

Exploring Canadian High School Sport Coaches' Perspectives on Social Justice Issues

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DISSERTATION

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Abstract

For adolescents, sport is an incredibly potential-filled activity. In Canada, school sport offers youth opportunities to participate in a wide variety of organized after-school sports (School Sport Canada, 2025). When sport is structured appropriately (i.e., with regard to safety and adequate learning opportunities) and led by competent/caring coaches (Camiré, 2014), sport can play an impactful role in facilitating positive physical and psychosocial development among young athletes. Despite the positive outcomes associated with sport participation, social justice issues – such as racism, gender inequity, and ableism – continue to exist in Canadian school sport. Crucially, recent research has highlighted the limits of popular coaching approaches to address social justice issues (Gonzalez et al., 2020; Camiré, 2022). More inclusive sport spaces are needed to ensure all students have access to safe experiences (Coakley, 2016; Kochanek & Erickson, 2019). The purpose of this dissertation is to explore coaches' attitudes, perspectives, perceived roles, and intended actions related to social justice in Canadian high school sport. The four articles included in the present dissertation present a compelling narrative that highlights the complex and uncertain facets of Canadian high school coaches' attitudes and activism towards social justice.

Article 1 presents an introductory exploration of coach attitudes toward social justice, examining some of the statistical associations between coaches' understandings of white privilege and other important social justice issues (e.g., racism, support for persons living with a disability). Quantitative analyses were performed to derive trends that served as an ideal starting point to the overarching topic of study for this dissertation.

Article 2 presents an overview of coaches' perceived challenges and recommendations related to social justice within their teams, schools, and school boards. A qualitative content

analysis highlighted the wide range of social justice perspectives that coaches possessed. This article highlights how many social justice issues are missed or ignored, nuancing some of the results from article 1.

Article 3 presents an in-depth exploration of coaches' social justice attitudes through semi-structured individual interviews. Thematic and narrative-inspired analyses showed the contradictory attitudes that many coaches possessed with regard to social justice activism (e.g., supportive of anti-racism, yet still exhibiting sexist attitudes). Building on articles 1 and 2, the results from article 3 showed how awareness of social justice issues does not necessarily translate into proactive and transformative social justice activism.

Article 4 concludes the dissertation and departs, paradigmatically-speaking, from the conventional humanist approaches taken in articles 1, 2, and 3. The main aim of this article is to examine the opportunities and tensions of journeying into postqualitative inquiry (PQI) in sport and exercise psychology. By exploring my own PQI-related experiences as a doctoral student, I offer suggestions for how graduate students can attempt to integrate post philosophies in their studies. Article 4 complements articles 1, 2, and 3 by engaging in a discussion about how PQI can open space for more just inquiry in the coaching (and sport) sciences.

In sum, articles 1-4 tell a story that complexifies our understanding of social justice by highlighting how knowledge about social injustices is not the only factor required to drive a person to engage in social justice activism, advocacy, or allyship. Forces that go beyond knowledge must be acknowledged if people are to proactively engage in social justice activism, which has important implications for coaching practice. This dissertation, which navigates within and beyond conventional humanist research practices, seeks to explore different ways through which people (including coaches) can connect with and act on social injustices. By moving

beyond conventional humanist research practices, this dissertation contributes to the literature by advocating for ontological pluralism in coaching science research.

Dedication

“I don’t want to romanticize reading and readers. I physically push away from some texts. I refuse and discard them. I don’t think reading, or writing, is a cure. I don’t believe deeper or wider reading will enable some happy synthesis or help us “talk across our differences.” The more I read, the more I understand the impossibility of reconciling different and incommensurable systems of thought. And, of course, there are times when I am just not “ready” to take on another scholar’s thought which I suspect will upend my dearest attachments. Though I admire Foucault’s (1984/1985) challenge “to work hard, to begin and begin again ... to go back and rework everything from the beginning” (p. 7), sometimes I am just too tired to do that. Reading not only takes me away from my garden, the movie theater, and lunch with friends, it’s also hard work. Who wants to work so hard? Still, the lure, the promise of the unopened books on my coffee table will usually seduce me, and I’ll settle into reading, open my dictionaries, and be taken up into someone else’s strange world. The new concepts will wash over me until I begin to get their drift and find I’m living with them,” (Elizabeth St. Pierre, 2024, p. 1607-1608).

Statement of Contributions

I, Evan Bishop, was responsible for (a) conceptualising this research; (b) collecting data; (c) analysing data; and (d) writing the full dissertation. My thesis supervisor, Dr. Martin Camiré, was also responsible for (a) conceptualising the broader project in which this dissertation was included; (b) offered interpretations of the findings; (c) provided revisions and feedback; and (d) reviewed the dissertation in its entirety. Dr. Camiré is a co-author of dissertation articles 1-4.

School Sport Canada – the national governing body for school sport – served as a partner for this dissertation, and this organization was integral in helping with the recruitment of participants and for providing opportunities to disseminate findings with key stakeholders (e.g., coaches, provincial representatives).

Dr. Stéphanie Turgeon, Dr. Tarkington Newman, Dr. Corliss Bean, Dr. Leisha Strachan, and Wesley Tang are co-authors of article 1. This team contributed to the (a) conceptualisation of the study; (b) interpretations of the findings; and (c) revisions of the manuscript. Dr. Turgeon contributed significantly to the statistical analyses in article 1. Wesley Tang contributed to the writing of the methods section and to the analyses. While not listed as an author, Dr. Scott Rathwell contributed advice and recommendations during data analysis. Dr. Camiré led the supervision of this study, contributing to all steps of the research process.

Dr. Leisha Strachan is a co-author of article 3. Dr. Strachan played an important role in the (a) recruitment of participants; (b) interpretations of the findings; and (c) revisions of the manuscript.

Dr. Martin Camiré is a co-author of article 4. Dr. Camiré provided important input at all stages of this paper's production, from the conception of the topic to manuscript revisions.

Thesis committee members, Dr. Diane Culver and Dr. Tarkington Newman, provided feedback during the proposal stage of the research and offered recommendations to improve the feasibility of the research (e.g., approaches for recruitment, data collection). My wife, Adelaide Jensen – a fellow doctoral student in experimental psychology – served as a key critical friend and mentor, nudging me toward creativity, troubling my biases as a coach/athlete/inquirer, and supporting me in myriad ways during all steps of the research process.

Statement of Ethics and Funding

This research was examined, approved, and renewed by the University of Ottawa Office of Research Ethics and Integrity (#H-06-21-6938; Appendix A). Informed consent was obtained from all human research participants (Appendices B, D).

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Chapter 1: Introduction and Literature Review

For many, participation in sport is a meaningful experience providing opportunities to engage in enjoyable physical movement, improve physical health (e.g., cardiovascular endurance, muscular strength), and learn life skills (e.g., teamwork, perseverance) that transfer to other life domains (Holt et al., 2017; Pierce et al., 2017). For others, sport represents an environment abounding with exclusion, marginalization, and harassment (Kulick et al., 2019). Social justice in sport is not a new topic. However, social justice was propelled to the fore in North America (i.e., and elsewhere) during the last decade with the increased visibility of anti-racism (e.g., Black Lives Matter), anti-sexual harassment (e.g., #MeToo), and Indigenous rights (e.g., Every Child Matters, Truth & Reconciliation) movements and efforts. Additionally, public acts of resistance from famous athletes have caught the attention of many. Examples include Colin Kaepernick taking a knee to bring attention to racism and police brutality, Kevin Love and Naomi Osaka acting as advocates for mental health, and the United States women's soccer team speaking out on gender equity and pay in professional sports, among many others. In Canada, a range of allegations against coaches and executives in sports such as athletics, bobsled and skeleton, boxing, gymnastics, and water polo only added to the momentum for social change in sport (Ewing, 2022). These events have reinforced the undeniable links between social justice and sport (Cooky, 2017; Kochanek & Erickson, 2019), prompting many to consider how they can contribute to making sport safer, more equitable, and more inclusive (Kochanek, 2021).

In youth sport research, the need to centre issues of social justice has grown substantially in recent years. Several calls to action have been made by researchers in sport sociology (e.g., Darnell & Millington, 2019), sport psychology (e.g., Ryba et al., 2024), and coaching science (e.g., Camiré et al., 2022). Popular theoretical models, such as the positive youth development

(PYD) framework (Holt et al., 2017), have been modified to include elements of social justice (e.g., critical positive youth development framework; Gonzalez et al., 2020). Unfortunately, despite calls for more social justice at all levels of sport, there appears to be lags to action. Research from the Government of Canada (2024) showed how issues of racism, gender inequity, ableism, and settler colonialism continue to plague all levels of sport within the country.

For youth, sport is an incredibly potential-filled activity. In Canada, school sport offers youth opportunities to participate in a wide variety of organized after-school sports (School Sport Canada, 2025). The main argument for school sport is that when it is structured appropriately (i.e., with regards to safety and adequate learning opportunities) and led by competent/caring coaches (Camiré, 2014), it can play an impactful role in facilitating youth development. Nevertheless, social justice issues – such as racism, gender inequity, and ableism – continue to exist in Canadian school sport. More inclusive sport spaces are needed to ensure all students can enjoy their experiences (Coakley, 2016; Kochanek & Erickson, 2019).

The purpose of this dissertation is to explore coaches' attitudes, perspectives, perceived roles, and intended actions related to social justice in Canadian high school sport. In the coming sections, literature is reviewed as it pertains to youth participation in sport, social justice in sport, and coaching approaches for (or against) social justice.

Youth Participation in Sport

In Canada, sport is popularly viewed as an “integral component of health and culture” (Sport Information Resource Centre [SIRC], 2022, p. 6). Participation in sport represents an important opportunity through which youth can improve their physical (e.g., Ulrich-French & McDonough, 2013), socio-emotional (e.g., Anderson-Butcher, 2019), and even spiritual (e.g., McHugh et al., 2019) well-being. In Canada, many efforts are made to engage more youth in

organized sport, giving them access to a wide range of benefits that often accompany participation in these activities (e.g., Community Sport for all Initiative; Government of Canada, 2024). The Canadian Sport Policy (Government of Canada, 2022), which guides federal, provincial, and regional sport governing bodies, emphasizes the importance of making sport safer (e.g., concussion prevention and protocols, anti-doping education and resources) and more inclusive (e.g., gender equity, reconciliation, anti-racism, inclusion for persons with disabilities). Taken together, youth sport is situated as a valued (and valuable) activity in Canada and thus research exploring the intricacies of Canadian youth sport is warranted.

Several avenues exist through which youth can access organized sport in Canada, including community sport, elite sport, and school sport. Research has shown how school sport can play a vital role in shaping the health of youth by providing them with skills and knowledge to live healthy lives (Veugelers & Fitzgerald, 2004). For many years, scholars have considered organized school sport an extension of the classroom, enhancing the developmental outcomes experienced by youth (Eccles et al., 2003; Sulz et al., 2021). Organized school sport is defined as sport in which students practice and compete outside of school hours in interscholastic (i.e., against other schools) games, competitions, or meets (Camiré & Kendellen, 2016).

Canadian High School Sport: Context

In Canada, students attend high school – also referred to as secondary school – usually between the ages of 12 to 18 years, which varies depending on the province or territory (EduCanada, 2025). Every year, more than 750,000 student-athletes – coached by 52,000 volunteer coaches – participate in extracurricular sport at more than 3,200 schools across Canada (School Sport Canada, 2025). Student-athletes compete in three sport seasons per year – Autumn/Fall, Winter, and Spring – giving them access to a wide range of sports, including

soccer, hockey, basketball, football, track and field/cross country-running, swimming, wrestling, lacrosse, and more.

