluations, pedagogy, and curriculum begin to enter in Capoeira, I suspect that there will be resistance. There is a delicate balance to the grass rootedness of Capoeira, and conceptual imports that are entangled with the complexity of colonialism. This contends with the social, historical, and ideological forces and structures that produce and constrain race and class. While I advocate for

social change, in that I feel it really can be a valuable trajectory for SBYD and Capoeira, I am not sure I can do such advocacy without addressing critical theory.

Increasing awareness

In his writings, *The Sociological Imagination*, Mills (1959:6) wrote: "The sociological imagination enables us to grasp history and biography and the relations between the two in society. That is its task and its promise. To recognize this task and this promise is the mark of the classic social analyst …No social study that does not come back to the problems of biography and of their intersections within a society has completed its intellectual journey." Building off my Master's degree studies in Peace and Conflict and supported by an education at UNCG in Cultural Foundation and Social change Education, I began to be curious if I could develop a social awareness of youth lived experiences, as they related to critical theory, in an attempt to innovate a sense of TPSR's social responsibility. My goal wasn't necessarily societal transformation or system change within my programming, but each struggle within my programming led to a reflection about my living of TPSR, that is, my own edges of personal and social responsibility. These questions and curiosities found their way into my youth development programming, although at the time, I hadn't formalized it. It was just an open-ended "co" exploration "how can we be responsible for ourselves?" or "if we are in here together, how are being responsible for each other?" Sometimes within our program we talked about respect, or what it means for "each one, reach one" or to take care of those coming after us. Depending on the youth, these ideas can sometimes lead to power struggles, for which my leadership seemed to bring some balance to the equation. Sometimes, something intrinsic to Capoeira, with its focus on body dialogue and responsibility to each other within the *roda* and beyond contributed to the balance.

Yet, it seemed clear that my own biographical reflection was increasing my awareness of the larger context of social-historical experiences for which I grew up in. It was making its way via personal sharing into my youth programming. While I wanted to be explicit about the social and historical context the youth were experiencing, I wasn't secure about the proper approach to do so, and I did not want to be conducting experiments in youth psychology. Instead, I leaned into the pedagogy in Capoeira that I felt led me to an ever-increasing awareness of struggle and context: Capoeira's stories, songs, and oral history. For example, in the most basic introductory song of Capoeira, "*O sim, sim, sim, O, nao, nao, nao*," which translates to "O, yes, yes, yes, O, no, no, no," I felt it important to share with the youth that the song's simplicity captures life struggle and complexity, one moment we get a "yes" and the next moment we get a "no." Or "*a hoje tem, a manha nao,*" which translates to "today I have, tomorrow I do not." Using the lyrics of Capoeira songs, I would paint the picture for the youth, sometimes in metaphor, like "the tide rises and recedes," and that a life within struggle and complexity requires us to be prepared for when "life turns upside down." I would suggest that it wasn't a question *if* life was going to turn us upside down, for us , Black and Indigenous People of Color, it was a question of *when* life turns us upside down. By practicing a cartwheel or a handstand, we were preparing for those moments when life turns us upside down, a praxis of looking at life from a different perspective, taking the time to remain calm in that situation, and focusing on our breath. All lessons I derived from Capoeira in the hope that Weaver St. youth could understand and apply it to their own lives. My assumption is that without key economic resources, the youth at Weaver St. would have to find ways to make sense of how to get by with less. From my own experience, make sense of difficult experiences, perhaps hunger, perhaps lack of resources for school, or lack of transportation, or lack of educational entertainment. Changing a perspective on something quite

ordinary, i.e. walking and seeing upright, feels like a significant practice to apply towards

looking at social inequalities, not to validate them, but to question them in creative ways, through

dance, or arts, or culture, much as is done in models of theater of the oppressed. I would ask

them "how do you think life will turn you upside down?" and the students would share a range of

little anecdotes, of having to get by without a "pencil" or "toothpaste" or "clean clothes" or

"having to deal with a bully." We would then go into our supported handstands (supported by

having our feet on the wall) and talk about ways to get through these tough moments, like ask

friends for help or borrow resources from people we trust, and one student suggested to "bring

extra resources for those who may need."

The ideas of relational self-knowledge suggest that youth had to understand and consent

to the social contract when I was leading the Capoeira program. In my own program, I felt

obliged to return to the program idea that autonomous agency is central to a youth's quest to

develop. (Torres, 200) Otherwise, I asked myself, how will youth in my program be fully aware

of what becoming 'personally responsible' implies? I had hoped that young Capoeira program

participants, at best, could have some say in issues that directly affect their program experiences

and aspirations. Hence, I set out to design a program in which the youth were making decisions

out of reflection and not obedience. I worried that if youth in the program were simply being un-

reflective and obedient, I was not supporting an experience which would support autonomous

agency.

From such reflections, I explored a "popular education" program design, which allowed

for students to develop as young *Capoeirstas* and contribute to collective program efforts, while

practicing their autonomy through reflective decision making. If you were unfamiliar with my

process, it may appear like I was relinquishing authority instead of a reflexiveness exercise in the

development of youth agency. Young *Capoeiristas* growing their authority over themselves expand the opportunities for programs to be places or spaces that manifest experiences that are in principle empowering and liberating, rather than negating and constraining. This allowed youth to gain knowledge and confidence in their communications, skills, and identity. As Gaffney (2015) suggest, Capoeira and SBYD programs, provide an occasion for youth to blend their talents and energies in a common pursuit to realize some important feature of their personhood.

I found that for my program these tools helped to build bridges between the historical narratives of Black, colonized, or poor Brazilians and the lived experience of the youth at Weaver St. center. Such a bridge was an intrinsic good, that is, the learning of the culture and practices of those in the Global South. In a complicated historical narrative of survival, Capoeira's grassroot education offered me hope and curiosity and a bridge to the transfer of knowledge. Capoeira education serves the context of youth as they make sense of their own lives. By utilizing Capoeira's stories, songs and oral history, as well as my own personal history, both within and outside of Capoeira, I had hoped that my efforts were traction for building common ground and helping youth develop socially, emotionally and politically.

Over a multiple year period, the youth were curious about my cultural and racial identity, my motivations for teaching, and my commitment to relationship building. Multiple times my citizenship was called into question, "Are you from HERE?," where 'here' meant multiple things, for example, the community where we were training, or the city we were in, but most frequently, the youth were curious about my background or my origin, they were essentially asking me "are you American?" For some reason, this never offended me, after all, I was singing and speaking in Portuguese, and playing rhythms and music from another part of the world. I took their questions to mean "what in the world is all this?" or "where is this all coming from?" I

am thankful to my work with Dr. Janke, and her recommendation of my application for the Imagining America Page Fellowship, in which both my concept of American and America was disrupted to such an extent, that I began to see my identity included and essential to American culture. These conceptual disruptions, of what is American, and what is America, and what is citizen, really, were truly important in facilitating and developing a youth and community program that empowers and enriches the awareness of one's context. As I shared my complex identity with youth, it somehow created a richer environment, at the least, it created a psychologically healthy environment for young folks to feel free to ask questions of my identities and share their identities, as they saw it.

Program Development

The location of the Capoeira program was entirely influenced by an aspect of Dr. Martinek's course, in which we toured public housing communities to survey them geographically. Our survey required us to examine what resources communities had access to (e.g., grocery stores or employment, bus stations, childcare centers, laundromats), especially those material and economic resources essential for living. It was clear   that without transportation, living in public housing communities is extremely difficult, because many essential resources were miles away. The survey, although not exhaustive, certainly made the impression on me that public housing communities in Greensboro could be updated through city-planning. Seeing these communities and being curious about the communities in my own backyard, I reached out to a local recreational center to begin a dialogue. How can I show up in this community? Where do I begin to build a relationship? and humbly contribute with programming that is accessible and unique to what the center's already offering?

A majority of the families of the youth who participate in my Capoeira youth programming live in economic positions at the very bottom of the American economy. Only a handful of them have been able to gain certain tools as a result of education or employment which potentially enabled them to more effectively fight oppression. Positioning my program inside Weaver St. was an intentional and necessity development for class relationships that considers the specific class position of Black and Indigenous youth who are generally marginalized in the labor force, by cultivating an exchange of education, dialogue, communication, and action. Throughout the years, the Capoeira program has sought to create different opportunities and access (e.g., field trips to other parts of Durham, to DC for Capoeira training and to visit museums, to other youth groups), as part of diversifying experiential education.

While I wished that my Capoeira program developed to be rich in its content, these Capoeira experiences and my graduate school education challenged me to think deeply about program intentions. This was also out of deep appreciation for Capoeira's history and its personal contribution to my life, that I desired to give something back to the Capoeira community. I began to utilize course materials in such a way as to be applied directly to the program. Due to the intersection of social change conversations which I had experienced in the Capoeira community, I wanted to center an understanding of youth developmental frameworks in Capoeira as inherently intertwined with social justice. Due to the fact that Capoeira is marginal in the youth development literature, throughout my graduate studies I began to seek literature that demonstrated an in-depth understanding of social justice application to Youth Sports instead. This gave me time to see how in the literature a diverse number of different youth praxis (i.e., action, reflection, theory) frameworks in various sport settings and contexts were

practical for promoting youth development. Thus, my hope was not to necessarily advance a novel analysis of youth sports as tool to foster critical awareness of social change but to build off of program and model efforts which preceded my own, for example, Project Effort, Youth Leader Corps., First Tee, Project Bantu, Restorative Youth Sports. These community-based efforts, whether rooted in socio-historical oppression or not, I believed offered me a considerable circumstance, to integrate a unique narrative of critical pedagogy, intentionally addressing social change through critical consciousness, and pushing the boundaries of social responsibility. For example, there are certain assumptions which are not unique or entirely true of Capoeira, like, Capoeira must organize a certain a way as to accredit the leaders; Or Capoeira "sports" history includes an awareness of Black and Indigenous contributions; Or Capoeira is just a physical activity and does not have to have a relationship with fundamental ideas of democracy, voice, empowerment, leadership and social change via the social imagination. Yet, these issues persist, and are problematic across the board in youth sports. However popular these assumptions are in the sporting society; they must be addressed for what they are: the social construction of sports and the meaning of physical cultural expressions.

Sports-based youth development offers a central theme to my Capoeira youth program, in that a number of the disadvantages and inequities associated with public housing are as much a result of the social construction of society, not the inevitable result of any inherent disinterest or impairment on behalf of the youth. This suggests that youth sports programming accessible to public housing communities, is in a complex inter-relationship between under-resourced youth, a society's response to those under-resourced youth, and the physical, sporting institution and sporting attitude (together, the 'social') environment. The social disadvantage experienced by

100

under-resourced youth in sports I felt is the result of the failure of the social environment to respond adequately to the diversity presented by their social and economic condition. Hence, why increasing my own awareness of diverse social and economic conditions is necessary for my own program development and SBYD programs.

Fundamentally, as an immanent critique of "the practice of sport as a human right," (Donnelly, 2008) is that Sports need to be inclusive and accessible to youth with regards to their diverse range of race, gender, sex, or class identities. "Sports as a human right" is kin to policies which are pro "sports for all." However, I felt that without awareness, such "sports for all" programming could overlook mutual understanding, a spirit of friendship, solidarity and fair play, and end up perpetuating marginalized youth experiences of exclusion. This exclusion is the failure of those without awareness to live up to more inclusive social norms which can facilitate an experience of equality and justice. To this point, I aimed to develop principled and practical ways to strengthen the diversity of youth in Capoeira, while centering their voice for meaningful engagement. While Human Rights discourse itself is a powerful political tool for the advancement of the interests of youth, I believe it may be better for youth programs to advance those interests beyond the application of policies into critical pedagogies. A program development that centers critical inclusivity in sports meant to me that my program is able to: (1) identify the sources of oppression within itself and broader institutions, and seek to relieve youth from that oppression and (2) identify the potential positive role of Capoeira and SBYD to create policy and critical pedagogy to enlist communities and institutions in the struggle for the emancipation of youth entangled in systemic issues of race, class, and gender.

The pedagogical implications should be that Capoeira and SBYD culture, from youth sport coaches and Capoeira Masters, take the opportunity to dialogue about differences, utilize their activities to educate youth on the diversity of human lived experience, as well as expose students to amateur and professional athletes who disrupt conceptions of class, gender, sex, and race.