School Sport Canada is the national governing body for school sport in the country. Per the organization's website, School Sport Canada's (2025) aim is to "promote and advocate for positive sportsmanship, citizenship, and the total development of student athletes through interscholastic sport" (p. 1). Furthermore, in School Sport Canada's (2020) *Constitution*, the organization communicates that one of its goals is "to encourage and promote positive race relations, cross-cultural understanding and human rights with respect to race, culture, ethnicity, gender, ability, lifestyle, diversity, and religion" (p. 25). Among other focuses within School Sport Canada's (2025) *Code of Ethics* is a de-emphasis on winning, an emphasis on friendly competition and fair play, and an emphasis on a generally positive, polite/respectful, and constructive attitude toward school sport participation. While there are indeed many positive outcomes associated with participation in school sport, there are also drawbacks to participation that are less discussed. In the next sections, both positive and negative outcomes from participation in school sport (and in some cases community sport) are reviewed.

Positive Outcomes from Participation in School Sport

Participation in sport has been associated with a wide range of positive biopsychosocial outcomes (Holt & McDonough, 2024). When looking at physical health, school sport represents a popular avenue through which youth can contribute to their physical activity goals (Carlton et al., 2021), develop cardiovascular fitness (Beets & Pitetti, 2005), and learn sport-specific skills and strategies (Hastie et al., 2013). During their formative years, young athletes learn fundamental movement skills and physical literacy (Edwards et al., 2017) through sport, which can serve as a foundation for lifelong physical activity and/or sport participation (Bailey, 2006).

Other research has suggested that participation in school sport may in part predict adult leisure time physical activity later in life (Lee et al., 2016).

Related to mental health, participation in sport has been positively associated with increased well-being (Wilson et al., 2022), having a more positive body image (Wretman, 2017), fewer panic disorders (Ashdown-Franks et al., 2017), fewer depressive symptoms (Jewett et al. 2014), and fewer suicidal thoughts and behaviours (Taliaferro, 2011). Other findings have demonstrated how high school athletes tend to report lower rates of mental health issues such as emotional distress, as well as dietary problems, compared to their non-participant peers (Harrison & Narayan, 2003). More recently, research has suggested that participation in youth sport may have protective properties against symptoms of anxiety and depression (Panza et al., 2020).

A significant amount of research has also demonstrated the wide range of psychosocial benefits that youth can experience from participation in sport (Holt et al., 2017). Many studies have shown a positive association between participation in school sport and more favourable academic and school-related outcomes, including a lower likelihood of school dropout (Neely & Vaquera, 2017), increased graduation rates (Barber et al., 2001), increased likelihood of enrolling in college after high school (Troutman & Dufur, 2007), increased engagement in school life and school culture (Yanik, 2018), and stronger aspirations for academic achievement (Bradley et al., 2013). Other research has illustrated how participation in school sport may be linked to higher levels of psychological resiliency (Steiner et al., 2000; Marsh & Kleitman, 2003) and higher self-esteem (Bailey et al., 2009; Wretman, 2017). Some findings suggest that participation in sport may provide a small yet relatively important contribution to youth's perceptions of their social skills and social competence (Bedard et al., 2020). Moreover, a substantial body of research has shown how participation in school sport can foster the development of life skills, which can be

defined as the “internal personal assets, characteristics, and skills such as goal setting, emotional control, self-esteem, and hard work ethic that can be facilitated or developed in sport and are transferred for use in non-sport settings,” (Gould et al., 2013, p. 259). In these studies, youth reported developing life skills such as perseverance, teamwork, and communication through participation in school sport (e.g., Camiré et al., 2009; Voelker et al., 2011), which they were then able to transfer and use in different settings, such as in school or with their family (Camiré et al., 2012; Hayden et al., 2015). Taken together, school sport appears to be a suitable environment through which youth can develop a wide range of physical/mental health and psychosocial outcomes. However, these positive outcomes do not occur automatically and in the next section, negative outcomes related to participation in school sport are reviewed.

Negative Outcomes from Participation in School Sport

For many, sport participation is framed as a panacea (Coakley, 2011), buying into the *Great Sports Myth*: the notion that sport is inherently and entirely good (Coakley, 2015). However, many undesirable and harmful outcomes can accompany participation in sport.

For youth, participation in sport can be accompanied by a range of negative physical and health-related outcomes, with one of the main risks being injury (Black et al., 2021; Crane & Temple, 2015). Research has shown how young athletes who specialize in a particular sport and train intensely can become susceptible to overuse injuries (e.g., muscle strains) and/or impact injuries (e.g., concussion), which can have negative effects ranging from minor setbacks lasting a few weeks to devastating impacts on one’s quality of life (e.g., health and performance in school and work settings outside of sport; Bean et al., 2014). Young athletes in contact sports such as ice hockey have shown increases in aggression in some studies (e.g., Bean et al., 2016), prompting critical discussions about the roles of certain hyper-masculine contact sports in schools (e.g.,

hockey, American football; Hickey, 2008). Some research has shown that high school sport athletes reported using questionable gamesmanship tactics, bending the rules of their sports, for competitive advantages over their opponents during play (Camiré & Trudel, 2010). Participation in high school team sports has also been linked to higher rates of alcohol consumption and binge drinking, as well as illicit drug use, compared to non-athletes (Green et al., 2014; Kwan et al., 2014; Williams et al., 2020).

Much research has also explored the negative psychosocial outcomes resulting from youth's participation in sport. For example, some research has shown that young athletes' moods and perceptions of stress were negatively affected by highly competitive sport settings (i.e., playoffs, regional or national championship; Hoover et al., 2017). Similarly, research has demonstrated how some school sport athletes reported higher levels of stress compared to their peers who participated in recreational sport (Wilkes & Côté, 2010). Some school athletes have reported increased rates of body dissatisfaction (McMahon & Penney, 2013) as well as disordered eating (Mancine et al., 2020). Research has shown that instances of physical and psychological violence, neglect, and sexual abuse continue to occur in Canadian sport (Parent & Vaillancourt-Morel, 2021).

Another range of negative outcomes relates to discrimination and exclusion of equity-deserving groups. Youth from equity-deserving groups (i.e., girls, Indigenous youth, youth of colour, youth living with disabilities, 2SLGBTQIA+ youth, youth living in poverty) tend to participate in sport at lower rates compared to other youth (Clark & Kosciw, 2022; Kulick et al., 2019; Van der Veken et al., 2021). Some youth have reported feelings of exclusion and lack of safety from their participation in sport (Cunningham & Pickett, 2017), with rates of bullying, harassment, and social exclusion being higher for students from the 2SLGBTQIA+ community

(Greenspan et al., 2019; Toomey et al., 2012). Other research has highlighted the presence of heterosexism and homophobia in sport, shaping in many ways the experiences of young athletes (Greenspan et al., 2019; Women in Sport, 2023). Ableism continues to make it difficult for youth with disabilities to consistently participate in and derive positive experiences from sport (Gallupe Roos, 2023). Additionally, both overt and more subtle instances of racism continue to be issues in Canadian youth sport (Brown et al., 2023). Many coaches continue to use microaggressions (i.e., statements or actions that indirectly or subtly discriminate or insult a member of a marginalized group), which contribute to feelings of insecurity and exclusion and can lead to dropout from sport (Gearity & Henderson-Metzger, 2017). In sum, there appears to be a wide range of both positive and negative outcomes that may be experienced through sport participation. Such results reaffirm the notion that the outcomes experienced by young athletes are largely influenced by the critical role played by coaches (Holt et al., 2017; Pierce et al., 2017).

The Crucial Role of School Sport Coaches

In Canada, school sport coaches are, for the most part, volunteers, with a large proportion of coaches occupying the dual role of teacher and coach (i.e., teacher-coach; Camiré & Kendellen, 2016). Coaches play a crucial role in school and community sport programs, as coaches have been shown to exert significant influence on young athletes (Cushion, 2010). Much research has shown the role of the coach to be instrumental in creating and maintaining environments that are conducive to and supportive of youth's learning and development (Bergeron et al., 2015; Gould & Carson, 2008). Besides ensuring youth develop motor skills and sport-specific skills, school sport coaches are also powerful agents in influencing psychosocial development (Côté & Hay, 2002). Thus, high school sport coaches have been consistently

framed as key non-parental sources of influence for high school student-athletes (Camiré et al., 2019), with their influence shown to extend beyond the realm of sport by helping student-athletes achieve success in all areas of their lives (Sackett & Gano-Overway, 2017).

As previously discussed, there exists a range of issues related to discrimination, marginalization, exclusion, and social justice issues (e.g., racism, heterosexism) in school sport. Some research has shown how coaches' influence is not always positive, with many coaches missing valuable opportunities to address social justice issues with their athletes (Newman et al., 2021). Sport has been framed as both a vehicle that can promote social change as well as a vehicle for potentially reinforcing inequities and injustices (Cunningham et al., 2021). Some research (e.g., Camiré et al., 2022; Newman et al., 2024) has advocated for the potential for coaches to use sport as a vehicle to teach young athletes social justice life skills, such as critical consciousness (i.e., the ability to recognize and act against social inequities; Freire, 1973), which represents exciting potential for the future of school sport coaching (and for school sport). It is argued, then, that coaches can occupy key positions in influencing the extent to which meaningful and transformative social justice change can be instigated in and through sport.

Social Justice in Sport

Social justice is an intricately dynamic construct (Walton-Fisette & Sutherland, 2018) that can be found in the key strategic documents of many sport organizations. Due to its complexity, it has divergent meanings among various individuals and groups (Lusted et al., 2021). In the next subsections, a conceptual overview of social justice is offered, along with ways in which social justice is entangled with sport, as well as the role of (white) privilege in social justice and sport.

Social Justice: The Basics

Broadly speaking, social justice has been described as including efforts for “raising awareness about oppression and diversity, striving for equal opportunities for all people by ensuring access to resources, services, and information, and opening spaces so all groups can participate in decision making at different levels of citizenship” (Newman et al., 2019, p. 167). Other scholars have outlined social justice as “embracing diversity, equity, and inclusion, while recognising the roles of privilege and power” (Camiré et al., 2022, p. 1062). Behaviours that manifest social inequities and cultural oppressions tend to be referred to as a collection of “-isms”: racism, sexism, genderism, heterosexism, ableism, colonialism, among others (see Lynch et al., 2021). Importantly, these social inequities and cultural oppressions can be enacted by individuals (e.g., individual racist acts) or manifested through societal norms, systems, structures, and institutions (e.g., a systemically racist school board; Love et al., 2019)¹.

Equity and equality are two important concepts within social justice. *Equity* refers to the process of allocating resources where they are needed the most while *equality* refers to the process of sharing or distributing resources equally among all individuals or groups (Lynch et al., 2022). While both terms are important, many social justice related efforts (Fraser, 1999) tend to focus on equity to correct imbalances from historical instances of oppression that remain today.

At the heart of social justice initiatives is human rights. The United Nations (UN) defines human rights as “rights inherent to all human beings, regardless of race, sex, nationality, ethnicity, language, religion, or any other status,” that “include the right to life and liberty, freedom from slavery and torture, freedom of opinion and expression, the right to work and

¹ In reality, the binary separating the individual and the system is artificial; the individual and the system are entangled and are, in a sense, one in the same. This binary is created for heuristic purposes to show the various facets of social justice engagement on individual and systemic levels, as discussed in the literature.

education, and many more” (UN, n.d.). Initiatives to protect and foster human rights in sport are not new, with anti-racism and gender equity campaigns existing for decades (Kidd & Donnelly, 2000). The relevance of human rights in sport has been more recently acknowledged by the UN Human Rights Council in resolution 54/25, which outlines “a world of sports free from racism, racial discrimination, xenophobia, and related intolerance” (UN, 2023). While human rights often lead the conversation on social justice, climate justice – also referred to as environmental justice – is another important element that cannot be forgotten. While humans and sport may appear to be separate or removed from nature, some scholars argue the premise that “environments shape health and [...] human health is reliant on the natural world,” (Welch et al., 2021, p. 341). Participation in sport certainly can have a negative effect on the climate through pollution related to the consumption of goods (Thorpe et al., 2021) and travel to sporting events (Warren, 2020), for example. Considering that many popular sports depend on the climate to play (e.g., triathlon, rowing) and that participation in sport is considered an important element of well-being as it pertains to human rights, it is clear that climate justice is entangled with human rights within the broader conversation of social justice in sport.

Sport is not Apolitical

As sport is considered by many to be a crucial and integral aspect of culture and identity (True Sport, 2022), sport cannot be viewed as existing apolitically, or within a vacuum that is devoid of any socio-cultural ties. The *Dual Pandemic* – a combination of COVID-19 and the heightened awareness of citizens around the world (but especially in North America) to ongoing systemic racism – highlighted the myriad of social justice issues that athletes and coaches encounter on a regular basis (Newman et al., 2024). Sport is a social-cultural-political-economic endeavour, and researchers have previously drawn attention to issues in sport such as gender

inequity (e.g., LaVoi, 2016; Norman, 2022), racism and colonialism (e.g., Gurgis et al., 2022; Love et al., 2019), heterosexism and genderism (e.g., Caudwell, 2022; Kavoura & Kokkonen, 2021), among many other social justice issues. For example, the issues related to hijab-restrictions for Muslim women and girls in Western countries, as well as the stereotypes regarding this population's desire to participate (or not) in sport, is ongoing (Dagkas et al., 2014; Hussein & Cunningham, 2024).

Many modern discourses frame the sporting arena as an apolitical field of play, where social identities and inequities can be left on the sidelines to focus entirely on the sport at hand (Bradbury et al., 2020). Myths of meritocracy (i.e., the most deserving person succeeds), egalitarianism (i.e., everyone begins from the same starting point), and colourblindness (i.e., existing in a post-race world) pervade the world of sport (Fletcher & Hylton, 2016). Instead, some scholars argue that sport should be framed as politically, socially, and historically charged, recognizing that hierarchies of power established long ago have shaped how sport has developed into what we know it to be today (Bradbury et al., 2020). Elucidating the hidden, or lesser seen aspects of racism and discrimination in sport, Hylton and Lawrence (2016) explained how:

“Off field social rituals, the historical legacy of racial inequalities, failures in practice and policy and racialised intolerance converge to create conditions, across various sports, whereby white, able bodied, middle class, heterosexual men are disproportionately advantaged to obtain and maintain status as players, coaches and administrators,”
(p. 2742).

In tracing the historical foundations of many mainstream sports, scholars have illuminated the Eurocentric biases and Western-perspectives and practices that have shaped values and norms espoused in and through sport (Ryba et al., 2024). Related to Eurocentrism are colonialism and

coloniality, which outline the ways in which colonial conquests of many parts of the world by Europeans have longstanding physical effects (i.e., occupation of land) and cultural effects (i.e., promotion of Western-focused values and ways of living, knowing, being; Reddy & Amer, 2023). Calls for action to address social justice issues in and through sport have been sounded in sport psychology (Camiré et al., 2022; Ryba et al., 2024), sport sociology (Darnell & Millington, 2019), and coaching science (Newman et al., 2024). While sport can offer a transformative space for some athletes to push back against social injustices through public displays of allyship (see Magrath, 2021), sport also serves as an environment through which inequities and unequal power dynamics are maintained (Cunningham et al., 2021). Deeper explorations of power, privilege, and oppression are required to work toward making sport safer for all current/future participants.

White (and Other) Privilege in Sport

Recognizing that sport is entangled with socio-political issues, including social justice, (in)equity in sport is thus an important concept to further explore. Equity deserving groups (also referred to as equity-owed groups) refer to individuals and groups with various marginalizing social identities who experience unequal access to education, employment, and other social opportunities (Gurgis et al., 2022). People of colour, Indigenous peoples, people living with disabilities, people from the 2SLGBTQIA+ community, people living in poverty, and women and girls are some of the groups that tend to be included in the term equity deserving groups – however, this term is dynamic and can include other social groups depending on the context. In sport, youth from equity-deserving groups tend to participate at lower rates compared to others (Van der Veken et al., 2021), and when they do participate, they tend to report more unfavourable outcomes from their participation (e.g., discrimination, exclusion; Forneris et al., 2016; Kulick et al., 2019).

Intersectionality is an important concept that can aid in understanding how various social identities can overlap to create complex forms of oppression and marginalization (Crenshaw, 1989). Originally, intersectionality theory was used to describe the experiences of Black women, illuminating the notion that race and gender are not separate identities but in fact entangled (Caitlyn & Mizok, 2022). More recently, intersectionality theory has enabled researchers to explore the ways in which social identities – which include but are not limited to race, ethnicity, gender, sexual orientation, class, and ability – create oppressions and privileges for individuals (Carbado et al., 2013). A review of intersectionality in sport research emphasized the importance of deploying intersectionality as a framework for sport research, framing sport as a “unique context that is unwelcoming of and even harmful for certain groups based on their membership in various social categories” (Lim et al., 2022, p. 7).

Closely related to power and oppression is the concept of privilege, which refers to unearned social entitlements, advantages, and benefits (e.g., status, respect) afforded to a particular individual or group due to their apparent or actual intersectional social identities (Black & Stone, 2005; McIntosh, 1988). Privilege can be viewed as a manifestation of power, which can appear across numerous social identities. In Canada, the wheel of privilege and power illustrates the numerous identities that earn individuals more or less privilege, extending beyond just race and gender to include citizenship, formal education, language, housing, neurodiversity, and more (Government of Canada, 2022). Just as individuals and groups can experience intersectional (i.e., overlapping) forms of oppression, people can also experience intersectional power and privilege (e.g., white, cisgender, university-educated, man; Black & Stone, 2005). While school sport coaches already possess a degree of power over their student-athletes, another layer of power is added when the coach is a white, cisgender man with European heritage living

without a disability. This power is reinforced when school principals, athletic administrators, and school board leaders also possess numerous overlapping privileged social identities.

Despite its intersectional nature, one key element of privilege – especially considering the colonial foundations of Canada – is whiteness, which refers to systems that enable white people, their culture, and their ways of knowing and being to be framed as normal, standard, or superior to other groups (Kendall, 2013). Whiteness is built upon legacies of colonialism and imperialism, leading to imbalances in privilege and power in numerous areas of society, including sport (Fletcher & Hylton, 2016). In *Unpacking the invisible knapsack*, McIntosh (1989) outlined how whiteness, and the privilege associated with it, can be easily overlooked in everyday affairs. When applied to sport, it is apparent that many white individuals take for granted the privileges of having white coaches, playing Eurocentric sports, and experiencing sport free from marginalization and microaggressions (Long & Hylton, 2002; Gearity & Henderson Metzger, 2017). Extending into coaching practice and even coach education, white privilege is sustained by individual acts (e.g., racially insensitive jokes used to build rapport), systemic barriers (e.g., lack of representation in coaching despite diverse groups of athletes), cultural avoidance, silence, and upholding the status quo by refusing to engage in uncomfortable discussions about social justice (Gearity et al., 2019). Settler colonialism is similar, referring to non-Indigenous people who benefit from unearned social advantages from the historical and continued displacement and degradation of Indigenous communities (Canadian Race Relations Foundation, n.d.). In Canada, settler colonialism is an issue that permeates all levels of sport, with an especially haunting legacy in school sport, considering the long and deplorable history of residential schooling in the country (Forsyth & Giles, 2013).

Whiteness, coloniality, and masculinity have permeated all levels of sport, from administration (Hylton, 2018; Rankin-Wright et al., 2016) to coach education curriculum (Gurgis et al., 2023) to sport scholarship and media (McDonald, 2010). Dominant coaching approaches generally operate within functionalist paradigms and do little to challenge the dominant hierarchies of power, privilege, and oppression (Gonzalez et al., 2020). Considering the potential of sport to induce positive change in and through young athletes, there is a clear need to explore how coaching approaches can better foster social justice.

Coaching for Social Justice

The youth sport coach has been studied in depth and positioned consistently as a primary source of influence on the psychosocial development of young athletes (Sackett & Gano-Overway, 2017). Coaches are largely responsible for creating safe environments conducive to learning and for structuring activities allowing youth to learn sport-specific skills and life skills (Bean et al., 2018; Bergeron et al., 2015). Unfortunately, many coaching approaches are normative and functionalist in nature (Camiré, 2023c), meaning that they uphold the status quo by ignoring issues of social justice (Kochanek & Erickson, 2019). These coaching approaches, as well as approaches that support efforts for social justice, are reviewed below.

Normative Approaches: Missed Opportunities for Social Justice

While the positive youth development (PYD) in sport framework possesses key strengths, this popular approach has come under some criticism (Camiré et al., 2022). Scholars have long warned of the *Great Sports Myth* – or the oft repeated notion that sport is a cure-all, and that mere participation in sport will result in favourable developmental outcomes (Coakley, 2015). More recently, the PYD framework has been critiqued for not accounting for the influences of power, privilege, oppression, and discrimination on the lived experiences of young individuals

(Gonzalez et al., 2020). Moreover, the sports played in Canada are largely of Eurocentric and colonial origins (e.g., baseball; Glover, 2007), the coaches are mostly white men despite diverse athletic populations (Camiré et al., 2019), and even the ways in which coaches are educated are rooted in colonial traditions and practices (i.e., principles of standardization, hierarchy, individualism; Gurgis et al., 2023). In this coaching landscape, the culture and systems that underlie sport participation are not supportive of social justice efforts, with many coaches feeling unsupported with regards to information, training, and education about social justice topics (e.g., Tam et al., 2021), not to mention the existing life and work stressors experienced by many teacher-coaches (Rocchi & Camiré, 2018).

Similarly, the life skills transfer in/through sport framework (Pierce et al., 2017) has also been interrogated in recent years, with life skills framed by scholars as normative, meaning they serve the majority and are in line with the status quo (Camiré et al., 2022). In many ways, normative life skills can be helpful to young individuals as they navigate academic, professional, and social domains (Turgeon et al., 2019). However, considering the many social justice issues that continue to exist in and out of sport, it is evident that these normative life skills are designed to help youth navigate a mostly socially unjust world. In other words, these normative life skills do not give youth tools to transform the world (and/or sport) into a more socially just place (Kwauk, 2022). Thus, PYD and life skills frameworks are mostly functionalist, meaning they contribute to a maintenance of the status quo with power and privilege remaining unevenly distributed (Kochanek & Erickson, 2019). In response to these critiques, a reimagining of PYD and life skills frameworks through a social justice lens has been called for by scholars in recent years (Newman et al., 2022; Santos et al., 2024). While this important theoretical work is

developing momentum, the next section reviews the perceived importance of social justice amongst coaches.

Coaches' Perspectives: Does Social Justice Matter?

Another important area ripe for exploration consists of how coaches understand, frame, and integrate social justice into their coaching practices (if at all). Recent research in American youth sport has shown how some coaches continue to conflate concepts such as equal and fair with equity and inclusion (Newman et al., 2024). Other research with youth sport leaders showed how few coaches and administrators deemed issues of social justice (e.g., race/diversity, disabilities) to be of any importance in youth sport (Newman et al., 2021). Of course, education on social justice topics is certainly important, but it is quite obviously not all that matters. Intriguingly, research on a social justice coach-education workshop showed how coaches appeared to easily understand the differences between equity, equality, and diversity in coaching; however, this increased understanding did not necessarily lead to changes in coaching practice (Norman, 2018). Other research points to how some coaches believed there exists tangible obstacles that make investing in social justice efforts difficult. Nevertheless, many coaches revealed how irrespective of obstacles, they simply lack any desire to work for social justice related change (Jeanes et al., 2019). That said, coach education efforts appear to only have the capacity to spur meaningful change when coaches are convinced of the benefits of said social justice education efforts.