Program Evaluation

I felt a limit in the evaluation of my own Capoeira youth program as a tool for social change, because I believe there is a number of complexities in capturing youth's ability to analyze social constructs (e.g., race, poverty, gender), or to transform conflict through their critical consciousness, or to engage their own sociological imagination. However, I still have hope that integrating conflict transformation theories into youth sports offers coaches or teams a way to "articulate how [they] think things are related, how movement is created, and what overall direction things are flowing" (Lederach, 1996, p. 45). My graduate education in Conflict transformation provided me with a more holistic understanding of conflict, one in which we understand that conflict is dynamic, moving in destructive or constructive directions, and that we focus our efforts in maximizing the achievement of constructive, mutually beneficial processes and outcomes (Lederach,1996). In my program, when I have asked myself, "how exactly is Capoeira creating change? What is changing and in what direction is it going?" I was surprised at what surfaced. Though not an evaluation of highest rigor, I did feel that the relationships being forged with the youth were showing markers for success. Let me explain.

In one instance, the youth of the Capoeira program were truly engaged in a process for creating a dialogue in addressing immediate problems and conflicts and had true visions of a positive future. When a high school student brought to the group, in confidence, his tension with

a bully at school, the students and adults present that day shared ideas for him to explore the tension and to shape the tension to change it into a direction with less conflict. I was shocked, although younger participants advocated for direct confrontation, a majority of the youth contemplated how rules should be applied and could be helpful, or how to take the situation as a moment to learn or teach, and how to negotiate appropriately. The fact that the student addressing a personal conflict was older than all of the kids of the program, never became an issue, and certainly demonstrated to me a sign of maturity.

In two other instances, students came into the Capoeira program, never chose to train, yet I felt anecdotally, a positive program outcome. In the first instance, a student came into the Capoeira training session, and sat quietly in the corner, with his head down. I could tell that the youth was struggling with something. As I engaged him, he said he had been tired and needed a safe place to rest. In this instance the student did not take part in the day's programming at all, but our relationship yielded an understanding, and it implicitly implied that he felt safe enough to rest in the space. In the second instance, two students came to the Capoeira program, because they were chased out of the gym for arguing and came to my program to sort out their differences. The incident was memorable, because a young boy was challenging an older girls' basketball interest and confusing it with her sexuality. She was tearing up and the boy would not let it go. The group intervened swiftly, naming countless examples where physical activities are socially constructed into genders. The boy remained speechless, hearing multiple examples that disrupted his argument. He remained with the group as we collectively envisioned a future where physical activities are not gendered. I walked away thinking how important it is to facilitate a space that becomes a safe place for youth.

Due to the fact that black female students are the majority of participants of my Capoeira program, questions of negotiating gendered power imbalances within the program often appeared in hidden power dynamics which maintained a 'relational gender order.' For example, when a second instructor would lead, a black adult female, she would communicate to me that she felt less engagement and attendance from the boys. From a curriculum perspective the same meaningful, empowering, or culturally relevant, Capoeira program was in motion. Somehow for the boys, something (e.g., their hegemonic masculinity) affirmed and inscribed through gender norms, assumptions, and stereotypes caused them to show less attention to a black female leader. To disrupt this behavior, I would show up early, and the boys would assume I was leading the day's activity. When the female instructor showed up, I followed her lead and supported her in any way she asked. It was seamless and fun, and the boys didn't leave. At the very least, I hoped that I modeled what it is to support and learn from black women leaders in Capoeira. This raises important questions about sport as a culture that typically empowers and embraces male participants. To this point, we find evidence in PE, physical activity, sports and recreation settings has historically been dominated by masculine practices, such as valuing competition and physicality. Sports practices are historically produced, socially constructed and defined by the parameters of the powerful groups in society. In the United States, this is understood to be white male culture, evidenced by the overwhelming majority of youth sport coaches and people in positions of power who identify as white men. In this system, women typically engage in more logistical support. Due to this history of sports, it makes it hard for populations that do not identify as white or male to enter and maintain sport participation and leadership. These differences in experience between women or girls and men or boys is significant and should be

noted as a form of oppression, and I felt this can be challenged as an outcome of my own

Capoeira youth programming.

In my own program there were excellent opportunities for individual youth to explore

their relation to others. Games and exercises in which youth had to rely on each other are my

most vivid examples. Gaffney's (2015) definition of 'teamwork' is emblematic of such a

relationship. He defines teamwork in sport as "the commitment of individual players to one

another and to a common purpose in the context of a shared athletic enterprise" (Gaffney 2015,

3). In the case that Gaffney makes, the common purpose of a relationship to others in one's team

is for competitive success. However, while I recognize the motivation competitive success may

have, I argue along with SBYD scholars that competitive success should be a lesser priority

giving way to fun, physically active lifestyles, or even social and cultural capital. Competition

aside, when youth join Capoeira or a SBYD program there is a social contract, an implied

understanding, that the relationship with others in a team is to overcome some or multiple

obstacles to succeed. Gaffney (2015) These social contracts, core to the contractual moral

imperatives in team youth sports, are based on informed consent. This seems critical to the goal

of organized youth sports, which is, to foster the overall welfare of participants by developing

children as autonomous agents. (Torres, 2000) While informed consent seems obvious in youth

sports, it is seldom acknowledged as such by SBYD program leaders, and clearly uninformed

consent will be a source of conflict in interpersonal relationships in any activity. I tried to

establish informed consent as a central part of the autonomous imperative of teamwork in my

own organized youth sports, Capoeira and SBYD program development. I did this by naming

norms, checking for consensus, and creating circles for reflection and co-creation.

While in my Capoeira Angola programming, I have looked to evaluate for the broad

internalist accounts of the pursuit of excellence (although I am not sure if the Capoeira

community would agree to the view that the fundamental purpose of Capoeira Angola is to

display "sporting excellence"), I imagine that there are social constructions of excellent *rodas,*

excellent games, or excellent players. The Capoeira community values the display of facing

adversity, the display of applying what is practiced, or the display that one is growing in skill and

knowledge. All of these values imply to the Capoeira community that a player is growing. In my

own SBYD program development, I never emphasize winning. In a deeper sense, I have

wondered whether my own resistance to creating a social construction of Capoeira Angola with

acknowledged winners is also a form of resistance to hegemonic principles or its commitment to

the binary of win-lose. In this context, I imagined that teaching youth winning against the other

player did not matter much if it did not translate to their sociological mindfulness and critical

consciousness. Thus, within my Capoeira Angola program, youth struggle cooperatively for

excellence of selves, but also excellence for others. On this view, I leaned into intrinsic

principles of Capoeira Angola which did not revolve around the pursuit of individual youth

excellence, but the cultivation of communal excellence. My own commitment to collective

excellence as part of SBYD programming is perhaps unique but I felt that it was necessary for

communities experiencing violence. Leaning into collective excellences I believe contributed to

an account of Capoeira, where the purpose of "sport" is understood to be the promotion of

human flourishing. However, communal excellence is always easy to achieve. To do so, I relied

more on Capoeira musicality and aesthetics. That is, co-creating something in community. To

produce quality Capoeira, requires a certain listening and engagement between youth. Youth had

to stay on the time and sing together to create something in cooperation and collaboration. Of course, if you didn't participate well, the music and singing sounded off. Even if you couldn't sing well, if you were giving effort, and working together, the outcome was something wonderful, shared, and communally excellent. Other times, we used our bodies to co-create communal excellence. For example, by working together in semi-choreographed movements, of kick and escape, of going underneath a movement and then leading a movement, the youth experienced the communal value of working together to improve one's own skill and the skills of others. These moments also captured the communal excellence of Capoeira.

The program evaluations that I imagined as a best fit for my Capoeira program were aligned with collaborative efforts (e.g., community-based participatory research) which could be pursued to establish research-community youth partnerships that inform the co-construction of curriculum, training/education, or interventions. My hope is that social justice-focused education opportunities for coaches and athlete leaders can be leveraged within communities and organizations, building off previous research that has engaged coaches. Such action-oriented research initiatives could then be evaluated to understand implementation, quality, outcomes, and impact, with the chosen youth development frameworks. In reflecting on my own programming I recognize that evaluations of social justice are bound to be difficult to undertake given that social justice is multi-faceted, and is difficult to delineate and measure (Camiré, Newman, Bean & Strachan, 2021). By reimagining PYD and life skills in sport, I desired that program measures could perhaps instigate a rethinking of existing sport-based frameworks or the creation of new frameworks that can be used to guide exploratory research, action-oriented research, as well as evaluations (Camiré, Newman, Bean & Strachan, 2021). I continue to look for ways for sports to serve as a peace tool and as a tool for social development, examining how it serves as a

mechanism for the transfer of knowledge, life skills, access, provisions of safe and supportive environments, and adaptive strategies to both descriptive and prescriptive change.

What Could be better?

Queering Capoeira

I originally was drawn to Capoeira for its similarity to hip-hop dance expressions and found it both an important source of creativity and history to leverage when working with youth in after-school programming. However, whether or not I was uplifting the value of "fighting" or "battling" as a cultural expression was a conversation which multiple parents wanted to check in with me about. Early on in my own experiences of Capoeira, I had sensed elements of hyper-masculinity. I recall a visiting Capoeira instructor from Brazil, brought to Duke by the Duke Capoeira Cooperative Club, in 1997 or 1998. His trainings were less playful, very direct, and he would show movement efficacy by hitting and kicking students. He seemed to be yelling at students and visibly disappointed and disapproving of student's movement and applications. I interpreted this as Hyper-masculinity. Hyper-masculinity is a psychological term for the exaggeration of male stereotypical behavior, such as an emphasis on physical strength, aggression, and sexuality. While I found this term in research conducted by Donald L. Mosher and Mark Sirkin in 1984, I did not have the language while I had been experiencing it. Especially in Capoeira, there were social questions appearing among participants about the male dominated leadership, their "macho personality," as causing harm via sexual attitudes toward women relationships derived from heteronormative dynamics, and the belief that violence is manly. This forced me to think, early on in my personal training, about Capoeira as a creative and community practice, leaning into its elements of using play as '*malandragem*,' meaning to do whatever was necessary to undermine or escape violence. I had rationalized that the *Capoeira Regional* style

108

was a much more hyper-masculine expression, because it had male students and instructors training with shirts off, seemed to be faster and advocated for aggressive responses, and had a very clear hierarchy of power in leadership. Out of the class and racial violence cultural context, these things may easily be interpreted as hyper masculine. My first anti-hyper-masculine analysis rationalized *Capoeira Angola,* as a slower and intelligent contextual "sense-making," which leaned into survival and cunning to escape or deescalate violence, as opposed to escalating violence through aggression and combat. While I felt is that the distinctive styles encouraged ways of interacting with others, Capoeira Regional seem to advocate for fast and aggressive interactions, and Capoeira Angola seem to be more chill, fun, and thoughtful. I was heartbroken when I realized that sexual assault and abuse of power was occurring across both styles and within many groups. This led me to shape my youth programming by centering play, and games, to have participants develop strategy to challenging situations. The skill I had desired to cultivate/transfer was an ability to assess a situation and to value "walking away," to play another day. Years later, I have found myself returning to the question 'is learning to "survive violence" also inadvertently, reproducing a narrative that supported class, gender and race violence? To this end, I feel a full range of emotions. Some days, I am exhausted about talking about the trauma associated with historical violence associated with class, gender, and race. After all, joy needs to be part of the equation with regards to preventing or intervening violence. Other days, and in 'whiter' contexts, I feel an important role is to 'Never Forget' (Forche, 1993) such atrocities, a reference to Carolyn Forche, who works reminds us that art and poetry, and I add physical culture, are important frontiers to keeping our society accountable. The intersection of personal trauma and contextual stress (e.g. poverty, racism, sexism) I assume is known to negatively impact children and adults. This is why I find the idea of sociological mindfulness

(reflecting on contextual stressors) important to developing an awareness of contextual stressors in order to intervene with them and disrupt them (i.e. critical consciousness). I would pay attention when youth felt comfortable taking about their parent's efforts, or family relationships, and family functioning, or family violence. Although the majority of youth articulated violence occurring between neighborhood youth, some youth suggested that some parental relationships were "intense," or "strict," or "not playing around." While I did advocate for youth to invite their families to train and play Capoeira, the youth often insisted that their parents were working or tired from working, which meant that sometime the kids were left to their own entertainment. This concerned me, because reflecting on my own upbringing, the moments without my parental supervision were the ones in which I was exposed to multiple on-going traumas. As a social justice response, I felt that my SBYD programming helped to shape my own understanding the effects of trauma and poverty on different youth, as well as understanding the full range of youth responses to trauma and poverty, in order to reshape and improve outcomes.