In engaging with the coaching science literature, there is evidence to suggest how coaches possess a wide diversity of perspectives on social justice in sport. As the field of coaching science moves forward, and if a primary goal remains to make school sport a safer and more inclusive space, then various considerations regarding coaching approaches and coaching

behaviours ought to be considered by scholars and practitioners alike. One of those key considerations has to do with the broadening conception of social justice activism – the modernized definition of which includes but goes beyond protests, marches with home-made posters, and petition signing (Kluch et al., 2020). For example, coaches can engage in social justice activism by educating themselves and their peers about social justice concepts and issues, intervening when discrimination takes place, and engaging with the community to increase cultural understanding and competence (Cooper et al., 2019; Kluch et al., 2020). Coaches can find ways to leverage their privilege and use their positions of power to help make sport more equitable, diverse, and inclusive (Gearity et al., 2019). At this point, the term *cultural praxis* becomes relevant to the discussion on social justice and coaching, referring to the combination of theory, lived culture, and social justice action (Ryba et al., 2013). Cultural praxis can (should) be used by coaches to create environments supporting equitable and inclusive sporting experiences for all participants, but especially participants from equity-deserving groups (Schinke et al., 2019). Coaches' cultural praxis can vary along a continuum (Kochanek & Erickson, 2019), meaning there is always room to improve, to become more aware, and to become more active with regards to supporting social justice efforts.

Critical and Transformative Coaching Approaches for Social Justice

Critical pedagogy is not a single approach to teaching and coaching as it refers to a collection of pedagogies that are underscored by an ethics of criticality toward social justice (Tinning, 2022). In other words, various critical pedagogies allow educators (and coaches) to structure learning environments in ways that focus and centre efforts for equity, diversity, and inclusion. The main tenets of critical pedagogy tend to be associated with the work of Brazilian educator and activist Paulo Freire (1972, 1973). Freire's work is explored in further depth in

chapter 2. This social justice approach to educating young individuals is built upon three interrelated concepts: critical praxis, dialogue, and critical consciousness (Vaughan, 2011). Critical praxis, as discussed above, refers to the combination of attitudes and action to effect positive social change. Dialogue, per Freire (1972, 1973), is another key concept for critical pedagogy, enacted through forms of communication attempting to remove power imbalances that exist between educator and students. By supporting dialogue in various learning environments (including sport), students are encouraged to question, problematize, and create knowledge (Freire, 1973). Critical consciousness consists of the cultural competency that individuals can develop through the cycle of critical reflection, political efficacy, and critical action (Watts et al., 2011). In sport settings, critical pedagogies have been used to support co-created sport spaces designed for equity-deserving groups (e.g., Giulianotti et al., 2019; Morgan et al., 2021; Spaaij & Jeanes, 2013).

Transformative coaching approaches (Camiré, 2023c) entail a shift away from normativity towards coaching approaches that centre on social justice life skills (Camiré et al., 2022). By adopting transformative coaching approaches, coaches can intentionally promote social justice efforts in two main ways. First, transformative-leaning coaches recognize the importance of inclusion and equity in sport, leading them to be proactive and deliberate about their actions and the policies within their teams (e.g., using correct pronouns and preferred names, creating adaptive spaces, outlining clear anti-racist policies; Herrick et al., 2020; Morris & Van Raalte, 2016; Robinson et al., 2024). Second, transformative-leaning coaches teach social justice life skills to their young athletes. This second component is crucial not only to ensure that youth participate in sport free of discrimination, but also to influence the next generation of athlete activists (Armstrong & Butryn, 2022). Considering that social justice is always a process

– meaning sport can always be safer, more inclusive, and more equitable than it currently is – creating a generation of socially conscious athletes, who will eventually become coaches and administrators, is paramount for ensuring the continued focus on social justice in sport (Santos, 2022). Some research has shown that younger generations (e.g., Gen Z) tend to be more supportive of social justice efforts, including addressing issues related to racism, cissexism, and diversity compared to previous generations (Parker & Igielnik, 2020). However, many coaches continue to lack resources, training, and supports to teach how social and political issues affect youth (Denison et al., 2017; Tam et al., 2021). While there are many elements to address to make youth sport a safer place, the above literature review has put forth a line of thinking that suggests the need to explore the social justice attitudes, perceived obstacles, and actions of youth sport coaches.

As there is a need to shift towards more transformative coaching approaches – both among coach practitioners and within sport coaching research – there is also room to shift to more transformative approaches for conducting research within coaching. Within large fields of study, such as psychology, publication practices can make it difficult for new ideas to gain traction. Alternative and potentially disruptive modes of scholarship are perhaps necessary to avoid intellectual ossification and conceptual canonization (Chu & Evans, 2021). Looking to postqualitative inquiry (PQI) is one possible avenue for disrupting dominant approaches to doing coaching science research. PQI also holds great potential for working with social justice, making it a fitting approach that is in line with transformative coaching approaches.

PQI and Research in the Coaching Sciences

PQI was conceptualized in response to a resurgence of positivism in qualitative research at the beginning of the 21st century (St. Pierre, 2019). Broadly speaking, PQI pushes back against

conventional humanist qualitative research (CHQR), which holds post-positivism and interpretivism/constructivism as primary philosophical perspectives (St. Pierre, 2013). According to St. Pierre (2021b) – the scholar who first coined the term PQI in 2011 – the two main commitments for engaging with PQI scholarship are: (a) to refuse method/methodology as the starting point of research; and (b) to read deeply in various areas of philosophy (e.g., poststructuralism, posthumanism, new materialism) to reorient thought. PQI acts as an umbrella term for approaches to inquiry that are ever-evolving, local, and historical.

Key Tenets of PQI

Besides a privileging of philosophy over method, PQI can be described through three key tenets: immanence, relationality, and materiality. With immanence, inquirers engage in a shift in thinking, exchanging the idea that the world *is* for the notion that existence is constantly *becoming* (St. Pierre, 2019). In other words, nothing in the world is fixed, static, or stable. Instead, scholars are interested in “continuous variation” (LeBlanc and Kaufmann, 2021, p. 253), studying a world that is dynamic and constantly in motion (St. Pierre, 2019). Per St. Pierre (2021a), “if everything is entangled in continuous variation— always becoming—then bits can’t be separated out, objectified, and known” (p 4). An immanent approach helps scholars attune to what Carlson (2021) referred to as *life-in-motion* – a world that won’t sit still long enough for us to grasp, record, measure, interpret and analyse it.

Relationality describes how *actants* – the Latourian (1996) term for both human and non-human actors – are inextricably entangled. As Barad (2007) so aptly stated, “existence is not an individual affair. Individuals do not pre-exist their interactions; rather, individuals emerge through and as part of their entangled intra-relating” (p. IX). From this perspective, individual identity, for example, must be reconceptualized from a self-contained construct to an immanent

(i.e., ongoing, becoming) and relational (i.e., contingent on engagements with others) entanglement (Dewsbury, 2011). Engaging with the notion of relationality means abandoning binaries or dualisms –subject/object, nature/culture (Markula, 2019). For inquiry, this means recognizing that we cannot observe, study, or derive knowledge from a disconnected, neutral, or objective position; we are *of* the world and our knowledge is part of our being/becoming in the world (Barad, 2003).

As it relates to materiality, PQI shifts focus within inquiry from the discursive (i.e., relating to written or spoken communication) to the material-discursive. As Feely (2020) articulated, “reality is made up of discursive statements and material entities. Both are active, mutually affecting and have effects in the world,” (p. 278). Through such tenets, from a PQI approach, we acknowledge our existence as humans as entangled with not only other humans, but also with the environment, animals, objects, and even technology (Snaza et al., 2014). More than just acknowledging the more-than-human, PQI emphasizes this shared agency among humans and non-humans (see Barad’s (2007) agential realism). The emphasis on matter can enable researchers to move beyond the humanist, colonially influenced, language-based methods for conducting inquiry (e.g., interviews, thematic analyses; St. Pierre et al., 2016). In PQI, such entanglements between the human the more-than-human are indelible features of how inquiry is conducted.

Another important theme in PQI is the decentring of the human as the focus of study in inquiry. With this decentring comes a deeper engagement with the many (non)human forces that comprise realities, meaning that agency does not belong only to humans but is always shared with animals, nature, inanimate objects, and technology (Barad, 2007; Braidotti, 2013). Within PQI, given the reorientation of thought instigated by the tenets of immanence, relationality, and

materiality, an alternative exciting engagement with social justice can take place. Decentering Man – a white, European, able-bodied man of letters – allows for recentrings of the many individuals and groups who have long been classified as less-than- or other-than-human (Murriss, 2021). In this sense, PQI’s ontological and epistemological stance is always already entangled through ethics (i.e., ethico-onto-epistemology) and justice (i.e., justice-to-come). Put otherwise, ethics and justice can never be add-ons to inquiry; they are both inherent features of becoming and knowledging, and therefore, inquiring (Barad, 2007).

PQI Scholarship in Coaching and Sport Psychology

In sport coaching and sport psychology research, PQI has been deployed to explore a variety of topics. Camiré (2023a) thought through PQI and assemblage theory to consider the immanent, relational, and material features of race, gender, and sexuality in youth sport. This entailed a shift from essentialist-thinking to performative engagements with social justice by exploring the notion of racializing assemblages (as one example from the paper). These assemblages – as performative entanglements of humans and more-than-human forces – allow for identities to become performative, which has important implications for how we conceptualize and work through social justice research. Assemblage theory, in this respect, is argued to be a tool that can enable more sustainable and transformative research moving forward.

Similarly, Camiré (2022) proposed a shift in thinking to consider life skills as assemblages, highlighting the limiting and restrictive ways that life skills have been framed from a normative and humanist perspective. Conventionally, life skills have been conceived to be ethereal ‘things’ that can be possessed by individuals: attributes such as leadership, communication, or time management, which primarily serve to improve individuals’ abilities to

contribute to society. Reframing life skills as “relationally adaptive know hows” does justice to the coming togetherness of human and non-human forces and recognizes the immanent, ethical, and entangled/shared nature of existence. This reframing opens new possibilities for what can be considered to be life skills, how life skills can be taught, and how life skills can be absorbed/learned/tapped into/connected to/entangled with in ways that are ethically responsible.

Camiré (2025a) engaged with Barad’s (2007) agential realism to situate sport coaching as an entangled performance comprising human/nonhuman and material/discursive forces. Proposing conceptual shifts from ‘learning’ to ‘becoming’, and from ‘reflection’ to ‘diffraction’, Camiré (2025a) sought to set in motion ontological movement that moved coaching science from the idea of ‘the coach’ to the idea of ‘coaching intra-action’. Doing so, says Camiré (2025a), has implications for expanding horizons, infusing creativity, and bringing more equality with regards to who gets to participate in the coaching sciences.

Elsewhere, Kerr et al. (2022) explored some ways in which Latour’s (1996) actor-network theory can help rethink athletic performance. Kerr et al. (2022) “reject the notion that there is only a single underlying biological body as the essence of athletic performance,” (p. 5), and instead argue that the athlete is part of a larger network of humans/nonhumans who together shape performance. This instigates a rethinking of who/what is involved in enacting athletic feats, including key considerations for coaching. The authors suggest that working with actor-network theory can help to instigate a shift in attention back to the athletes in the coaching sciences by highlighting the entangled dynamic of myriad human and more-than-human forces that converge to contribute to coaching (e.g., coaches, athletes, equipment, physical spaces). This, in turn, can have meaningful impacts on coaching practices.

For their part, Nichols et al. (2023) adopted a feminist new materialist approach in their exploration of embodied experience in Muay Thai boxing, which aimed to transform gendered patterns of movement in combat sports. The authors focused on the “visceral, sweaty, affective moving-desiring practices of becoming-fighter that emerge through coach-boxer-space-technology entanglements” (Nichols et al., 2023, p. 136), aiming to demonstrate how fighters’ identities can be created through material-discursive intra-actions (Barad, 2007). This research demonstrates some of the ways in which the dynamics of becoming a fighter (and more broadly, an athlete) can be explored through a material-discursive lens, which opens up different possibilities for how to explore the (more-than-) human body.

Much other work has been conducted using PQI-inspired approaches in sport, demonstrating exciting potential for multidisciplinary/transdisciplinary scholarship that moves in *different* directions. For instance, Brice and Thorpe (2021) explored an entanglement of fitness apparel, pollution, environment, and dominant discourses on femininity and sweat. Thinking with Barad’s (2007) notion of agential realism, Brice and Thorpe (2021) showed how the laundering/disposal practices of workout garments – which is influenced by gendered discourses about sweat, fitness, and body odour – lead to microplastics entering oceans and contributing to ongoing environmental degradation. This more-than-human entanglement showed how human discourses can have tangible effects (and in this case, horrific effects) on the environment.

Baxter (2020) examined the complex dynamics of feminism, combat sports, and sporting objects (e.g., boxing gloves). Thinking with entangled feminism, Baxter (2020) explored the ways in which boxing gloves “exerted their existence in the world,” (p. 152). This was done by exploring how female sporting bodies generated meaning in relation to the boxing gloves, as well as the ways in which meaning becomes materially embedded in the more-than-human.

Through this, the author advocates for a return of corporeality in social sciences research to better attune to gender equality and social justice research.

King (2020) advocated for a multispecies approach to sport studies that places a larger consideration on the impact of sporting activities and events on the climate, nature, and animals. Through an exploration of protein powder and how it moves through multiple bodies (i.e., by tracking the political and environmental entanglements of its manufacturing), King (2020) aims to demonstrate “a way for scholars to expand and complicate their conceptualizations of relational embodiment in the context of the virulent exploitation and degradation of more-than-human life that defines the contemporary world,” (p. 204). This exploration of protein powder – an increasingly common food item and a staple in many sporting circles – highlights the political, environmental, ethical, and more-than-human entanglements that exist in (and beyond) sport. These and many other studies demonstrate the rich potential of PQI for approaching inquiry in different ways.

The PQI literature reviewed above shows a glimpse of the multidisciplinary (transdisciplinary) scholarship that is possible in the coaching sciences. Indeed, if transformational change is to be enacted in and through sport scholarship moving forward (Lindsey & Wiltshire, 2021), then researchers have a responsibility to question and challenge the conventional ontological assumptions that have shaped the majority of research in this field to date. PQI thus represents an approach that is rife with potential and is in line with a transformational shift in youth sport coaching. Through this transformational shift in sport coaching research, PQI may enable scholars to work in new/different/more creative ways to enact justice in youth sport settings.

Purposes of the Present Doctoral Dissertation

The present review of the literature highlights the need to explore ways in which coaching can be leveraged to promote positive social justice changes at all levels of sport. Considering the crucial roles that high school sport coaches play in fostering the psychosocial development of the young athletes they coach, the review showed that there are many missed opportunities to integrate social justice efforts into coaching pedagogy. The purposes of the present dissertation were twofold. The first purpose was to explore matters of social justice in Canadian high school sport coaching. The second purpose was to contribute to coaching science and sport psychology by exploring how PQI can become embedded in the graduate student journey. The first purpose was addressed through three empirical studies. The second purpose was addressed through one theoretical paper. The research question of each study/paper is outlined below.

- Article 1: What are coaches' perspectives on white privilege and how is that relevant for social justice in Canadian high school sport?
- Article 2: What are coaches' perceived challenges and recommendations on social justice in Canadian high school sport?
- Article 3: What are the profiles of social justice activism and allyship among Canadian high school sport coaches?
- Article 4: What are some of the possibilities for doing sport psychology research differently in ways that can open potential for more just inquiries in the coaching (and sport) sciences?

Taken together, the present dissertation explored possibilities for leveraging high school sport coaching in Canada to create safer, more equitable, and more inclusive sporting spaces for

all participants. The combination of three empirical studies alongside one theoretical paper offers a wider take on how issues of social justice collide with coaching and youth sport participation within the Canadian high school sport context. The dissertation argues not only for transformative approaches for coaching for social justice, but also transformative approaches for conducting inquiry (i.e., PQI).

Chapter 2: Philosophical, Theoretical, and Methodological Positionings

Philosophical Positionings

Various philosophical positionings were employed across the four articles featured in the present dissertation. These philosophical positionings include post-positivism (i.e., Articles 1, 2), relativism and constructivism (i.e., Article 3), and an ontology of relationality and immanence (i.e., Article 4). By engaging with ontological pluralism (Turner, 2010, 2020), I inhabited various modes of knowing and being, enabling me to broaden my understanding of the intricacies defining each philosophical positioning. Conducting my dissertation work through a range of positionings led to a more comprehensive and nuanced exploration of social justice in coaching and beyond. Moreover, ontological pluralism enabled me to engage with different approaches for inquiring about/within the world, propelling my coaching science inquiries in exciting directions.

Ontological Pluralism

Ontological plurality refers to the idea that different modes of knowing and being exist (Longino, 2020). Through the notion of ontological plurality, one can acknowledge the existence of myriad epistemologies, ontologies, and axiologies, yet still adopt the attitude that some perspectives are superior to others. Alternatively, *ontological pluralism* denotes the multiplicitous existence of many modes of knowing and being (Turner, 2010) – referred to as *onto-epistemologies* to show their togetherness – that compete and entangle in manners that do not lead to any one perspective asserting an objective claim to correctness (Turner, 2020). In contrast to ontological pluralism is *ontological monism*, the notion that a single, infallible reality exists. Ontological pluralism moves us away from *the* ultimate “true” structure of reality (Turner, 2010).

Why might someone be drawn to ontological pluralism? In my experience, through this dissertation, adopting ontological pluralism broadened my potential for inquiry by examining questions of knowledge, becoming, and ethics from different vantage points. In large fields of study, which are prone to canonization over extended periods of time (Chu & Evans, 2021), ontological pluralism can help infuse creativity, unsettling patterns of inquiry that have become stagnant. In sport and exercise psychology, most of the research is conducted through post-positivist or constructivist/interpretivist approaches (see Culver et al., 2003; Culver et al., 2012; McGannon et al., 2021). Engaging with different ontological perspectives can open new avenues for inquiry, enlivening the coaching sciences as a field of study (Camiré, 2024). Crucially, in my dissertation, engaging with ontological pluralism opened important and exciting pathways for thinking with decolonial scholarship, drawing my attention to ways of knowing-being that lie beyond Eurocentrism. In this way, ontological pluralism enabled me to illuminate endarkened onto-epistemologies (e.g., Indigenous, Afro-Caribbean), which have historically been suppressed through colonially enacted epistemic violences (Camiré, 2025b). This was done by arguing for a movement away from humanist epistemologies by engaging with PQI, and other postcolonial inspired approaches, in article 4 of the dissertation. By engaging with ontological pluralism, I contributed to the enactment of more just, ethical, and equitable conceptions of knowing and being.

Ontological/Epistemological Positionings in the Present Dissertation

For articles 1 and 2, post-positivism was used, which is both an epistemological and ontological perspective (Fox, 2008). Post-positivism posits that knowledge is always imperfect and fallible, but that we can get to know the world with a reasonable degree of certainty (Fox, 2008). For articles 1 and 2 of the present dissertation, post-positivism as a philosophical

positioning allowed for the development of a general understanding of how Canadian high school coaches situate social justice and its importance (or not) in their coaching practices. The deployment of post-positivism in articles 1-2 enabled me to gain a broader grasp of the social justice climate within Canadian high school sport coaching, which subsequently informed the way I worked with data in article 3 (i.e., coach interviews), prompting a shift to a relativist/constructivist philosophical approach.

For article 3, ontological relativism and epistemological constructivism were used as a philosophical positioning. Ontological relativism posits that, while physical components of the world exist, meaning and engagement with/in the world are contingent, multiple, and shaped by social practices and language, among other factors (Creswell, 2013). Epistemological constructivism refers to the idea that knowledge and truth are subjective, and that knowledge is constructed through engagements with people, society, and history (Creswell, 2013). The philosophical positioning deployed in article 3 allowed for a rich exploration of the ways Canadian high school coaches embodied normative or transformative coaching approaches with regards to social justice. The article was developed using the co-constructions of participants and researcher (Creswell, 2013), enabling myself as the researcher to use my ongoing personal knowledge and experiences to build findings based on the participants' data. For article 3, a relativist and constructivist approach facilitated a deeper, more nuanced exploration of the various social influences that shaped coach attitudes toward social justice.

For article 4, a relational and immanent ontology (Deleuze & Guattari, 1987; Feely, 2020) was deployed as a potential-filled approach for inquiring in sport and exercise psychology. The arguments in article 4 were developed by contemplating how PQI was an entangled part of my doctoral journey. Several features of a relational immanent ontology warrant discussion,

beginning with the notion that relational ontologies espouse a merging of ethics, ontology, and epistemology (e.g., ethico-onto-epistemology; Barad, 2007). Rather than ethics being an add-on to questions of epistemology and ontology, as is the case in many research paradigms, relational ontologies foreground ethics, recognizing its inseparability from knowing and becoming (St. Pierre, 2019; St. Pierre et al., 2016). Relational ethics is decolonial and more-than-human (Braidotti, 2013; Haraway, 2013, 2016), broadening the scope of who/what matters. Sport is inherently political, and injustices related to social identity, power/privilege, and anthropocentrism cannot be ignored – even though they often are. Entangling ethics enabled me as a postqualitative inquirer to recognize how various forms of violence (e.g., epistemological, geographical, physical) haunt and linger. Another key component of a relational immanent ontology is immanence, which opposes transcendence and in turn departs from binary logics, enabling us to rethink distinctions between ontology/epistemology, society/nature, subject/object, and more (St. Pierre, 2019). An immanent ontology is flat – meaning it rejects hierarchies and origins, instead attending to the entanglement of material-discursive forces that “can enable us to notice new things about a social problem” (Feely, 2020, p. 175). Immanence helps to reinforce the notion that ethically just worlds are not future destinations to aim towards but instead are ongoing processes that are constantly unfolding in performative assemblages that entangle human and more-than-human beings and forces (e.g., justice-to-come; Derrida, 1994; Barad, 2010). Through a relational and immanent ontology, article 4 enabled me to examine important opportunities and tensions for graduate students looking to explore PQI in sport and exercise psychology, especially in directions that align with decolonial visions of more-than-human justice. By prioritising philosophy, decoloniality, and more-than-human ethics, the relational and

immanent ontology of article 4 contributed to exciting, more equitable, and more sustainable inquiring practices.

Axiological Considerations: What About Ethics in Philosophy?

Ethics ought to be much more than just a green light a researcher gets from an Institutional Review Board before engaging in empirical research intended for collecting data from human participants. While IRB procedural ethics have their place, engagements with ethics in more philosophically-inclined inquiry is not as common in the coaching sciences. Throughout this dissertation, I have embraced a relational ethics, which situates the world as an entangled, contingent, constantly becoming mishmash of (non)humans (Barad, 2007; Haraway, 2016). Through this lens, being comes into existence through engagement with others, so much so that the boundaries of individual existence dissipate. That said, ethically, in a world where individuality gives way to relational entanglement, my well-being becomes your well-being, and vice-versa. Looking out for you equates to looking out for me, since we are entangled and our being/becoming is contingent on each other and everyone/everything else that exists. It is through this tangled line of thinking that I conducted my doctoral work, mainly through the concept of *response-ability* (Barad, 2007), which outlines the ability we all have to respond to injustices while also having an ethical duty to enable the other to respond to injustices. I view relational ethics as an encouraging, supportive, reassuring reminder of the (always partial and shared) agency I possess to affect positive change in the world. I also consider relational ethics to serve as a constant reminder of the obligation (responsibility) I have to leverage my privilege to find ways to help create a better world by using my voice to be heard and by using my networks to allow others to be heard.