As multiple Capoeira groups began to challenge the ways hyper-masculinity was showing up in Capoeira leadership and values, a counter-narrative has also emerged, which supports queering Capoeira. The dominant presence of male leadership brought into question why other types of leaders were not present in Capoeira, specifically, those that are representative of non-patriarchal and non-normative sexual or gender identities. My early anecdotal evidence confirmed this to be true. To challenge Capoeira as a dominantly heteronormative space, the Durham Capoeira group had a series of discussions, in which we used circles, critical andragogy, and popular education/research to examine how our group could play a role in deconstructing such norms. Our group walked away with ideas to cultivate a safe place for those in general opposition to binarism, normativity, and to increase our analysis of

intersectionality. Our Capoeira group, in youth programming spaces, made sure to welcome all expressions of gender, to tie our analysis of resistance in race constructs to gender social constructs, and to disrupt heteropatriarchal normativity by challenging our association with it.

Through an intersectional lens, my program reflected on the dialog between planning and gender, feminist, and queer studies to analyze the lesbian, gay, bisexual, transgender, and queer (LGBTQ) youth of color experiences in the Durham community. Games like "who are those" help to build subjective bridges between intersectional identity and multiple disenfranchisements. In this game you stand in a circle, and you share a subjective lived experience, starting with the phrase "who are those that…" The game can be much more specific to sharing lived realities as it relates to class, age, gender, and sexual orientation experiences. If you identify with the lived experience that is shared, you can raise your hand and say me, or if you want more activity you switch chairs. This community building game helps to shape a shared identity, because the leader of the game begins to see their own lived experiences as connected to the lived experiences of those around them. This games allows youth to make observation and analysis of their own reality and share personal life stories, observations in a friendly and supported environment. Thus a shared contextual analysis is formed, one in which the value of agency is held in high regard, forming a collective identity to build important resilient community norms, to increase program participation and engagement. Thus, such Capoeira program games help the community expand their commitment and their understanding of their unique conditions, needs, and expands their access to safe social spaces and social support services.

Queering Capoeira proved to be a complicated form of cultural transmission. A frequent visitor to our Co-ed (adult and youth) Capoeira programming felt offended that gender pronouns had been discussed with youth. This was initially done to help youth understand an adult's gender non-conforming identity. Because Queerness also encompasses a form of knowledge, about what is gender, how it is distinct from sexuality, and biological reproduction, the discourse began a discussion between the adults about "gender" as a proper pedagogical discussion topic with youth. Experiences in Dr. Berg's "Social Inequalities in Sports" did an excellent job in preparing me to shape the discussion, but which reached an impasse between an individuals' differing faith and its political positions.   As part of the Capoeira youth programming at the Rec Center, it has been an imperative to have a Queer affirming youth programming, in allyship and politically, in shaping the larger context of toxic masculinity. In hindsight, I did not know how parents felt about this. In speaking with one of the Associate Director of the center, about introducing gender issues into Capoeira programming, I recall reading an expression of "tread lightly" on his face. While supportive he recommended that queer identities are sensitive issues in the community and that there are conservative and politicizing implications that requires a deeper community conversation.

Queerness offers Capoeira a lens of for critical pedagogy. For example, an evaluation of the language of masculine and feminine nouns in romance languages, yielded curiosity about language's perpetuation of the social construction of gender binary. To this extent, Queerness helps to reshape physical education and SBYD by having us examine our role in perpetuating the gender binary social construction and explore ways to make more "fair" spaces. Advancing how the Capoeira community responds to the gender binary are the Brazilian Capoeira groups: *Grupo*

112

Nzinga and *Escola de Capoeira Angola-Mato Rasteiro.* They have challenged the practice of integrating the binaries of male and female, advocating for Queer centered spaces (e.g. *Nzinga's Chamada de LGBTQ+*), and advancing Queer leadership. *Grupo Nzinga* has demonstrated the value of deconstructing the binary as to facilitate group meetings to discuss other ways that "binaries" exist in Capoeira programming.

Examining my own history of consciousness raising around queerness, including the more recent awareness expanding experience within the Capoeira community, has given me the opportunity to explore the ways for which even one's own cis-gendered identity can challenge toxic masculinity and be challenged by toxic masculinity, to use one's cis-gendered privilege to challenge toxic masculinity, and to self-assess one's privilege as to not benefit from it. It became clear that the standard for the power associated with hetero-normativity is contrasted or held to a white-hegemonic patriarchal standard, both in historical contexts and contemporary socio-political-economic contexts. Even in a subtextual level, a commitment to cis-gendered hetero-normativity seemed to me conflated with toxic masculinity or white hetero-hegemonic normative patriarchal power. This shift become important to me after listing to Queer Black Feminist scholars Julia Wallace and Dr. Gumbs speak and advocate for the males in their families to identify as queer, both politically and poetically. This is not to escape any cis-gendered or hetero-normative critical reflections. Instead, it is to disrupt the common conceptions of what queer identity appears as, to broaden the lens of the social construction and show up for the larger context of the community. Their work challenge me to disassociate with toxic masculinity and white-hegemonic patriarchal hetero-normative standards, power, and privilege.

In one case, a student wanted to be presented as a gender nonconforming youth. For many youth at the center, this required deconstructing gender/sex/sexuality. For some years before that, he had been living as a boy, assuming that he was either a "butch dyke" or a masculine identified young person. According to some of the youth at the center his parents were supportive. However, for the church programming, which also took place the same night, and right before Capoeira, the narrative was quite different, "God gave you a body, why would you want to go against God's will?"

This tension yielded some important discussions about what we express and what society expects or socially constructs. Most approach in the field was to address the topic of gender with care and to assist the collective in unlearn key ideas taught about gender and relearn a new model of gender development. In the traditional model, children at birth are assigned a sex, male or female, typically based on appearance of external genitalia. The idea is that traditional social constructions models help prepare youth for their gender-divided roles as men or women. However, I wanted to lean into a more contemporary version of gender development theory that considers gender variations as a normal part of the human condition, the understanding is that the sex assigned at birth may match the gender a youth will eventually know themselves to be, but it might not. I would explain to the youth that each person is presented with a developmental task of weaving together threads of nature, nurture, and culture to establish their individual and unique authentic gender self. This self will be composed of both gender identity – who I know myself to be as male, female, or other, and gender expressions – how I choose to perform my gender, including clothing choices, activity preferences, friendship choices, and so forth. To most youth, this made sense.

It's worth developing an awareness of queerness in community and youth programming, to extend support, to center those who have been marginalized, to transform obstacles for the queer community. A queer inclusive youth program opens the room for a diversity of identities, and to dis-entangle queerness marginalization's and mental health. This mean being inviting and welcoming to queer students, having queer leadership withing program facilitation, and allowing youth to define their identities while using non-binary and gender fluid affirming language. When youth in the Capoeira community can experience these broader embracing communities, they are able to shift the center of the issue in very mindfully critical ways it disrupts the context of toxic and hegemonic normativity.

Black and Indigenous Feminism and Capoeira

Capoeira's history as a method of liberation necessitates an intersection with Black and Indigenous feminism, and hence has become a central part of my own Capoeira youth programming and community organizing. Black and Indigenous feminisms, in its various strands, centers on the idea that Black and Indigenous women are inherently valuable, and that Black and Indigenous women's liberation is a necessity. By centering Black and Indigenous liberation in my SBYD program, I wanted to center the majority of young black girls which attended my program. To begin a dialogue of centering their identity need as human persons for autonomy. This most general social change statement suggests being actively committed to struggling against racial, sexual, heterosexual, and class oppression. I began to see as part of sharing Capoeira with youth, the particular task of the development of integrated analysis and practice based upon the fact that the major systems of oppression are interlocking. The synthesis of these oppressions creates the conditions of our lives, the context (i.e., the history and biography) of the social imagination. As a feminist, I see Black and Indigenous feminism as the

logical social movement to combat the manifold and simultaneous oppressions that all women of color face.

My own feminist experience has been supported both academically and communally, and as a practice in the Capoeira community. Throughout my experience in Capoeira, I have been fortunate to have been led by Black and Indigenous women, including *Mestra* Janja, *Mestra* Paulinha, *Contra-Mestre* Huu, *Contra-Mestre* Miriam, *Contra-Mestre* Eva, and *Treinela* Courtney, to name a few. Their leadership and development process has influenced how I center Black and Indigenous feminism in youth programming. It would be interesting, as a discourse to this study, to see how these women perceive their own development and leadership as it relates to Capoeira. Yet, the problem remains, that there is a noticeable under-representation in the attendance and leadership by Black and Indigenous women in Capoeira. To rectify this problem, I have tried to look across the board and into the community to bring Black and Indigenous women leaders to the forefront of my youth programming. Sometimes this is done with images, videos, storytelling, and in-person. There is an ongoing list that has up to 20, I believe, female masters for reference.

To think about what Black and Indigenous women bring to Capoeira is to acknowledge an incredible significance. Before looking at recent developments in feminism, I found it necessary to affirm within Capoeira youth programming, the historical reality of Afro-American and Indigenous women's continuous life-and-death struggle for survival and liberation. Black and Indigenous women's extremely negative relationship to the American political system (a system of white male rule) has always been intersectional with multiple oppressed racial and sexual castes. As Angela Davis points out in "Reflections on the Black Woman's Role in the

Community of Slaves," Black and Indigenous women have always embodied, if only in their physical manifestation, an adversary stance to white male rule and have actively resisted its inroads upon them and their communities in both dramatic and subtle ways. There have always been Black and Indigenous women activists who have had a shared awareness of how their sexual identity combined with their racial identity to make their whole life situation and the focus of their political struggles unique. Contemporary Black and Indigenous feminism is the outgrowth of countless generations of personal sacrifice, militancy, and work by our mothers, friends and sisters.

This has translated that "mothers, friends, and sisters" are central to Capoeira liberation dialogues, and hence of critical significance for my youth programming. This has influenced how I tell stories about Capoeira leaders, encouraging youth to seek out cultural knowledge, whether it is of family, culinary traditions, survival ability, or creativity. *Grupo Nzinga* has led the way by recognizing the need to organize Capoeira conferences that center women and feminism. These conferences are also undeniably a personal genesis for Black and Indigenous youth empowerment, that is, the social change realization that comes from the subjective experiences of individual Black and Indigenous women's and youth lives. A key aspect of developing a Capoeira youth program that includes a Black and Indigenous feminists' lens is to unpack the patterns that Black and Indigenous women have voiced about their experiences of sexual oppression as a constant factor in their day-to-day existence. Youth in the community program consistently express those differences in support and treatment from boys. For example, I have heard youth tell each other that "The gym is for the boys," "she's a tom-boy because she plays basketball" or "crafting is for girls." As I have grown older, I have become aware of the

117

threat of these social constructions to how I perceive physical activities and quality of life. Without consistent youth programming that centers them, young girls may have no way of conceptualizing what was so clear to me, what I know is really happening. I work on disrupting some of the prescriptive gender norms that youth have learned, and through my programming attempt to ensure Black women leadership and Black girl "choices and voices" in program facilitation. It also helps that Capoeira, with its mix of dance, fight, music, ritual and cunning is a wonderful sport for disrupting social norms around "boys" and "girls" behavior.

Black and Indigenous feminists often talk about their feelings of craziness before becoming conscious of the concepts of sexual politics, patriarchal rule, and most importantly, feminism, the political analysis and practice that women use to struggle against our oppression. I have hoped that youth programming with a Black and Indigenous feminist lens can help transform "the feelings of craziness" that youth may have, into feelings of affirmation, intelligences, and awareness. The fact that racial social change and indeed racism are pervasive factors in youth of color lives does not allow youth to look more deeply into their own experiences. My programmatic use of 'reflective circles' was intended for the sharing, growing of consciousness, and to develop a social change lens.

Above all else, a Black and Indigenous feminist framework for Capoeira programming set out to express the that Black and Indigenous women are inherently valuable, and to challenge any pejorative stereotypes attributed to Black and Indigenous women (e.g. mammy, matriarch, Sapphire, whore, bull-dagger, gold digger, etc.). Multiple times, the Capoeira community prepared me to think about Black girls and women in more critical ways, for example, when the community came together to talk about the cruel, often murderous, treatment Black women

received. This prepared me to talk about violence toward Black and Indigenous women and girls, as an act of care, as an act of consistently working toward Black and Indigenous women and girls' liberation, and as a politic, evolved from a healthy love for Black and Indigenous feminism, my sisters, friends, family and my community which allowed me to continue the struggle and work. I am also fortunate to have as a reference and co-leader of the Capoeira youth program a Black woman.