When will this better world be created? How will I know when injustices are vanquished and when justice will have been reached as a destination? When can I stop enacting my response-ability towards more-than-human justice? At this point, the concept of *justice-to-come* – originally developed by Derrida (1994) but later used by Barad – becomes relevant. Justice-to-come refers to the immanent facets of reality and of justice, whereby justice-to-come is always ongoing work that requires us to incessantly strive for a better world. The work of justice is never complete, the job will never be done. To cite an example, “striving for safer sport recognises how there is no final destination for safe sport” (Kramers, 2023, p. 8). There can be no ‘enough already’, or ‘OK, let’s move on’ from the manifold injustices of the world. As researchers/inquirers, we must always prioritize ethics in our knowledging and becoming (i.e., ethico-onto-epistemology), with my inclinations being towards relational, decolonial, and more-than-human ethics in particular. As such, as it relates to ethics, this dissertation was enacted with response-ability as its modus operandi, doing so by channeling the concept of justice-to-come as an eternal fight for enacting lives lived well in/beyond sport.

Researcher Positionality/Immanent Performative Positioning

In the present dissertation, I prefer to frame my positioning not as a researcher but as an *inquirer*. Traditionally, researchers deploy method and methodology to guide their empirical research, with study rigor achieved through adherence to the scientific method, rooted in epistemological empiricism (St. Pierre, 2019). Alternatively, inquirers ground their work in philosophy, moving past empiricism to focus on ontological explorations of the not-yet, the immanent, and more-than-human possibilities and futurities (St. Pierre, 2021a, 2023). Key implications of this framing must be discussed. First, positioning myself as an inquirer means that even though three of the four articles included in this dissertation are empirical in nature, I

personally favour engagements with theory and philosophy over engagements with method and methodology (St. Pierre, 2019). Such an inclination is important to consider because my deep engagement with theory and philosophy gave me tools and concepts to avoid applying method(ology) in an uncritical and mechanical manner, which, as argued by St. Pierre (2021b), has the potential to contribute to rigid, formulaic, redundant, and disconnected research practices. Engaging deeply with theory and philosophy contributed to my ability to deliver rich, nuanced, and intricate data analyses, which were informed by the various philosophical positionings explained in the sections above.

Second, through my engagement with ontological pluralism, I have spent a great deal of time during my doctoral studies reading deeply in postqualitative, posthumanist, and new materialist philosophies. Due to my engagement with such literatures, I have come to view the social markers of my identity as relationally performative rather than descriptive, reductive, and statically bound to the human subject (see Camiré, 2023a). By this, I mean that I engage with an anti-essentialist view of race, gender, sexuality, ability, and other identity markers (Saldanha, 2006). Rather than focusing on static categorizations (i.e., what race, what sexuality, what gender are you?), a relationally performative perspective asks action-based questions: what does race do to/for a person? This shift in thinking can help inquirers attune differently to issues of social justice by exploring the effects of racializing, sexualizing, and gendering bodies (Camiré, 2023a).

For the dissertation as a whole, I position myself broadly as a fluid composite self whose social identity markers (e.g., educated, white, straight, cis-gender, Canadian man living without disability) act as performances affording me many privileges. In consideration of the Wheel of Privilege and Power (Government of Canada, 2022), I acknowledge that I perform (instead of

having) numerous intersectional privileges. Rather than lamenting my privileges, I acknowledge my response-ability (Barad, 2007) to leverage them for positive social change. This leveraging comes in the form of using my time, resources, funding, and networks to examine social justice in Canadian high school sport coaching, which I believe can contribute to a safer sporting environment over time.

Ideologically, a crucial component of my approach to inquiry consists of embracing and enacting a decolonial attitude (Figuroa, 2015). Conceptually, this means working to imagine how coaching/sporting practices can recognize the effects of colonialism and coloniality in the sport sciences (e.g., Darnell et al., 2022) and in coaching science (e.g., Gurgis et al., 2023). Practically, this decolonial attitude manifests itself in many ways, primarily through decolonial reading (Figuroa, 2015) enacted in attempts to unsettle *whiteout theorizing* and *ontological whiteouts* (Pillow, 2019; 2023). In other words, I read with the intent to disrupt the trends of colonial thinking that continue to influence how most mainstream research in the coaching sciences is conducted. While some traditional reflexive measures were carried out over the course of the research (e.g., critical friends, reflexive journaling), this decolonial attitude guided all my reflections, conversations, readings, and hopes.

Theoretical Frameworks

Theory played a key role in the present dissertation. To guide articles 1, 2, and 3, I deployed critical consciousness (Freire, 1972, 1973), as well as the critical positive youth development framework (Gonzalez et al., 2020), as the guiding theories through which I carried out my doctoral research. Article 4 was guided by the philosophies of poststructuralism, posthumanism, and new materialism, which, although they are not formally included in articles 1, 2, and 3, did have a profound influence on my doctoral studies. As St. Pierre (2024) explained,

this engagement with philosophy “does not serve the epistemological project of stabilizing what is known through recognition, representation, and summary but attends to an ontological project of re-orienting thought through experimentation, invention, and creation to enable what does not yet exist but might” (p. 1600). In a relational and immanent ontology, theories are not considered to be bounded products of consumption. Said differently, a theory cannot be taken off the shelf, used in a project, and then returned to the shelf for later use; theories ontologize the self (St. Pierre & Kuecker, 2024). Reading is itself an ontological project (St. Pierre, 2024). Engaging deeply and widely (and ontologically) with philosophy (Kuecker, 2020; St. Pierre & Kuecker, 2024) opened many possibilities for how to work with the data I was privileged to be able to collect for this dissertation.

Critical Consciousness

Conscientização – more commonly referred to as *critical consciousness* in predominantly English-speaking countries – is a term developed by Brazilian activist and educator Paulo Freire (1972, 1973) to describe how individuals can recognize the intersections of social injustice, privilege, power, and activism. With critical consciousness, reflection and action are viewed as parts of a cyclical process, whereby reflection influences action, which in turn influences reflection, with this cycle continuing in an iterative fashion.

More specifically, critical consciousness is comprised of three key interconnected components: (a) critical reflection, (b) political efficacy, and (c) critical action (Gonzalez et al., 2020). Critical reflection refers to acknowledging and understanding the ways in which systems of power oppress various groups and individuals. Political efficacy refers to an individual’s belief in their ability to act against oppressive powers. Critical reflection and political efficacy create the potential for critical action to occur. Critical action refers to efforts of activism and advocacy

in response to oppressive social conditions and power structures. While these three elements come together to contribute to an iterative cycle of social justice activism, some scholars have argued that critical action is the most crucial component (Diemer et al., 2021). Critical reflection acts as a precursor to critical action, which is modulated by one's political efficacy to want to make positive social justice impacts (Watts et al., 2011). But with all the reflection and efficacy in the world, can there be any positive social change without critical action? From a critical consciousness perspective, the answer is *no*, which is why critical action remains the most important component of the critical consciousness cycle (Diemer et al., 2021).

Critical consciousness, as a framework, is used to study people's social justice attitudes and actions (i.e., praxis) but it can also be considered a skillset that an individual can develop (Watts et al., 2011). Critical consciousness was particularly relevant in the present dissertation as it enabled me to better understand how individuals reflect on but also situate their roles in addressing injustices (Freire, 1972; Mejia et al., 2024). While a big focus of my dissertation was on the attitudes of Canadian high school coaches on social justice issues, I was also very much interested in documenting coaches' perceived roles and actual/intended actions in social justice efforts. As such, the critical consciousness framework was ideal for the present dissertation.

The critical consciousness framework was highly relevant for inquiring with coaches. Specifically, if coaches are able to build their own critical consciousness by (a) reflecting on the injustices of the world, (b) growing their efficacy about how they can fight injustices, and (c) acting in ways that instigate positive social change, they can then impact the critical consciousness of their athletes. Because critical consciousness acts as a framework and a skillset, it is an ideal concept for use in coaching inquiries that focus on social justice (Camiré et al., 2022; Newman et al., 2022).

Critical consciousness played a major role in guiding my personal doctoral journey. In a constantly iterative manner, I revised my attitudes, intentions, and actions to consistently push myself towards a more developed/refined critical consciousness. By reflecting on past/present injustices through my colonial readings, by learning how to leverage my privileges to push back against injustices, and by acting on social justice issues (e.g., ‘voting with my dollar’), I enacted the principles of critical consciousness in and beyond the context of my dissertation.

Critical Positive Youth Development (CPYD) Framework

Gonzalez et al. (2020) developed the critical positive youth development (CPYD) framework, building on the positive youth development (PYD) framework by acknowledging the impacts of systemic inequity in the lives of youth. Adding to Lerner et al.’s (2005) Five Cs of PYD (i.e., competence, confidence, connection, caring, and character), which traditionally lead to a sixth C (i.e., contribution), Gonzalez et al. (2020) proposed a seventh C (i.e., critical consciousness) that is accompanied by five propositions. These are: (a) developing a critical lens is crucial for understanding the lived experiences of youth in relation to power, privilege, and oppression; (b) the development of the Five Cs of PYD must precede critical consciousness; (c) critical reflection and political efficacy strengthen the Five Cs of PYD; (d), critical consciousness becomes the seventh C, which underpins the CPYD framework and changes the nature of youth’s contributions in society; and (e) when youth contribute through critical action, they reinforce the Five Cs, as well as critical reflection and political efficacy. Within the CPYD framework, it is postulated that all youth stand to benefit from developing their critical consciousness. Understanding privilege, oppression, and power relationships in society is not only important for youth experiencing marginalization but also crucial for ally development (Love, 2000). The CPYD framework’s addition of critical consciousness allows for the merging

of PYD with critical theory, thus creating a framework that can be used in various education and community settings, including sport (Gonzalez et al., 2020).

Camiré et al. (2023), Camiré et al. (2022), and Newman et al. (2022), among others, have drawn upon the CPYD framework to argue for social justice as a crucial element to foster within youth sport. Critical pedagogies (McLaren, 2023; Luguetti et al., 2022) such as CPYD operate as frameworks through which the development of critical consciousness and related concepts can be fostered. By centring the critical, the CPYD framework enabled me to conceive of safer and more inclusive sporting spaces, thereby contributing to the shifts in organizational culture needed to sustain long-term social justice change in Canadian high school sport.

Thinking through Post Philosophies

In thinking through post philosophies, I did not restrict myself to a specific set of readings or a limited list of authors. Instead, I was inspired by St. Pierre (2019) who explained that engaging in PQI requires deep and broad engagements with post philosophies. Although St. Pierre advocates for a particular focus on reading poststructuralism, which I did, I also engaged with literature that resides outside the conventional boundaries of what is considered poststructuralist (e.g., Braidotti, 2013; Haraway, 2013, 2016). The ethos of reading deeply and broadly also influenced how I read when writing articles 1, 2, and 3. I did not only read on critical consciousness but also critical whiteness (e.g., Nayak, 2007), decoloniality (e.g., Regan, 2010), critical race theory (e.g., Ladson-Billings, 1998), feminism (e.g., de Beauvoir, 1949), climate justice (e.g., Sultana, 2021), disability (e.g., Monforte et al., 2021), and other important social justice topics. In this sense, the significant influences of the posts on my becomings compelled my decision to include article 4 in the dissertation. As such, article 4 is not a disconnected add-on. Writing article 4, and the relational performative processes that led to its

materialization, changed me ontologically, the influences of which cannot be disentangled from my efforts to write article 1, 2, and 3.

Methodological Approaches

While I aimed to prioritize theory and philosophy over method and methodology (see St. Pierre, 2019), methodological considerations were nonetheless an important part of the elaboration of my dissertation. Methodologically, I inquired on social justice attitudes among Canadian high school sport coaches in manners that closely align with a *cultural sport psychology* approach (Schinke & Hanrahan, 2009; Ryba, 2017). The principles of cultural sport psychology guided methodological decision-making throughout my doctoral research and thus, cultural sport psychology acted as my overarching methodological approach. That being said, it is important to note that conventional humanist qualitative methodology conflicts with the spirit of PQI (see St. Pierre, 2021b). On this very notion, in Article 4, I explore some of the onto-epistemological tensions I experienced as a doctoral student working on a research project rooted in conventional humanist qualitative methodology while concurrently engaging extensively in post philosophies (St. Pierre, 2014). Below, I explore the merits of cultural sport psychology as it relates to elaborating articles 1, 2, and 3 of the present dissertation. I then explain the methodological design of each empirical study (i.e., article) included in this dissertation.