This focusing upon on Black and Indigenous women oppression is embodied in the concept of identity politics. I believed that "the most profound and potentially most radical politics come directly out of one's identity, as opposed to working to end somebody else's oppression." (Collective, C.R., 1983) In the case of Black and Indigenous feminism I needed to examine my own sociological imagination in terms of sexual politics under patriarchy. Because patriarchy is as pervasive in Black and Indigenous women's lives as are the politics of class and race. As a Capoeirista, stepping into the responsibility of Black and Indigenous feminism, I found it necessary not to separate race from class from sex oppression because in women lives, they are most often experienced simultaneously. Knowing this, a Capoeira youth program centering on Black and Indigenous feminism, I felt the need to demonstrate solidarity by developing the sociological imagination of youth and progressive men. These situations model ways for others to be an ally and show solidarity around the realization that the liberation of all oppressed peoples necessitates the destruction of social injustice systems and social constructions of oppression.

Decoloniality, Sports and Capoeira

My earliest exposure of Capoeira suggested a narrative that Capoeira is a martial art born out of the Portuguese colonial oppression of Africans enslaved, who   were forced to work non-

consensual conditions for the economic and political benefit of a ruling white colonial class. Within the Capoeira community I found an ethos which advocated for a shared responsibility to each other. This interdependence challenged me to recognize the embeddedness in our relationships; to acknowledge the way that we are inherently part of communities, networks and systems and to question how we know what we know in order to foster our capacity to operate ethically within the communities and systems of which we are part and which support us.

As a practice that emerges to survive violent colonial oppression in Brazil, Capoeira has developed numerous subversive techniques which are regular parts of my own Capoeira program, such as, making the martial art appear as a dance, distracting the opponent as to knock them off balance, concealing a strike within a defense, or to smile as if one was playing and not fighting. I believe these to be intrinsic values expressed through oral traditions and not necessarily written rules, potentially in historical contexts to protect participants from hegemonic or colonial violence. In my own Capoeira program there are important codes of conduct, governance, and commentary on "permissible moves" transmitted in oral traditions, songs, and community reflections. These oral traditions and community reflections shape the goals, means, rules and attitude of youth playing Capoeira.

From the perspective of my Capoeira practice, colonialism, in its ongoing and worldwide scope, affects communities far and wide in systemically inequitable ways. Across the globe, Indigenous communities have been fighting to regain access to their land, grappling with the consequences of borders drawn through colonialism, or fighting to protect land that is constantly threatened by forces looking to profit off of natural resources. In this setting, decoloniality ideas supported my thinking about my relationship with Indigenous lands. At the same time,

coloniality required me to think of ways to embrace responsibility as opposed to accepting fault. Capoeira as decolonity, suggested a way, option, standpoint, analytic, project, practice, and praxis to explore my own sociological imagination, reflection, and path forward to creating systems which are just and equitable, addressing inequality through education, dialogue, communication, and action.

In my own experience, Capoeira Angola is restricted largely to methods of leg strikes, trips, trickery (e.g. feinting), staying within the *roda,* and playing contextually. While Capoeira Angola may be perceived as "inefficient" for the achievement of the pre-lusory goal, as a decoloniality art form, the macrocosmic goal of surviving one's violent context, it prevented martial artists from killing their oppressor. Hence, I always felt that the microcosmic game of Capoeira, that is the tripping, misdirection, and playfulness served as a defensive strategies to have players appear incompetent in their socio-historical context, while in actuality a very skillful performance in the *roda.*

For Capoeira to have survived its violent and oppressive socio-historical context, and arguably to survive a contemporary violent system (e.g., police brutality, military governance, gangs) and multiple social injustices (e.g. racism, poverty, sexism), Capoeira Angola, I believed has maintained a tradition of keeping its constitutive rules hidden and layered. While oral accounts and community reflections account for what is permitted and not permitted within the game, they also account for how to translate what is learned in the *roda,* to "outside the gym," or a violent social context. When it is dangerous to articulate strategies of surviving oppression to one's oppressor, the establishment of means to be employed for achieving the pre-lusory goals of the game will become intentionally opaque. For example, in program development, I train youth

to practice falling down to the floor (with finesse to avoid injury and to play beautifully   ) and to position oneself to appear vulnerable and weak. Simultaneously, I ask youth to take advantage of the feelings of "vulnerable and weak" by concealing a strategic position to strike. The intentional limitations of the avoidance of direct strikes allows the unique means of the pre-lusory Capoeira Angola game. They are obstacles that participants try to overcome in the game. As Suits may point out, Capoeira Angola also has rules of skill, for example, keep your eye on your opponent, movements must utilize one's own balance for agility, tripping your opponents must utilize their sense of balance and not one's sense of strength, etc.

Obviously, participants of a game in which physical and psychological subversion of hegemonic normativity is valued and principled would be critical of hegemonic institutionalization of turning the "game" into a sport. This I imagined contributes to the reason it has been difficult for members of the Capoeira Angola community to rationalize being institutionalized. Norms and codified rules established by formal associations and organizations tend to represent the colonial structure of hegemonic values and principles. In this light, I have always felt that members of the Capoeira community tend to maintain informal associations and organizations. When these informal associations point to norms and codified rules (written or orally) they account for them contextually. Thus, in the cases where Capoeira Angola groups intentionally refrain from institutionalism, bureaucratization and rationalizing as defined by a hegemonic ruling class, these groups construct an important version of rejecting the institutionalizing criteria as articulated by Meir (1988).

Perhaps, with any SBYD program, questions of ethics do not remain solely on written rules but are broadened through participant and community analysis. To this point, without

written rule, Capoeira Angola depends much more on the oral analysis of the collective youth

participants and community to define the rightness and wrongness of conduct within its domain.

If a player breaks the rules during a game, they may lose their title, their ability to play the game,

the respect of colleagues and students, their ability to make a living off it. The decolonized

relationship with hegemonic rules has some complex implications for Capoeira Angola. Capoeira

game playing has multiple contexts for which it is accountable for, and thus a rule of "no blood"

in the *roda* is an important oral collective understanding for players to adhere to and would

certainly impact the game.

In youth programming, I began to ask how does Capoeira benefit the collective

experiences of youth at Weaver St.? Capoeira does not give access to the equal distribution of

those material resources of society which may lead to economic equity. However, as a physical

activity, which may be said of sports in general, it offers a form of organizing, examples of

communication, and practices for how we can come to consensus when sharing space. Capoeira,

and SBYD programs like Project Effort, or Youth Leader Corps, in my opinion, offer a critical

experience, a micro-system which acknowledges voice, power, and mutual respect, in the

contextual exchange of shared responsibility for each other and for the collective benefit.

According to Tuck and Yang (2014), a common move of settler innocence occurs when

people rely too heavily on the notion to 'decolonize your mind,' instead of delving into Black

and Indigenous thinking or knowledge. This can include efforts to read more Black, Brown, and

Indigenous writers, for example. Decolonial curriculum and thinking can, indeed, be a

substantial part of the movement. It is a powerful tool for deconstructing colonial influences on

123

knowledge and education. However, Tuck and Young (2014) note that while this can feel radical

and transformative, it is not the sole or final step in decolonization.

In youth Capoeira programming, I have tried to dedicate time to thinking and acting to

bring about awareness about decoloniality. My efforts to Indigenize Capoeira has included

sharing Indigenous approaches to life or to lift up Indigenous contributions to Capoeira. Both

Masters Roxinho and Augusto have modeled this latter practice, by pointing to Tupi words and

traditions that have influenced Capoiera. The Tupi people were one of the most numerous people

indigenous to Brazil, before colonization. Scholars believe that while they first settled in the

Amazon rainforest, from about 2,900 years ago the Tupi started to migrate southward and

gradually occupied the Atlantic coast of Southeast Brazil. The Tupi people inhabited almost all

of Brazil's coast when the Portuguese first arrived there. In 1500, their population was estimated

at 1 million people, nearly equal to the population of Portugal at the time. I share this knowledge

with the youth, Master Augusto Januàrio suggests that the spelling of *Capoeira* is influenced by

the Tupi word spelled as *Kapuera.* Master Augusto ask student to reflect on whether   adapting

the Tupi word into a suitable Portuguese word, are we failing to acknowledge the Tupi

contributions to *Kapuera*?

In my program, this simple presentation of Indigenous knowledge and history was the

first time youth engaged through a critical and decolonial lens. Some youth became curious

about "other" histories; while other young learners were already aware that there were dominant

narratives. Thus, the call to my programming a 'decolonize education' is multi-faceted. On the

one hand, it seeks to counteract the dehumanization that colonization, slavery, settler

colonialism, imperialism and the ideas that have instilled within communities. It seeks to

124

reconstitute systems and processes in ways that unearth and advance subjugated knowledges through Indigenous and collective forms of learning that are radically humanizing for all. My Capoeira programming aimed to do both. Decolonial educational approaches should be, at their core, grounded in what Rubén Gaztambide-Fernandez (2012) terms 'a pedagogy of solidarity' that uncovers 'the possibilities of relational, transitive, and creative solidarity as a strategy for recasting not only human relations but also the very notion of what it means to be human, as crucial for decolonization.' Notions of community, pedagogies of solidarity and radical humanization are central to the project of decolonizing the youth programming. A decolonized program is one that is informed by how we understand what it means to be human and what we hope for our collective future. Programs should be acknowledging social injustices that for centuries, treat individuals and communities as less-than-human as a justification for oppression and state violence. I felt that my program could use the lived experiences of youth and marginalized communities, to explores the deliberate practices and approaches that offer educators and young people the chance to articulate how they wish to exist in the world!

The absence of written rules makes it difficult to describe and understand how my Capoeira programs may function in specific contexts. However, I think the point at least in Capoeira Angola is that its conventions, for better or worse, are not in the hands of the hegemonic power. Surprisingly, the collective conventions in Capoeira communities have proven to be dynamic and I have been impressed how the community has responded to social contexts which has much more relevancy with regards to critical theories. By having the conventions in fact operate by social construction, if aware, Capoeira communities can shape the practice and settle questions to shifting conventional appropriateness. Even more than conventional

125

appropriate, they could be considered anti-hegemonic or decolonial in that they seem to manifestly question, historically, hegemonic conventions. Allow me to elucidate.

The questions of Capoeira Angola's deep conventions of the unwritten rules, decoloniality and anti-hegemony serve as an insight into "normative response to deep psychological and social needs for playing" (Morgan, 2015, p. 39) in Black and Brown communities. In teaching Capoeira, I am sharing the deep conventions of Capoeira Angola as I had learned them, very subtle and subversive to a hegemonic social class. These intrinsic principles of Capoeira Angola provided the foundation for my SBYD programming, by shaping my interpretation or understanding of Capoeira Angola. By dedicating years and years to the observation of Capoeira Angola, I also learned the intrinsic principle, slowly and surely, without deferring to written authorities. The interpretive nature of the unwritten rules by the collective knowledge of the Capoeira community helped me to advance a) conventionalist thinking by shaping how I determined my own program application and providing case by case reflections of all possibly observed eventualities in a game and b) internalist thinking by shaping my values on the idea that unwritten rules and conventions are being interpreted and applied so as to respect and promote normative principles that determine the (deep conventional) point of the practice.

An internalist theory of Capoeira Angola, finds that a principal part and value of Capoeira Angola is the *roda,* the Portuguese word for wheel which describes the space for which Capoeira Angola is played, and for the reader unfamiliar with Capoeira Angola, the *roda* is equivalent to the "court" in basketball or the "field" In soccer. Paradoxically, the *roda* becomes a pluralistic microcosm of the larger societal context. Thus, perhaps common in martial arts, the social context informs the distinct values and purposes that are different from other social

126

practices but necessary for surviving the historical social context of violence and oppression. From a decolonial perspective, Capoeira does not exist independently from the context in which it is played, and hence there are numerous overlaps in values and purposes to playing Capoeira Angola which manage to serve educational ends between the microcosm (the sport) and macrocosm (one's context). Thus, as an intrinsic normative principle, Capoeira Angola subverts the internalist normative theory of sports, perhaps common in martial arts, through its microcosmic principle. I offer this to the reader, in the hope that it informs and detangles them from any misunderstandings.

I sense that Capoeira Angola's subversion of formalism by its participants' refusal to document written rules may have more to do with the philosophy of law than it may with philosophy of sport, although, admittedly the line between them, within Capoeira, gets finer and finer. While a hegemonic society may rest on a concept of the written Rule of Law, my own experience of Capoeira Angola seems to rest on a principle of people and relationships. Critics of retributive justice suggest that the Rule of Law helps support and preserve the illegitimate hierarchies of society, which in practice turns law to be an instrument that the powerful use to support their dominant position in society. Capoeira Angola's appeal to its own deep conventions and principles advocate for a different method of decision making than appealing to those in power.

A hegemonic society resting on the concept of the Rule of Law is understandable, as it is an essential and effective way to restrain and regulate the exercise of power, including the power of government. To an oppressed people whose historical aim is to resist colonial rule, resisting the categorization of sports and written rules is an important form of decoloniality. After all, let's

not forget, it was both racial categorization and rules which allowed humans to be owned by other humans. It is from this historical context that the earliest Capoeira players emerged, those existing in the historical colonial Brazil, who were made unequal in the relevant sense by an unjust society, and where their labor merits did not afford them equal treatment but instead deliberate infliction of suffering or death. (Assunção, 2004) To this historical Capoeira player, I imagine that the written rules appear to be another way to manage the behaviors and outcomes of the social underclass. Capoeira's adjacent legal construct to retributive jurisprudence is an unspoken philosophical and methodological consideration for decoloniality itself.

By continually referencing Black and Indigenous knowledge, contributions, and development in my Capoeira and SBYD program, I believe there is an important empowerment narrative being transferred to youth. This narrative I believe is in itself a reflection of the contributions of those which have come before them, and for decentering the narrative by colonial settlers romanticizing Indigenous beliefs and surface culture (indigenization). My Capoeira program, rooted in Black and Indigenous culture, calls for the awareness of other ways of being and sharing knowledge, embedded in systems that continue to uplift Black, Brown, and Indigenous people. This practice I believe diversifies who can be at the center of knowledge and education, by recentering Black and Indigenous practices and futures. I have supported a version of Capoeira and SBYD programming that constructs an image Black and Indigenous futurism. In imagining a positive future, youth can continue to benefit from the knowledge of their ancestors and perhaps be aware of their own value in a contemporary context as a method of empowerment.

While I continue to imagine a Capoeira youth program, through its use of songs, music, and movements as Black and Indigenous resistance and aesthetics, I also know that centering Black and Indigenous People of Color (BIPOC) leadership expands my own and youth contributions to literature, media, and knowledge. A Capoeira and SBYD program that includes a decoloniality framework offers a future which encourages acting against oppression and non-consensual economic and political conditions. Through this critical pedagogy, I believe youth learn to explore and learn about the fundamental ideas of democracy, voice, empowerment, leadership and social change via the social imagination.

CHAPTER V: EPILOGUE

"My soul has grown deep like the rivers."

-Langston Hughes

What follows in this critical autoethnography is a deeper sense making of my subjective experiences and reflections. The purpose of which is to contribute to both the dialogue (via oral traditions) and the literature of SBYD in Capoeira. My experiences suggest that the intersection of sports and social justice benefit from emphasizing a relational ecosystem, critical pedagogy, and decoloniality. These ideas contribute to Capoeira and SBYD programming supporting youth to prevent experiences of harm (i.e., through informed and consent processes), see issues and understand context of harm (i.e., critical pedagogy and sociological mindfulness), and transforming instances of harm (i.e., decoloniality and RYS). This dissertation shows that Capoeira programming and SBYD are not exempt from the terrain of cultural politics dialogue and are ripe for development of critical consciousness.

The importance of my experiences

While my critical autoethnography reflection and experiences presents an informal extension of critical interpretive frameworks into Capoeira programming and SBYD, as if I am trying to advance critical interpretive frameworks into Capoeira and SBYD, the truth is they were already there. The conversations with regards to queering, black and indigenous feminism, and decoloniality in Capoeira and SBYD are particularly relevant because of the relationship among physical development, mental health, race, class, and gender. My experiences with these frameworks in the Capoeira community, challenge me to examine the relational aspects of my program, critical pedagogical applications, and the curiosity of whether or not my program necessitates making clear the assumption, and paradigm use of decoloniality. Decoloniality is not

a new paradigm or mode of critical thought, but rather a way, option, standpoint, analytic, project, practice, and praxis (Walsh, & Mignolo, 2018). Given the multiple inequities faced around the world today, I found within the Capoeira community a number of important relationships and dialogues which helped me address the strength and values that relationships, critical theories and decoloniality offer to my own interpretive stances.

In trying to keep things simple, my own Capoeira experiences and SBYD program reflections shaped my identity and offered me an awareness of social constructs as contexts in which I could begin to understand myself, and who I am in relation to others. I have found that youth could, through my own SBYD programming, begin to understand themselves, and who they are, in relation to others. This I believe speaks to the ethos of social-emotional learning; and teaching personal and social responsibility. To this end, I felt that core to youth development in sport is the question of agency, that is, children and youth as undeveloped agents "working out a broad life plan." (Torres, 2000) My experience and graduate training cautioned me to enter into paternalistic relationships with youth or to design SBYD programming to this end. I felt it at once contradictory to youth development by negating the path to agency by demanding a submission by youth to adult authority.

When my Capoeira program allowed youth to experience key difficult conditions of interpersonal relationships, I found that dialogues about respect and fairness surfaced. Sometimes I found that youth were very comfortable following the lead of their peers. But sometimes youth took a stand to "bad" leadership, and sometimes youth experienced conflict with others, not knowing how to relate to the program content. These dialogues in turn shaped the group's values. These dialogues seemed to enhance, and compliment playing time and emphasized that organized youth sports programs do reinforce social responsibility: social

commitments between players and commitment to a common purpose. (Gaffney, 2015; Torres, 2000) The flexibility or multi-purposes in my programming allowed me to develop a program that centered on autonomous agency.

Persons and Places as relationships

In my personal experience of Capoeira Angola, I have been very much inspired by multiple Masters of Capoeira Angola, the dedicated students, and the places they train. I sought to emulate my mentors and examine where there is knowledge that develops through "moments of analysis." Examining my individual experiences in organized SBYD programs, help me to acknowledge a complex interconnected social system. These mutually influential relationships convinced me that something deeper was occurring beyond the characteristics of the individuals or the context alone. I found that thinking about the "relational ecosystem" as a Peace and Conflict Studies (PACS) construct was beneficial. This process-relational view allowed me to express my own fundamental SBYD perspective, that young people could be understood as the result of mutually influential relations among individuals and their contexts (Lerner et al., 2015).

The success of my Capoeira or SBYD program must be illuminated by what I understand as these relational ecosystems and hence, my program focused on relational development. Relationship development functions as a key meta theory of PYD through sports. To me, relationships were formed and were part of an "relational ecosystem." These network of relationships, extended to all individuals impacted by the program, be it as mentors, peers, students, youth, coaches, volunteers, parents, adult practitioners of Capoeira Angola, or the Recreation center's staff, etc. These "relational ecosystems" existed in the multiple sites around the world I trained in Capoeira Angola, and when coupled with a shared identity within Capoeira

Angola, guided my insight into the relation between critical theory and youth development in the study of SBYD.

The experiences with Capoeira mentors or graduate school professors shaped my own coaching methodologies as I tried to shape and situate youth agency and responsibility against collective performance climates. My own experiences in program development, informed by Capoeira and SBYD, challenged my preconceived notions and developed my leadership role as an active participant in the social construction of knowledge. This empowerment, or realization, was a key motivation in developing a program which used sociological mindfulness and critical consciousness. As a challenge to my own positional power, I discovered that the strength of a relational approach to coaching is a value, by ensuring transparency over a transactive youth program. This gave me room to think about the transformative connections between youth as social beings experiencing systemic issues and their development of agency. This reinforced my pathway to critical theory into Capoeira and SBYD as relational humanism. Whereas traditional humanism places a strong value on the well-being of the individual agent, relational humanism shifts the site of value to the relational process (Gergen, 2015). The development of understanding Capoeira programs through humanizing contextual selves also suggested that a relational epistemology theory in Capoeira and youth sport practices may have larger social implications.

From a youth's perspective, the complexity of organized youth sports relationships encompasses varieties and dimensions, and the experience, for better or worse, guides youth in the formation of their broader identity. The path of finding meaning and expression within a larger community in which youth have to define appropriate relationships, may best be modeled

133

and practiced within the 'relational ecosystem' that SBYD programs offer. The relationship to authority is on the broad continuum of relational knowledge being produced in SBYD. When the exercise of coaching in principle goes beyond the prospects of victory, within SBYD, it is not incomplete or misguided. By focusing on relational ecosystems and the production of knowledge, my program shifted its foundation of programmatic conceptual priorities. These new foundations and programmatic conceptual priorities ultimately shape how I evaluate my program, contributing to my sense that youth were walking away with social justice experiences that help them prevent harm, understand their context, and participate in social transformation.

My own program implementation moved towards a fuller account of the transformative power of team and youth sports, in which adult coaches are trained to deal with the complexity of their decision making and their relationship with youth in a manner that benefits children's quest to develop as autonomous agents.

Major challenges

In my own Capoeira Angola program development, I have struggled with whether critical pedagogy is too much a contested significant political terrain, politicizing SBYD to advance my own thoughts of emancipatory knowledge. There is room for growth as we think of the implications we may derive from the intersection of Capoeira, SBYD, and critical pedagogy. A working definition of "Sports based Youth Development" is to encompass a facilitation of youth development via experiences and processes that enable youth in programs to gain transferable personal and social life skills along with physical competencies (Hemphill, Gordon, and Wright, 2019). My experiences of critical theories suggest that any "space" can advocate for fair change. I found that critical pedagogy made sense to me as a method in youth education, especially when program participants came to me with questions that spanned the terrain of cultural politics

dialogue and critical consciousness, e.g., the role of police, school resources officers or defunding police. At the same time, these youth centered questions advanced my Capoeira and SBYD programming, because it showed to me the depth of key inquiries youth made in their own drive to develop their social skills. Thus, my Capoeira and SBYD program became a space for youth to explore making sense of how to actively take part in transforming and creating an inclusive democratic community. This recognition has been consistent within my own Capoeira and Social Justice experience; an integration of critical interpretive frameworks became critical pedagogy programming, and both relationships and programming served youth as they in their own agency development and role in civil life. (Kincheloe, 2017)

A critical pedagogical approach to Capoeira and SBYD challenged me to achieve a critical scrutiny and willingness to test my own ideas of a program development to prevent harm, and see harm, in the light of prejudice and discrimination. BIPOC Youth and Coaches must continue to experience the harm associated with a world that does not wear critical interpretive framework lenses. There are few norms for how to dialogue about marginalization or underrepresentation, whether about race, sexuality, gender, class, or incidents of harm. Shaping this dialogue was a key challenge, but the tools of SBYD, TPSR and Capoeira itself helped to formulate a practice and learning in how to aid and cooperate with each other while developing as autonomous agents. This interpretation affected my program design, in which I tried to look for ways to advance "voices and choices" with youth to examine or reflect on social issues, especially the circumstances that serve to exclude or disadvantage. My hope was that my program added to or expanded awareness to the outcomes resulting from these root problems.

While meaning making is a central topic that a critical theory informed investigator may evaluate within Capoeira and SBYD program, I felt that meaning making implies that a transformation of social institutions is possible through understanding the significance of one's role in "playing" and in social life. A crucial point to critical theory and TPSR, clear in my own Capoeira and SBYD program is that: "[youth] cannot consistently treat [their] own lives as objectively important unless [they] accept that everyone's life has the same objective importance." (Simon, ethical coach, pg. 46) Critical theory recognizes the complex relationships and intersections that reside within TPSR's "personal and social responsibility." Still, I struggled to know whether positive outcomes from program participation were automatic. (Weiss, 2016)

In my own Capoeira Angola program development, I have struggled with whether I have adequately accounted for 'conventions.' The collective social construction of norms of Capoeira Angola game are in essence its ethos, its method for setting the unofficial, implicit conventions which determine how the rules of a game are to be applied in concrete conventions. (D'Agostino, 1981) Still, while Capoeira's conventions and lack of formal rules may disqualify it from being a sport, I often return to my interpretation of its conventions in program development.

To imagine new directions

To integrate social justice and social change in program development requires the critical task of addressing harm. My own experiences in facilitating conflict between youth has raised more questions about how to integrate transforming harm both at the interpersonal level and at the systemic level. In my program, there are already circle process for reflection and conversation. However, a restorative theory of justice in youth sports guides communities through transgressions differently and develops a different set of assumptions for application (Hemphill, Janke, Gordon, & Farrar, 2018; Hemphill, Janke, Flores, & Gordon, 2021).

Integrating restorative theory in Capoeira and SBYD program aligns with the relationship center of these communities as the central focus is on human needs and collective responsibility for repairing the harm which has been caused. (Zehr, 2015) In restorative theory, a written rule of transgression is decentered and instead the principle transgression of people and relationship is centered, such principled transgressions create obligations, and restorative justice involves the collective: those harmed, those which caused harm, and community members to put things right. This aligns with the socio-historical decoloniality practice of the resistance to the rule of law and centering collective ways of knowing and affecting behavior, which I explained in Ch 4.