Cultural Sport Psychology

Cultural sport psychology refers to research seeking to challenge the many normative assumptions of mainstream sport by foregrounding issues of culture, marginalization, discrimination, oppression, and (in)equity in sport psychology (Blodgett et al., 2015; Ryba, 2017). One of the main reasons why some scholars have shifted their attention to cultural sport psychology is because globalization has widened the scope and diversity of cultural identities

that exist in a given place, leading to increased multiculturalism in sport and in coaching that must be acknowledged and accounted for (Schinke et al., 2016).

Advocates of cultural sport psychology explain that the aim of the approach is to “facilitate a cultural praxis work of addressing pressing local issues by engaging contemporary theories and research in culturally reflexive ways” (Ryba, 2017, p. 123). Here, cultural praxis refers to bringing together awareness *and* action in relation to social inequities, deploying academic knowledge production to enact real-world social justice change (Blodgett et al., 2015). Through the ideals of cultural praxis, cultural sport psychology aims to not only effect social change in sport settings but to also open spaces for scholarship that addresses social (in)justice in a variety of associated contexts (Schinke & Hanrahan, 2009).

The primary reason why I adopted cultural sport psychology as a guiding methodological framework is that the foregrounding of marginalization, oppression, and discrimination in sport psychology resonated significantly with the principles of the CPYD framework. In the months following the murder of George Floyd in the summer of 2020, I was introduced to sport psychology research as a new graduate student through some readings shared by my supervisor. During that summer, I spent much time thinking about what I wanted my doctoral research to focus on. Reading the cultural sport psychology literature at a time when the Black Lives Matter movement was front and centre propelled me to employ this approach as the main methodological compass throughout my doctoral studies.

In the present dissertation, the tenets of cultural sport psychology shaped my recruitment (i.e., to increase the representation of minoritized groups), reflexive (e.g., reflexive journaling, critical friends, decolonial reading), and data collection (i.e., sensitivity when discussing social justice topics) practices. All inquiry-related decisions were influenced by my desire to question

taken-for-granted assumptions and power dynamics in sport (Ryba et al., 2013). Aligning myself with the tenets of cultural sport psychology meant that I never worked as an objective researcher observing from a distance. I made concerted efforts to work for social justice in sport by engaging directly and genuinely with the participants and the data that was produced. In this sense, cultural sport psychology, as an overarching methodology, facilitated my ability to constantly engage in iterative critical self-reflection about the various ways in which my (relational, performative) identities and privileges shaped the scholarship I produced.

Methodological Approaches: Article-by-Article

Article 1 was conducted and written as a quantitative post-positivist cross-sectional study. A survey was distributed online to 916 coaches from October-November 2021. For the most part, coaches were recruited via provincial email lists with the help of School Sport Canada.

Article 2 was conducted and written as a qualitative open-ended study. Data for this study were collected based on six questions asked in the second part of the online survey discussed in article 1, with data from 392 participants. This qualitative study was framed as a *small q* study (Braun & Clarke, 2023), as it assumed a post-positivist approach, with the data analysed using content analysis.

Article 3 was conducted and written as a qualitative interview-based study. In total, 28 coaches were recruited from the online survey discussed in articles 1 and 2 and were invited to participate in a semi-structured virtual (Zoom) or telephone interview. This qualitative study was framed as a *Big Q* study (Braun & Clarke, 2023), as it occurred within a relativist/constructivist philosophical approach. Analytically, the study merged thematic and narrative analyses, enabling more interpretive rather than descriptive engagements with the data.

Article 4 was written as a non-empirical piece of scholarship that drew upon personal experience, the experiences of my supervisor (i.e., Dr. Camiré), as well as philosophically inclined academic literature. The aim of this article was to develop a series of arguments (i.e., delivered as opportunities and tensions) framing PQI as a potentially suitable approach for inquiry for graduate students working in sport and exercise psychology, especially as it relates to the possibilities for PQI to open space for more just inquiries in the coaching (and sport) sciences.

Presentation of the Articles

The four articles included in the present dissertation weave a storyline that highlights the complex and uncertain facets of Canadian high school coaches' attitudes and activism towards social justice. **Article 1** presents an introductory exploration of coach attitudes toward social justice, examining some of the statistical associations between coaches' understandings of white privilege and other important social justice issues (e.g., racism, support for persons living with disability). Quantitative analyses were performed to derive interesting trends that served as an ideal starting point to the overarching topic of study for this dissertation. **Article 2** presents an overview of coaches' perceived challenges and recommendations related to social justice within their teams, schools, and school boards. A qualitative content analysis highlighted the wide range of social justice perspectives that coaches possess. This article highlights how many social justice issues are missed or ignored, nuancing some of the results from article 1. **Article 3** presents an in-depth exploration of coaches' social justice attitudes through semi-structured individual interviews. Thematic and narrative-inspired analyses showed the contradictory attitudes that many coaches possessed with regards to social justice activism (e.g., supportive of anti-racism, yet still exhibiting sexist attitudes). Building on articles 1 and 2, the results from

article 3 showed how awareness of social justice issues does not necessarily translate into proactive and transformative social justice activism. **Article 4** concludes the dissertation and departs, paradigmatically-speaking, from the conventional humanist approaches taken in articles 1, 2, and 3. The main aim of this article is to examine the opportunities and tensions of journeying into PQI in sport and exercise psychology. By exploring my own PQI-related experiences as a doctoral student, I offer suggestions for how graduate students can attempt to integrate post philosophies in their studies. Importantly, article 4 appears to stand apart from the first three articles; however, article 4 extends the work in articles 1, 2, and 3 by exploring possibilities for navigating toward more just inquiries in the coaching (and sport) sciences by engaging with PQI. This engagement with PQI also had important ontological ramifications on this dissertation more broadly, which shaped who I became, in turn shaping the production of articles 1, 2, and 3.

Taken together, articles 1-4 tell a story that muddies the waters of social justice by highlighting how knowledge about social injustices is not the only factor required to drive a person to engage in social justice activism, advocacy, or allyship. Forces that go beyond knowledge must be acknowledged if people are to proactively engage in social justice activism, which have important implications for coaching practice. This dissertation, by playing in but also moving beyond conventional humanist research practices, seeks to explore different ways through which people (including coaches) can connect with and act on social injustices. Through this “moving beyond”, the dissertation contributes to the literature by advocating for ontological pluralism in coaching science research.

Chapter 3: Dissertation Articles

Article 1: White Privilege in Canadian High School Sport:

Investigating White Coaches' Perspectives on Social Justice Issues

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Abstract

Sport constitutes an important setting in which to study whiteness given ongoing issues related to power, privilege, and oppression. The purpose of the study was to examine white privilege in Canadian high school sport by investigating white coaches' perspectives on social justice issues. A total of 463 high school coaches who self-identified as white completed an online survey. Results showed how coaches who had a greater awareness of white privilege in society had more favourable attitudes toward social justice, higher importance attributed to climate change issues, greater awareness of prejudicial attitudes against the LGBT community, and a higher propensity to engage in antiracist behaviours. Moderating effects for gender identity were also found. Moving forward, white privilege should continue to be studied in coaching to better understand how it is entangled with social justice.

Keywords: critical consciousness, antiracism, climate change, gender

White Privilege in Canadian High School Sport:

Investigating White Coaches' Perspectives on Social Justice Issues

Power, privilege, oppression, and the advancement of social justice are at the heart of what Freire (1972) termed *conscientização*, which translates to conscientisation or critical consciousness. Social justice is a dynamic multifaceted construct that cannot be reduced to a single definition, yet involves “raising awareness about oppression and diversity, striving for equal opportunities for all people by ensuring access to resources, services, and information, and opening spaces so all groups can participate in decision making at different levels of citizenship” (Newman et al., 2019, p. 167). Importantly, social justice efforts account for equitable living conditions in consideration of race, gender, sexuality, ability/disability, socioeconomic status, the environment, and other social factors (Harkins et al., 2021). Critical consciousness (Freire, 1972) entails how individuals should view their social reality through a critically reflexive lens as they question their historical and contemporary sociopolitical situation.

In developing a critical positive youth development (CPYD) framework, Gonzalez et al. (2020) indicated that to promote social justice and *critical consciousness* (Freire, 1973), youth/adolescents and adults should engage in critical reflection (i.e., recognize social inequities), political efficacy (i.e., recognize their ability to enact social change), and critical action (i.e., enact social change). Camiré et al. (2022) and Newman et al. (2022) utilized the CPYD framework to position social justice and critical consciousness as essential elements to promote within youth sport. In societies and sport systems seeking to promote social justice, foster critical consciousness, and dismantle systems of inequity, white² people who benefit from implicit and/or explicit power and privilege (e.g., holders of many powerful positions in society)

² Consistent with guidelines from Laws (2020), *white* is not capitalised but *Black* is when referring to race/ethnicity.

should be actively engaged as agents of change. Intersectionality (Crenshaw, 1989) – or the notion that entangled social identities create unique embodiments of privilege and oppression – plays an important role in access to and outcomes from sport participation (Lim et al., 2022). The intersectional nature of social inequities points to the interrelatedness of race, gender, sexuality, ability/disability, and the environment. Examining how whiteness and white privilege interact with numerous social issues can help uncover ways in which youth sport can be made safer, more equitable, and more accessible. These topics are particularly important to address, considering the need for more research engaging whiteness and racism in coaching science.

Critical Whiteness

Examples of oppression and systemic inequities are pervasive throughout history. Ongoing instances of police brutality in the United States that resulted in the death of many people (e.g., George Floyd, Eric Garner, Michael Brown, Tamir Rice, Chantel Moore, Philando Castile, Breonna Taylor, among many others) have instigated critical dialogue on systemic inequities permeating everyday life for Black people and people of colour. Additionally, during the COVID-19 pandemic, rates of anti-Asian hate crimes rose in the United States (Levin et al., 2022) and in other nations such as England and Wales (Carr et al., 2022). In Canada, calls for justice resulted in a National Inquiry into Missing and Murdered Indigenous Women and Girls (2019). Such events have helped raise society's critical consciousness, yet additional analyses are warranted to help dismantle systemic inequities. Critical whiteness studies (e.g., Leonardo, 2004) provide a lens for questioning/deconstructing dominant discourses of whiteness, white privilege, and white supremacy that sustain normative sociopolitical and economic structures. White supremacy does not exclusively refer to an extreme position of discrimination and dominance; it also refers to the foundations that allow for racial privilege and racism to permeate all aspects of

society (Bonds & Inwood, 2015). Because of this, dismantling systems of white supremacy must be included in conversations about unpacking white privilege.

Whiteness and Eurocentric worldviews are positioned as master narratives, guiding normative social processes, laws, privileges, and life experiences that favour white people over others (Helms, 2017). This positioning of whiteness invokes the *other*, an assigned collective identity for those who do not benefit from and/or conform to dominant white culture (Hage, 2000). Since discussions of race are typically not key components of white children's socialisation, white people often fail to grasp how the social construction of race operates throughout society (Hazelbaker et al., 2022). When discussions about whiteness and race do occur, they are often discomfiting or avoided all together - referred to as *white fragility* (DiAngelo, 2015). Even after the tumultuous events surrounding the murder of George Floyd, Sullivan et al. (2021) showed how white parents were less likely to discuss being white and more likely to use colourblind messaging with their children than before the murder.

As a field of study, critical whiteness is underpinned by three tenets: (a) whiteness is dynamic, (b) whiteness is entangled with many unrecognised privileges, and (c) whiteness can be deconstructed and reimaged (Nayak, 2007). Centred on the deconstruction of whiteness, Perry (2001) examined American high school students' perceptions of culture at one predominantly white and one predominantly multiracial school. Findings situated whiteness as *cultureless*, a belief that can unintentionally position white racial superiority as post-cultural and thus inherently more advanced. Hazelbaker et al. (2022) discussed how white people, due to their little exposure to racism, have the luxury to situate themselves as just human, privileged to "both benefit from and ignore race and racism" (p. 2). Although the deconstruction of white privilege is key in studying whiteness, Leonardo (2004) cautioned that critical whiteness studies must also

analyse the factors involved in white supremacy woven into most social institutions, including sport.