A decoloniality approach, anti-hegemonic, and relational approach to Capoeira and youth sports as a social theory suggests that we understand of harm as a violation that requires obligations and liabilities (Thorsborne and Vinegrad, 2014). The theory of restorative justice advocates for a distinct process which falls under the umbrella of PACS and community building strategies. The door that Restorative youth sports (RYS) open is one in which addressing harm is critical for social change. (Hemphill, et. al, 2018; Hemphill, et. al, 2021) By critiquing systems that emulate retributive legal systems and suggesting an alternative, RYS opens the dialogue to critical pedagogy, by examining the illegitimate hierarchies of power associated with the experiences of gender, class, and race, for which I wrote extensively of in Chapter 4. This in turn affects a shift from relationships that are largely on might (coercion or false consent) towards one which are right (informed and consensual). This I suggest reinforces a practice in Capoeira and SBYD programming which develop practices of informing and building consensus among youth.

Closing

Agency development requires an informed and consensual education, relevant to Capoeira programming and SBYD. Social change requires the awareness or mindfulness that comes from a Critical Pedagogy, and lastly, harm transformation or critical consciousness comes from a RYS or the integration of a restorative theory of justice in Capoeira and SBYD. As a sports and social justice process: a relational epistemology, critical pedagogy, and decoloniality via restorative justice in Capoeira and youth sports offer opportunities for youth to prevent experiences of harm. The idea of a decoloniality approach, critical pedagogical, and a relational approach to Capoeira and SBYD as a social theory is that there is a social-emotional dimension to Capoeira and sporting relationships, and that transgressions of principles or conventions requires a transformational social emotional process. In order to transform relationships, there must be "deep changes in the ways people relate to each other" (Schirch, 2014). Capoeira and SBYD as a social change methodology therefore is the fostering of relationships in alignment with core values of community building. These are the values of interdependence, recognition, and promoting collaborations between youth in the development of social change. (Schirch, 2014).

I hope that this critical autoethnography offers the Capoeira community and the SBYD literature ideas about the importance of our Relationships, the necessity of advancing critical pedagogy in Capoeira and Youth Sports Development, and a way for decoloniality and transforming harm. I offer my own experiences and reflections in the hope that they serve capoeira and SBYD while co-designing a map to navigate the terrain of cultural politics dialogue and the development of critical consciousness. May we all, as community continue to support the agency of youth to live and play through experiences which help advance the social construction

138

of peace, equity, and justice. We travel the road together, and I hope that my vantage points and ability to articulate this personal journey will illuminate the path for those who have yet to discover their own trail to liberation.

REFERENCES

Agar, M. (1980). Stories, background knowledge and themes: Problems in the analysis of life history narrative. American Ethnologist, 7(2), 223-239.

Aidan Curzon-Hobson , Rex W. Thomson & Nicki Turner). Coaching a Critical Stance [Online], p: 68 – 82, 2012.

Altman, A. (2001). *Arguing about law: an introduction to legal philosophy* (2nd ed.). Wadsworth/Thomson Learning.

Anderson, L. (2006). Analytic autoethnography. Journal of Contemporary Ethnography, 34, 373-395.

Anderson, R., Metzger, I., Applewhite, K., Sawyer, B., Jackson, W., Flores, S., Majors, A., McKenny, M., & Carter, R. (2020). Hands Up, Now What?: Black Families' Reactions to Racial Socialization Interventions. Journal of Youth Development, 15(5), 93-109. doi:https://doi.org/10.5195/jyd.2020.755

Assunção, M. R. (2005). *Capoeira: The history of an Afro-Brazilian martial art*. London: Routledge.

Azzarito, L. & Ennis, C.D. (2003) A Sense of Connection: Toward Social Constructivist Physical Education, Sport, Education and Society, 8:2, 179-197, DOI:10.1080/13573320309255

Azzarito, L., & Solomon, M. (2005). A reconceptualization of physical education: The intersection of gender/race/social class. Sport, Education and Society, 10, 25–47.

Azzarito, L., Macdonald, D., Dagkas, S., & Fisette, J. (2016). Revitalizing the physical education social-justice agenda in the global era: Where do we go from here? Quest. Advance on line publication.

Ballantine, J., Hammack, F., & Stuber, J. (2017). The sociology of education : A systematic
    analysis (Eighth ed.). London: Routledge.

Baxter, L. A., & Montgomery, B. M. (1996). *Relating: Dialogues and dialectics*. Guilford Press.

Baxter, L. A. (2010). *Voicing relationships: A dialogic perspective*. Sage Publications.

Beesley, T., & Fraser-Thomas, J. (2019). Claims of positive youth development: a content
    analysis of mixed martial arts gyms' websites. *Leisure/Loisir*, *43*(1), 1-25.

Benson, P. L. (1997) All kids are our kids: what communities must do to raise caring and
    responsible children and adolescents (San Francisco, CA, Jossey-Bass).

Board, J. (2017). Youth Development Programs-Historical Development of Youth Development
    Programs, Youth Development Programs in the Early Twenty-First Century.

Bochner, A., and Ellis, C., 2016. Evocative autoethnography: Writing lives and telling stories.
    London: Routledge.

Bonilla-Silva, E. (2018). Racism without racists : Color-blind racism and the persistence of racial
    inequality in america (Fifth ed.). Lanham: Rowman & Littlefield.

Bonilla-Silva, E. (2006). Racism without racists: Color-blind racism and the persistence of racial
    inequality in the United States. Rowman & Littlefield Publishers.

Brown, R. N. (2009). *Black girlhood celebration: Toward a hip-hop feminist pedagogy*. New
    York, NY: Peter Lang.

Bush, A., & Silk, M. (2010). Towards an Evolving Critical Consciousness in Coaching
    Research: The Physical Pedagogic Bricolage. International Journal of Sports Science &
    Coaching, 5(4), 551–565. https://doi.org/10.1260/1747-9541.5.4.551

Butcher, R., and Schneider, A., 1998, "Fair Play as Respect for the Game," *Journal of the
    Philosophy of Sport*, 25(1): 1–22.

Cann, C., & DeMeulenaere, E. (2020). *The Activist Academic: Engaged Scholarship for Resistance, Hope and Social Change.* Stylus Publishing, LLC.

Camiré, M., Trudel, P., & Forneris, T. (2014). Examining how model youth sport coaches learn to facilitate positive youth development. Physical Education and Sport Pedagogy, 19(1), 1-17.

Camiré, M., Newman, T. J., Bean, C., & Strachan, L. (2021). Reimagining positive youth development and life skills in sport through a social justice lens. Journal of Applied Sport Psychology, 1-19.

Camiré, M., Trudel, P., & Forneris, T. (2012). Coaching and transferring life skills: Philosophies and strategies used by model high school coaches. *The Sport Psychologist*, 26, 243–260.

Cardona, M. (2015). The Role of Grupo Nzinga de Capoeira Angola in the Empowerment and Development of Children from the Community of Alto da Sereia.

Cavallo, D. (1981). *Muscles and morals : Organized playgrounds and urban reform, 1880-1920.* Philadelphia: University of Pennsylvania Press.

Clandinin, D. J., & Connelly, M. (2004). Knowledge, narrative and self-study. In International handbook of self-study of teaching and teacher education practices (pp. 575-600). Springer, Dordrecht.

Coakley, J. (2016). Positive youth development through sport: Myths, beliefs, and realities. In N.L. Holt (Ed.), *Positive youth development through sport*, (pp. 21-33). New York, NY: Routledge.

Coburn, C. E. (2005). Shaping teacher sensemaking: School leaders and the enactment of reading policy. Educational Policy, 19(3): 476-509.

Coffey, P. (1999). *The ethnographic self.* London, England: Sage.

Collective, C. R. (1983). The Combahee river collective statement. *Home girls: A Black feminist anthology*, *1*, 264-274.

Collins, P. H. (1989). The social construction of Black femisit thought. *Signs,* 14, 745-773.

Collins, C. F. (2015*). Black girls and adolescents: Facing the challenges*. Santa Barbara, CA: Praeger.

Conville, R. L. (1988). Relational transitions: An inquiry into their structure and function. *Journal of Social and Personal Relationships*, *5*(4), 423-437.

Costa, A. L., & Kallick, B. (1993). Through the lens of a critical friend. *Educational leadership*, *51*, 49-49.

Cram, F., Tibbetts, K. A., & LaFrance, J. (Eds.). (2018). Indigenous evaluation (Ser. New directions for evaluation, number 159). Wiley Periodicals. https://onlinelibrary.wiley.com/toc/1534875X/2018/2018/159.

Creswell, J. W., & Creswell, J. D. (2017). Research design: Qualitative, quantitative, and mixed methods approach. Sage publications.

Cuban, L. (1992) Managing Dilemmas while Building Professional Communities, Educational Researcher, Vol. 21, No. 1, pp. 4-11.

Curtis, H. S. (1917). The play movement and its significance. New York: Macmillan.

Cutforth, Nicholas. (2000). Connecting School Physical Education to the Community through Service-Learning. Journal of Physical Education, Recreation & Dance. 71. 39-45.10.1080/07303084.2000.10606002.

Cutforth, N. J., & Puckett, K. M. (1999). An investigation into the organization, challenges, and impact of an urban apprentice teacher program. *The Urban Review, 31*(2), 153-172. doi:http://dx.doi.org.libproxy.uncg.edu/10.1023/A:1023231523762

D'Agostino, F., 1981, "The Ethos of Games," *Journal of the Philosophy of Sport Journal of the Philosophy of Sport*, 8(1): 7–18.

Dagkas, S. (2016). Problematizing Social Justice in Health Pedagogy and Youth Sport: Intersectionality of Race, Ethnicity, and Class, Research Quarterly for Exercise and Sport, 87:3, 221-229, DOI: 10.1080/02701367.2016.1198672

Damon, W. (2004). What is positive youth development? The ANNALS of the American Academy of Political and Social Science, 591, 13-23.

Darnell, S. (2012). Sport for development and peace : A critical sociology (Globalizing sports studies). London: Bloomsbury Academic. (2012).

DaSilva Barreto, P. C. (2016). Tensions Around the Definition of Capoeira as Black Cultural Expression: Rebuilding the Bridges Between Brazil and Africa. CIAS discussion paper No. 64: Capoeira Angola, an Afro-Brazilian Culture--The World Connected through Bodies that Dialogue, 64, 52-63.

DeBellis, M., Zisk, A. (2014) The Biological Effects of Childhood Trauma. Child Adolescent Psychiatry Clinical North America, 23(2): 185–222. doi:10.1016/j.chc. 2014.01.002.

Denzin, N. (2014). *Interpretive autoethnography* (2nd ed.) Thousand Oaks, CA: Sage.

Dewey, J. (1923). Democracy and education: An introduction to the philosophy of education. Macmillan.

Drew Hyland. "And That Is The Best Part of Us:" Human Being and Play. Journal of the Philosophy of Sport 4(1):36-49, 1977.

Donnelly, P. (2008). Sport and human rights. *Sport in society*, *11*(4), 381-394.

Dossar, K. (1992). Capoeira angola: dancing between two worlds. Afro-Hispanic Review, 11(1-3), 5–10.

Dunwoody, D. N. (2019). "Praxticing" critical coaching: Disrupting traditional youth sport coaching with social justice and critical consciousness (Order No. 27541393). Available from ProQuest Dissertations & Theses Global. (2318150158).

Elley, D. & Kirk, D. (2002) Developing citizenship through sport: the impact of a sport-based volunteer program on young sport leaders, Sport, Education and Society, 7(2), 151 - 166.

Ellis, C. (1999). Heartful autoethnography. *Qualitative health research*, *9*(5), 669-683.

Ellis, C., & Bochner, A. (2000). Autoethnography, personal narrative, reflexivity: Researcher as subject.

Ellis, C., Adams, T. E., & Bochner, A. P. (2011). Autoethnography: an overview. *Historical social research/Historische sozialforschung*, 273-290.

Ellis, C., & Berger, L. (2003). Their story/my story/our story: Including the researcher's experience in interview research. *Postmodern interviewing*, 157-183.

Ennis C.D., Solmon, M.A., Satina, B. , Loftus, S.J., Mensch, J. & McCauley, M.T., 1999, Creating a Sense of Family in Urban Schools Using the "Sport for Peace" Curriculum, Research Quarterly for Exercise and Sport, 70:3, 273-285, DOI: 10.1080/02701367.1999.10608046

Escartí, A., M. Wright, P., Pascual, C., & Gutiérrez, M. (2015). Tool for assessing responsibility-based education (tare) 2.0: Instrument revisions, inter-rater reliability, and correlations between observed teaching strategies and student behaviors. Universal Journal of Psychology, 3(2), 55-63. doi:10.13189/ujp.2015.030205

Flett, M. R., Gould, D., Griffes, K. R., & Lauer, L. (2013). Tough Love for Underserved Youth: A Comparison of More and Less Effective Coaching. *The Sport Psychologist, 27*, 325–337.

Forché, C. (Ed.). (1993). *Against forgetting: Twentieth-century poetry of witness* (p. 29). New York: WW Norton.

Francisco, C., Ana, R., Paulo, C., & Pere, L. (2016). Capoeira and emotions. the expression of emotions in male gender in capoeira workout 1x1. Revista De Artes Marciales Asiáticas, 11(2s), 76-77.

Fraser-Thomas, J. L., Côté, J., & Deakin, J. (2005). Youth sport programs: An avenue to foster positive youth development. *Physical Education and Sport Pedagogy*, 10(1), 19–40.

Freire, P. (1973). Education for critical consciousness ([1st American ed.], Ser. A continuum book). Seabury Press.

Gabriel, K. K. P., DeBate, R.D., High, R.R., & Racine, E.F. (2011). Girls on the Run: A quasi-experimental evaluation of a developmentally focused youth sport program. Journal of Physical Activity and Health, 8(Suppl 2). 285-294.

Gaffney, P. (2015) The Nature and Meaning of Teamwork, Journal of the Philosophy of Sport, 42:1, 1-22, DOI: 10.1080/00948705.2014.941849

Gaztambide-Fernández R.A.. Decolonization and the pedagogy of solidarity. Decolonization: Indigeneity, Education & Society. 2012. Vol. 1(1):41–67.

George, P. (2012). Taking a detour from a journey: A critical autoethnography on an incomplete term in academic adminstration. *Critical Social Work, 13*(2), 17-30.

Gill, D.L., Interation: The Key to Sustaining Kinesiology in Higher Eduction, *Quest,* 2007, 59(3), 270-286.

Girard, K., and Koch,S.J. (1996).Conflictresolutionintheschools: A manual far educators. San Francisco: Jossey Bass.

Gold, H. L. (2015). Capoeira and Hip Hop in North East Brazil: Resistance to Inequality.

Gould, D., Carson, S., and Blanton, J. (2013). Coaching life skills. In P. Protrac, W. Gilbert and Denison, J. (Eds.), Routledge Handbook of Sports Coaching (pp. 259–270). London: Routledge.

Gould, D., Collins, K., Lauer, L., & Chung, Y. (2007). Coaching life skills through football: A study of award winning high school coaches. *Journal of Applied Sport Psychology*, 19(1), 16–37.

Gruneau, R.S, 1983, *Class, Sports, and Social Development*, Amherst: University of Massachusetts Press.

Gubrium, A., & Harper, K. (2013). Photovoice research. Participatory visual and digital methods, 69-89.

Hamilton, L., Roksa, J., and Nielson, K. (2018). Providing a "Leg Up": Parental Involvement and Opportunity Hoarding in College. Vol. (2) 111-131. Sociology of Education. Sage Publications.

Hamilton, S. F., & Hamilton, M. A. (2004). The youth development handbook: Coming of age in American communities. Sage Publications.

Hanks, C. (2016). The Double-Edge of Reason: Jurgen Habermas and the Frankfurt School in Levinson, B, Beyond critique : Beyond critique: Rethinking critical social theories and education (pp. 80-112). London: Routledge.

Hargreaves, J., 1986, *Sport, Power and Culture*, New York: St. Martin's.

Hellison, D.R. (2011). *Teaching personal and social responsibility through physical activity*. Champaign, IL; Human Kinetics.

Hemphill, M., Janke, E., Gordon, B., & Farrar, H. (2018). Restorative youth sports: An applied model for resolving conflicts and building positive relationships.

Hemphill, Michael A., Barrie Gordon, and Paul M. Wright. "Sports as a passport to success: Life skill integration in a positive youth development program." *Physical Education and Sport Pedagogy* 24, no. 4 (2019): 390-401.

Hemphill, M. A., Janke, E. M., Flores, S., & Gordon, B. (2021). Conflict and harm in the context of restorative school physical education. Journal of Teaching in Physical Education, 41(1), 88-98.

Henley R. Resilience enhancing psychosocial programmes for youth in different cultural contexts: Evaluation and research. Progress in Development Studies. 2010;10(4):295-307. doi:10.1177/146499340901000403

Hodge, S., Lieberman, L., & Murata, N. (2017). Essentials of teaching adapted physical education: Diversity, culture, and inclusion. Routledge.

Holman Jones, S., 2005. Autoethnography: Making the personal political. In: N. Denzin, and Y. Lincoln, eds, The Sage Handbook of qualitative research. London: Sage, 763-791

Holt, N., Neely, K., Slater, L., Camiré, M., Côté, J., Fraser-Thomas, J., Tamminen, K. (2017). A grounded theory of positive youth development through sport based on results from a qualitative meta-study. *International Review of Sport and Exercise Psychology*, 10(1), 1–49.

Holt, N.L., (2016.), *Positive youth development through sport*, (pp. 229-239). New York, NY: Routledge.

Holt, N. L., Sehn, Z. L., Spence, J. C., Newton, A. S. & Ball, G. (2012). Physical education and sport programs at an inner city school: Exploring the possibilities for positive youth development. Physical Education and Sport Pedagogy, 17(1), 97–113.

Holt, N. L., Deal, C. J., & Smyth, C. L. (2016). Future directions for positive youth development through sport. In N.L. Holt (Ed.), *Positive youth development through sport*, (pp. 229-239). New York, NY: Routledge.

Hook, b. (1996). *Bone Black: Memoris of girlhood*. Markham, Ontario, Canada: Fitzhenry & Whiteside.

Horkheimer, M. (1982). Egoism and the freedom movement: On the anthropology of the bourgeois era. Telos, 1982(54), 10-60.

Humphrey, A. R. (2020). Take Me Brown Girl!: A Study of the Subjugation and Liberation of Black Women in Capoeira Song (Doctoral dissertation, University of Pittsburgh).

Humphrey, J. (2012). Child development through sports. Hoboken: Taylor and Francis. (2012)

Intrator, S. M. 1, & Siegel, D. (2010). Project coach: a case study of a college-community partnerships as a venture in social entrepreneurship. *Penn GSE Perspectives on Urban Education, 7*(1), 66–72.

Intrator, S. M., & Siegel, D. (2008). Project coach. *Journal of Physical Education, Recreation & Dance, 79*(7), 17–24. doi:10.1080/07303084.2008.10598210

Izzo, C. V., Connell, J. P., Gambone, M. A., & Bradshaw, C. P. (2004). Understanding and Improving Youth Development Initiatives Through Evaluation. In S. F. Hamilton & M. A. Hamilton (Eds.), The youth development handbook: Coming of age in American communities (p. 301–326). Sage Publications, Inc. https://doi.org/10.4135/9781452232560.n13

Jewett, A. E., Bain, L L, & Ennis, C. D. (1995). *The curriculum pro- cess in physical education.* Madison, WI: Brown & Benchmark.

Johnston, L. (Ed.). (2017). Sports, peacebuilding and ethics (Peace & policy, v. 18). London: Routledge.

Kahl, D. H., Jr. (2011) Autoethnography as pragmatic scholarship: Moving critical communication pedagogy from ideology to praxis. *International journal of Communication*, 5, 1927-1946.

Kleiber, D. A., & Powell, G. M. (2005). Historical change in leisure activities during after-school hours. Organized activities as contexts of development: Extracurricular activities, after-school and community programs, 23-44.

Koehne, S., Schmidt, M. J., & Dziobek, I. (2016). The role of interpersonal movement synchronisation in empathic functions: Insights from Tango Argentino and Capoeira. International Journal of Psychology, 51(4), 318–322.

Konopka Institute. (2000, Spring). Growing absolutely fantastic youth: A guide to best practices in healthy youth development. Minneapolis, MN: University of Minnesota.

Kretchmar, R. S., 1975, "From Test to Contest: An Analysis of Two Kinds of Counterpoint in Sport," *Journal of the Philosophy of Sport*, 2(1): 23–30.

Kretchmar, R. S., 1989, "On Beautiful Games," *Journal of the Philosophy of Sport*, 16(1): 34–43.

Kretchmar, S., 2008, Gaming up life: Considerations for game expansions. *Journal of the Philosophy of Sport*, *35*(2), 142-155.

Kretchmar, R.S., 2015b, "Pluralistic Internalism," *Journal of the Philosophy of Sport*, 42(1): 83–100.

Kretchmar, S. (2006) Life on Easy Street: The Persistent Need for Embodied Hopes and Down-to-Earth Games, Quest, 58:3, 344-354, DOI: 10.1080/00336297.2006.10491888

Lareau, A., Adia Evnas, S., and Yee, A. (2016). The Rules of the Game and the Uncertain Transmission of Advantage: Middle-class Parents' Search for an Urban Kindergarten. Vol. 89(4)(pp. 279-299). Sociology of Education, Sage Publications.

Larson, R. W., Walker, K. C., Rusk, N. & Diaz, L. B. (2015). Understanding youth development from the practitioner's point of view: A call for research on effective practice. Applied Developmental Science, 19 (2), 74-86.

LeCompte, M. D., & Goetz, J. P. (1984). Ethnographic data collection in evaluation research. Ethnography in educational evaluation, 37-59.

LeCompte, M. D., & Schensul, J. J. (1999). Analyzing & interpreting ethnographic data (Vol. 5). Rowman Altamira.

Lederach, J. P. (1996). *Preparing for peace: Conflict transformation across cultures*. Syracuse University Press.

Lee, O. & Martinek, T. (2013). Understanding the transfer of values-based youth sport program goals from a bioecological perspective. Quest, 65(1), 300-312.

Lerner, R. M., Almerigi, J. B., Theokas, C., & Lerner, J. V. (2005). Positive youth development. Journal of Early Adolescence, 25(1), 10–16.

Lerner, R. M., & Benson, P. L. (Eds.). (2003). Developmental assets and asset-building communities: Implications for research, policy, and practice (Vol. 1). Springer Science & Business Media.

Lerner, R. M., Lerner, J. V., Almerigi, J. B., Theokas, C., Phelps, E., Gestsdottir, S., ... & Smith, L. M. (2005). Positive youth development, participation in community youth development programs, and community contributions of fifth-grade adolescents: Findings from the first wave of the 4-H study of positive youth development. *The Journal of Early Adolescence*, *25*(1), 17-71.

Lewis, John Lowell. (1992). Ring of Liberation: Descriptive Discourse in Brazilian Capoeira.

Little, R. R. (1993). What's working for today's youth: The issues, the programs, and the learnings. Paper presented at the Institute for children Youth and Familiar Fellows', Colloquium, Michigan State University

Luszczynska, A., Benight, C., & Cieslak, R. (2009). Self-efficacy and health-related outcomes of collective trauma: A systematic review. European Psychologist, 14(1), 51-62. doi:10.1027/1016-9040.14.1.51

Luttrell, W. (Ed.). (2010). *Qualitative educational research: Readings in reflexive methodology and transformative practice*. Routledge.

Lewis, J. L. (1999). Sex and violence in Brazil: Carnaval, capoeira, and the problem of everyday life. *American Ethnologist*, *26*(3), 539-557.

Lewis, J. L. (1995). Genre and embodiment: From Brazilian capoeira to the ethnology of human movement. *Cultural Anthropology*, *10*(2), 221-243.

Marshall, C., & Rossman, G. B. (1989). Designing qualitative research. Sage.

Martinek, T. J. (in press, 2016). Project Effort: Creating responsible leadership through values-based learning. Active and Health Magazine, 23(2/3), 43-46.

Martinek, T. and Hellison, D. (2016). Learning responsibility through sport and physical activity. In Nicholas Holt (Ed.), Positive youth development through sport (pp. 180-190). Routledge.

Martinek, T. J., & Hellison, D. R. (2009). Youth leadership in sport and physical education (1st ed.). Palgrave Macmillan.

Masten, A.S. (2014), Global Perspectives on Resilience in Children and Youth. Child Dev, 85: 6-20. doi:10.1111/cdev.12205

Masters, A. S., McNair, L. D., & Riley, D. M. (2018, October). Critical methodologies: Participatory action research strategies for discovering inclusive maker space practices. In 2018 IEEE Frontiers in Education Conference (FIE) (pp. 1-5). IEEE.

Matthews, S. H. (2005). Crafting qualitative research articles on marriages and families. Journal of Marriage and Family, 67(4), 799-808.

Merriam, S. B. (1988). Case study research in education: A qualitative approach. Jossey-Bass.

Meier, K. V., 1988, "Triad Trickery: Playing With Sport and Games," *Journal of the Philosophy of Sport*, 15(1): 11–30.

McDonough, P.M., and Nunez, Anne-Marie (2007). Bourdieu's Sociology of Education: Identifying Persistent Inequality, Unmasking Domination, and Fighting Social Reproduction in Torres, C.A. and Teodoro, A. (Eds), Critique and Utopia: New Developments in the sociology of education in the 21st Century. Lanham, MD: Rowan and Littlefield Publishers.

Mills, C. W. (2000). *The sociological imagination*. Oxford University Press.

Molnár, G., & Kelly, J. (2013). Sport, exercise and social theory : An introduction. London: Routledge.

Moore, E., 2018, "Against Deep Conventionalism," *Journal of the Philosophy of Sport*, 45(3): 228–240.

Morgan, W.J., 2012, "Broad Internalism, Deep Conventions, Moral Entrepreneurs, and Sport," *Journal of the Philosophy of Sport*, 39(1): 65–100.

Morgan, W.J., 2015, "Conventionalism and Sport," in M. McNamee and W. J. Morgan, (eds.), *Routledge Handbook of the Philosophy of Sport*, London: Routledge, 35–52.

Morgan, W.J., 2016, "The Normativity of Sport: A Historicist Take on Broad Internalism," *Journal of the Philosophy of Sport*, 43(1): 27–39.

Norris, F.H., Stevens, S.P., Pfefferbaum, B., Wyche, K.F. and Pfefferbaum, R.L. (2008), Community Resilience as a Metaphor, Theory, Set of Capacities, and Strategy for Disaster Readiness. American Journal of Community Psychology, 41: 127-150. doi:10.1007/s10464-007-9156-6

Nguyen, C. T., 2017, "Competition as Cooperation," *Journal of the Philosophy of Sport*, 44(1): 123–137.

Nygreen, K. (2006). Reproducing or challenging power in the questions we ask and the methods
      we use: A framework for activist research in urban education. The Urban Review, 38(1),
      1-26.

Owen, C., & De Martini Ugolotti, N. (2017). 'Pra homem, menino e mulher'? Problematizing
      the gender inclusivity discourse in capoeira. International Review for the Sociology of
      Sport, 1(20), 1-20.

Pittman, K.J., 1991. National Initiative Task Force on Youth at Risk (U.S.). Center for Youth
      Development and Policy Research.

Popple, P. R., & Vecchiolla, F. (2007). Child welfare social work: An introduction.

      Pearson/Allyn and Bacon.

Rossi, T. (2010). Towards an Evolving Critical Consciousness in Coaching Research: The
      Physical Pedagogic Bricolage- A commentary. International Journal of Sports Science
      and Coaching. 5(4), 567-569.

Royce, J. (1995). The Philosophy of Loyalty. 1908. *Vanderbilt UP*.

Russel, J.S., 2015, "Sport as a Legal System," in M. McNamee and W. J. Morgan
      (eds.), *Routledge Handbook of the Philosophy of Sport*, London: Routledge, 255–273.

Schafer, R. (1973). Concepts of self and identity and the experience of separation-individuation
      in adolescence. The Psychoanalytic Quarterly, 42(1), 42-59.

Schatzman, L., & Strauss, A. L. (1973). Field research; strategies for a natural sociology.
      Prentice Hall.

Schilling, T. (2001). An investigation of commitment among participants in an extended- day
      physical activity program. *Research Quarterly for Exercise and Sport, 72(4),* 355-365

Schirch, L. (2014). *The little book of strategic peacebuilding* (Ser. Little books of justice & peacebuilding). Good Books.

Schwalbe, M. (2008). The sociologically examined life : pieces of the conversation (4th ed.). McGraw-Hill Higher Education.

Shahjahan, R.A. (2015). Being 'Lazy' and Slowing Down: Toward decoloniality time, our body, and pedagogy, Educational Philosophy and Theory, 47:5, 488-501.

Shedd, C. (2015). Unequal city : race, schools, and perceptions of injustice. Russell Sage Foundation.

Shields, C. M. (2010). Transformative leadership: Working for equity in diverse contexts. *Educational Administration Quarterly*, 46, 558-589.

Siedentop, D. (1991). Developing teaching skills in physical education (3rd ed.).

Mountain View, CA: Mayfield.

Siedentop, D. (1994). Sport education: Quality PE through positive sport experiences. Champaign, IL: Human Kinetics.

Siedentop, D. (1998). What is sport education and how does it work?. *Journal of physical education, recreation & dance*, *69*(4), 18-20.

Simich, L., & Andermann, L. (Eds.). (2014). Refuge and resilience : Promoting resilience and mental health among resettled refugees and forced migrants(International perspectives on migration). Dordrecht: Springer. doi:10.1007/978-94-007-7923-5

Simon, R.L., (2000) Internalism and Internal Values in Sport, Journal of the Philosophy of Sport, 27:1, 1-16, DOI: 10.1080/00948705.2000.9714586

Simon, R.L., (2014), "Theories of Sport", in The Bloomsbury Companion to the Philosophy of Sport, Cesar R. Torres (ed.), London: Bloomsbury, 83–97.

Simon, R. L., Torres, C. R., and Hager, P. F., (2015), *Fair Play: The Ethics of Sport*, 4th edition, Boulder, CO: Westview Press.

Sinclair A. MacRae. Competition, cooperation, and an adversarial model of sport. Journal of the Philosophy of Sport, 45 (1): 53 – 67, 2018.

Smith, L. T. (2012). Decoloniality methodologies: research and indigenous peoples (Second). Zed Books.

Sparkes, A. C. (2018). Creating criteria for evaluating autoethnography and the pedagogical potential of working with lists.

Spillane, J.P., Reiser, B.J., & Reimer, T. (2002). Policy implementation and cognition: Reframing and Refocusing Implementation Research. Review of Educational Research, 72(3): 387-431.

Spry, T. (2001). Performing autoethnography. An embodied methodological praxis. *Qualitative Inquiry*, 7, 706-732.

Stafford, S. (2015). The Circle of Empowerment: The Nzinga Group's Approach to Empowering Afro-Brazilian Adolescent Girls and Women Through the Cultural Tradition of Capoeira   Angola.

Starr, L. (2010). The use of autoethnography in educational research: Locating who we are in what we do. *Canadian Journal for New Scholars in Education,* 3(1).

Stephens, N., & Delamont, S. (2009). "They Start to Get 'Malicia'": Teaching Tacit and Technical Knowledge. British Journal of Sociology of Education, 30(5), 537–548.

Suits, B., 1978 [2014], *The Grasshopper: Games, Life, and Utopia*, Boston: D.R. Godine; reprinted, Peterborough: Broadview Press, 2014.

Suits, B., 1988, "Tricky Triad: Games, Play, and Sport," *Journal of the Philosophy of Sport*, 15(1): 1–9.

Talmon-Chvaicer, M. (2008). The hidden history of capoeira : a collision of cultures in the brazilian battle dance (1st ed.). University of Texas Press.

Thorsborne, M., Vinegrad, D., & Hailstone, P. (2014). *Restorative justice pocketbook* (Ser. Teachers' pocketbooks). Teachers' Pocketbooks.

Tompkins, P. S. (2015). Acknowledgment, justice, and communication ethics. *Review of Communication*, *15*(3), 240-257.

Torres, C. R. (2000). What counts as part of a game? A look at skills. *Journal of the Philosophy of Sport*, *27*(1), 81-92.

Torres, C. R., & Hager, P. F. (2007). De-emphasizing competition in organized youth sport: Misdirected reforms and misled children. *Journal of the Philosophy of Sport*, *34*(2), 194-210.

Torres, C.A. and A. Trodoro (Eds.). (2007). Critique and Utopia: New developments in the Sociology of Education in the 21st Century. Lanhan, MD: Rowan and Littlefield Publishers.

Tuck, E., & Yang, K. W. (2014). Unbecoming claims: Pedagogies of refusal in qualitative research. *Qualitative Inquiry*, *20*(6), 811-818.

Turnidge, J., Cote', J., & Hancock, D. J. (2014). Positive youth development from sport to life: Explicit or implicit transfer. Quest, 66(2), 203–217.

US Department of Health and Human Services. (2007). Putting positive youth development into practice: A resource guide, 3. Retrieved from https://ncfy.acf.hhs.gov/book/export/html/17234

United Nations. (2003). United Nations Sport for Development and Peace: Towards Achieving the Millennium Development Goals. In Report from the United Nations Inter-Agency Task Force on Sport for Development and Peace, [electronic report]. Retrieved March 20, 2004 from the World Wide Web: http://www.un.org/themes/sport/reportE.pdf

Vella, S., Oades, L., & Crowe, T. (2011). The role of the coach in facilitating positive youth development: Moving from theory to practice. Journal of applied sport psychology, 23(1), 33-48.

Waingort, E. (2013). Everything You Always Wanted to Know about Focus Group Research but Were Afraid to Ask. Qualitative Report, 18(32).

Walker, K. (2010). The multiple roles that youth development program leaders adopt with youth. Youth & society, 20(10), 1-21.

Walker, J. & Walker, K. C. (2012). Establishing expertise in an emerging field. In D. Fusco (Ed.), On Becoming An Academic Profession (pp. 39-51). New York, NY: Routledge.

Walling, M. D., & Martinek, T. J. (1995). Learned helplessness: a case study of a middle school student. Journal of Teaching in Physical Education, 14(4), 454–66.

Walsh, D. S., Veri, M. J., & Willard, J. J. (2015). Kinesiology career club: Undergraduate student mentors' perspectives on a physical activity-based teaching personal and social responsibility program. Physical Educator, 72(2), 317-339.

Walsh, K., & Mignolo, W. (2018). On decoloniality. *DW Mignolo, & EC Walsh, On Decoloniality Concepts, Analysis, Praxis*, 304.

Watson, D., & Clocksin, B. (2013). Using physical activity and sport to teach personal and social responsibility. Champaign, IL: Human Kinetics.

Wehmeyer, M. L., Agran, M., & Hughes, C. (1998). Teaching self-determination to students with disabilities: Basic skills for successful transition. Baltimore: Paul H. Brookes.

Weiss, M. R., Stuntz, C. P., Bhalla, J. A., Bolter, N. D., & Price, M. S. (2013). 'More than a game': Impact of The First Tee life skills programme on positive youth development: project introduction and year 1 findings. *Qualitative Research in Sport, Exercise and Health, 5*(2), 214–244. doi:10.1080/2159676X.2012.712997

Weiss, M. R., Bolter, N. D., & Kipp, L. E. (2014). Assessing impact of physical activity-based youth development programs: Validation of the Life Skills Transfer Survey (LSTS). Research quarterly for exercise and sport, 85(3), 263-278.

Weiston-Serdan, T. (2017). Critical mentoring: A practical guide. VA: Stylus.

Wesolowski, K. (2012). Professionalizing capoeira: The Politics of play in twenty-first-century Brazil. *Latin American Perspectives*, *39*(2), 82-92.

Whitley, M. A., Wright, E. M., & Gould, D. (2016). Coaches' perspectives on teaching life skills to underserved South African children and youth. *International Journal of Sports Science & Coaching*, 11(3), 312–326.

Widmer, J., Forum on Investing in Young Children Globally, National Academies of Sciences, Engineering, and Medicine (U.S.), UNICEF, & King Abdullah Bin Abdulaziz International Centre for Interreligious and Intercultural Dialogue. (2016).

Woodson, C. G. (2006). The mis-education of the Negro. Book Tree.

Wright, P., Richards K.A.R., Jacobs, J.M., and Hemphill, M.A. (2018). Measuring Perceive Transfer of Responsibility Learning from Physical Education: Initial Validation of the Transfer of Responsibility Questionnaires. Journal of Teaching in Physical Education.

Wright, P.M., & Craig, M.W. (2011) Tool for Assessing Responsibility-Based Education (TARE): Instrument Development, Content Validity, and Inter-Rater Reliability, Measurement in Physical Education and Exercise Science, 15:3, 204-219, DOI: 10.1080/1091367X.2011.590084.

Wright, P.M. (2012). Offering a TPSR physical activity club to adolescent boys labeled 'at risk' in partnership with a community based youth serving program. *Agora for Physical Education and Sport*, 14, 94-114.

Wright, P.M., Ding, S., and Pickering, M. (2010). Integrating a personal and social responsibility program into a lifetime wellness course for urban high school students: Assessing

implementation and educational outcomes. *Sport, Education, and Society*, 15, 277-296.

Wright, P.M. (2011), Assessment and Evaluation Strategies. In. Hellison, D.R. *Teaching personal and social responsibility through physical activity*. Champaign, IL; Human Kinetics.

Zamudio, M., Bridgeman, J., Russell, C., & Rios, F. (2009). Developing a critical consciousness: Positionality, pedagogy, and problems. Race Ethnicity and education, 12(4), 455-472.

Zehr, H. (2015). *The little book of restorative justice: Revised and updated*. Simon and Schuste