Situating Social Justice Issues as Entangled

Social justice is intersectional and scholars have explored the complex relationships between race, gender, sexuality, socioeconomic status, and stereotypes toward individuals with disabilities (Banks, 2015; Banks & Hughes, 2013). Further, scholars have discussed how whiteness, disability, and notions of smartness are entrenched in colonial, Eurocentric values, and how these values have been used oppressively throughout history (Leonardo & Broderick, 2011). More research regarding the interrelatedness of disability and various elements of social justice is needed to better grasp how they shape lived experiences and outcomes. The dynamic relationships between human-centred social justice issues (i.e., racism, sexism, ableism) and environmental justice issues are also complex and must be studied together. For example, Hayhurst et al. (2021) examined a sport-for-development program for Nicaraguan women, showing how prolonged bouts of rain and damaged roads made attending the sport program often impossible, in turn exposing the women to more domestic labour/violence at home. Mikulewicz et al. (2023) argued how intersectionality can positively influence the transformative potential of climate scholarship, contributing to an emerging area called *critical climate justice*. More research is needed to address whiteness and various entangled social justice issues in sport, as silence related to these topics has long been normalised.

Whiteness and Social Justice in Sport

In society as in sport, the dynamic between being white and being man is critical to consider, as this intersection reinforces inequitable power structures feeding systems of oppression. The intersection of white men's privilege has been situated as "an invisible

knapsack” full of unearned societal advantages (McIntosh, 1988, p. 2). McIntosh (1988) explained how these privileges benefit white men while oppressing people of colour, people of other genders, and other minoritised identities. In other words, white men benefit from their skin colour and gender identity regardless of whether they acknowledge and unpack their privileges.

McIntosh (1997) created 46 indicators of white privileges that she, as a white person, had but that her Black colleagues did not. In sport, Long and Hylton (2002) built upon MacIntosh’s work to create sport-specific white privilege indicators (e.g., “I do not have to worry about racist behaviour putting me off my game”; p. 96). Aligning with such indicators and notions of *white silence* (DiAngelo, 2012), Martin et al. (2022) showed how social justice engagement among white collegiate student-athletes was lower than that of Black or multi-racial student-athletes. Fletcher and Hylton (2016) suggested that sport is a focal yet problematic institution in which to study race/ethnicity (e.g., whiteness) given that sport often espouses values of colourblindness (i.e., I do not see race), meritocracy (i.e., the best athletes achieve the most success), and egalitarianism (i.e., sport provides a level playing field). McDonald (2016) stated that popular campaigns addressing racism in sport bolster racism as an individual behaviour, withholding discussions of systemic racism that have allowed white privilege to proliferate. Lim et al. (2022) illustrated that “middle-class, white heteronormative masculinity appears to dominate sport spaces, while ‘othering’ individuals who are racialized and non-heterosexual” (p. 7).

Whiteness and Social Justice in Coaching

In Canada and in the United States, sport coaching positions are most often held by white men who often adopt discursive practices (e.g., essentialism, self-victimisation) and exhibit microaggressions benefiting white youth while disadvantaging youth of colour (Gearity & Metzger, 2017; Spaaij et al., 2020). White coaches have also been shown to disregard

racial/cultural issues (Newman et al., 2020) and adopt functionalist (Kochanek & Erickson, 2019) and normative (DeJaeghere & Murphy-Graham, 2022) approaches to coaching that help maintain the socially unjust status quo. Gearity et al. (2019) stated that “by refusing to see how race affects identity and cultural practices, including coaching and education, we normalise whiteness at the expense of diversity, difference, and multiculturalism” (p. 251).

While white coaches experience many privileges, crucially, non-white coaches experience many forms of oppression. McDonald (2016) showed how whiteness contributed to a culture of *othering* in Australian high school rugby, where essentialist and reductionist practices related to race and gender sustained marginalizing/oppressive sporting environments for athletes and coaches of colour. In Canada, Indigenous coaches continue to face a plethora of barriers (e.g., westernized/colonial education system) impacting sport participation due to persistent systemic racism (Gurgis et al., 2023). In the United States, sports such as baseball have been shown to disadvantage coaches of colour while privileging white coaches through power imbalances and racialized practices that shape the sport’s culture (Glover, 2007). Despite these known issues, notions of colourblindness, meritocracy, and egalitarianism continue to propagate inequities that remain overlooked by those in privileged positions in sport (Ranking-Wright et al., 2016).

To address Kochanek and Erickson’s (2020) call to reimagine sport coaching as a more critical praxis, research is needed that addresses white privilege and better situates coach perspectives on social justice in sport (Gearity et al., 2019). Per Butryn (2016), more research must explore racial/ethnic identity and its influence on systems of power, privilege, and oppression. Ideally, coaches who teach youth athletes about social justice at an early age can contribute to changes in sporting culture as athletes move through the sport system. Given the important role coaches play in athlete development (Camiré, 2022), it is crucial to explore the

implications of white privilege, whiteness, and social justice in sport coaching. Such explorations can help advance coach education and professional development (Newman et al., 2022). Also, research examining social justice and coaching can promote safer, more inclusive environments by raising the critical consciousness of athletes and coaches alike (Lusted et al., 2021).

Purpose of The Present Study

Based on research needs described above, the purpose of the study was to examine white privilege in Canadian high school sport by investigating white coaches' perspectives on social justice issues. Coaches' perspectives were investigated in relation to social justice, antiracism, LGBT, disability, and climate change. The study was conducted using a post-positivistic lens, whereby an objective reality exists, but it can only be known imperfectly (Fox, 2008). From this critical realist ontology, coaches' white privilege and attitudes toward social justice issues are likely true, while at once acknowledging the fallibility of observed reality.

Positionality

The researchers recognise the influence of each individual team member in the research process. The first author identifies as a white Canadian-born man. In addition to his role as a doctoral student, he also has years of experience as a coach and as an athlete. As someone in a privileged social position, he acknowledges how his positionality affects his engagement with social justice research in sport. The second author identifies as a white woman, university professor, and former athlete. As such, she recognises that her personal experiences as a woman and as an athlete may influence her interpretation of findings. The third author identifies as a Christian Canadian-born Chinese man. He recognises how his faith-based values, experiences as a former coach and athlete, and perspectives as a graduate student position his contributions to social justice. The fourth author identifies as a neurodiverse, foreign-born, person of colour. In

addition to their role as a professor of social work, they serve as a high school sport coach and sport social worker. Thus, as scholar, practitioner, and social justice activist, they remain cognisant of their positionality related to systems of power, privilege, and oppression. The fifth author identifies as a first generation, cis gender, Black Canadian woman with West Indian roots. Her experience as a daughter of immigrants and current roles as a professor, researcher, and coach of 29 years provides a unique perspective in relation to this study. She is fully aware of her own unique privileges as a professor, but acknowledges continued challenges for Black women in sport and in academia. The sixth author acknowledges her identities (e.g., white, able-bodied, woman, Canadian, educated, cisgender, mother, researcher) and the importance of ongoing reflection on her positionality throughout the research process, even in quantitative studies. The last author identifies as a white man and university professor. He acknowledges how his positionality comes with historical entitlements and how he must remain aware of his angle of vision and how it influences his sense-making efforts on white privilege and social justice.

Method

Context

In Canadian high school sport, coaches are predominantly white (Camiré et al., 2016). Furthermore, the whiteness of coaching in Canada has yet to be examined empirically. Given the oppression and inequalities known to permeate across educational sectors (e.g., Gonzalez et al., 2020), it was considered warranted to examine more closely white privilege, and how it intersects with other social justice issues, in Canadian high school sport coaching.

Recruitment

Upon university ethical approval, Canadian high school coaches actively coaching during the 2021-2022 school year were recruited with the assistance of the main project partner, School

Sport Canada, the national governing body for school sport. Using coach email lists provided by provincial athletic associations (i.e., members of School Sport Canada) and information posters distributed on social media and in newsletters, high school coaches from across Canada were asked to complete an online survey. Recruitment occurred in October-November 2021, with 916 coaches from eight provinces accessing the survey link in English ($n = 901$) and French ($n = 15$).

Participants

Given the study focus (i.e., white privilege in sport), of the 916 coaches who accessed the survey, only those who self-identified as white were retained (68.45%; $n = 627$)³. Further, we removed participants with incomplete surveys (i.e., 75% missing data on one or more of the measures used; $n = 164$) from this subgroup, as well as coaches who did not report their gender ($n = 3$) or reported a gender other than man or woman ($n = 1$)⁴. The final sample was comprised of 463 high school coaches (i.e., white North American 89.42%; $n = 414$; white European 10.58%; $n = 49$). Nearly two-thirds of participants self-identified as a man (65.44%; $n = 303$). Coaches were on average 41.1 years of age ($SD = 11.2$ years) and had been coaching for an average of 12.4 years ($SD = 10.0$ years). Most participants resided in Alberta (44.49%; $n = 206$), Manitoba (20.52%; $n = 95$), or New Brunswick (12.96%; $n = 60$). Most coaches (78.62%; $n = 364$) held a bachelor's degree and 57.45% ($n = 266$) identified teaching as their occupation. Participants coached one (57.02%; $n = 264$), two (28.51%; $n = 132$), or three or more (14.47%; $n = 67$) high school sports during the 2021-2022 school year. A total of 28 different sports were reported, with volleyball (46.44%, $n = 215$), basketball (21.60%; $n = 100$), and football (15.55%; $n = 72$) the most frequent sports coached. Regarding coaching certifications, 56.59% ($n = 262$) of

³ Data were collected for the larger project with white coaches and coaches of colour. For the present study, only data from white coaches were retained; however, data from coaches of colour are used in another study.

⁴ We removed this participant due to insufficient sample size for the analyses and have outlined this as a social justice concern and limitation of the present study in the discussion.

participants indicated being certified through Canada's National Coaching Certification Program and 7.78% ($n = 36$) indicated holding another form of coaching certification (e.g., provincial or local certification/course). Forty-three participants (9.29%) stated being in the process of completing their certification, while 27.65% ($n = 128$) reported not holding any certification.

Instruments

The study was cross-sectional and employed a self-reported online survey. Subscales from existing validated scales were amalgamated to form the survey and all had acceptable scores for reliability (George & Mallery, 2018). Each subscale is described below. The subscales forming the survey focused specifically on attitudes toward different aspects of social justice. The use of specific subscales selected from existing validated scales was preferred, instead of getting participants to fill out entire scales, to avoid excessively long survey completion times.

The White Privilege Awareness subscale (further referred to as the white privilege subscale) in the White Privilege Attitudes Scale (Pinterits et al., 2009) was used to measure awareness of white privilege (e.g., "Our social structure system promotes white privilege"). This 4-item subscale uses a 6-point scale (1 = *strongly disagree* to 6 = *strongly agree*), with higher scores indicating higher levels of awareness of the existence of white privilege in society. Initial validation showed good internal consistency reliability ($\alpha = .84$) and support for convergent validity with the Colourblind Racial Attitudes Scale ($r = -.81, p < .01$), the Modern Racism Scale ($r = -.52, p < .01$), and the Social Dominance Orientation scale ($r = -.39, p < .01$). In our sample, the internal consistency reliability for the white privilege subscale was deemed good ($\alpha = .82$).

The Attitudes Towards Social Justice Subscale (further referred to as the social justice subscale) of the Social Justice Scale (Torres-Harding et al., 2011) was used to assess attitudes toward social justice. The 11-item subscale uses a 7-point scale (1 = *strongly disagree* to 7 =

strongly agree) to measure beliefs in the importance of social justice (e.g., “I believe that it is important to act for social justice”). Higher scores indicated more favourable attitudes toward social justice. Initial validation showed strong internal consistency reliability ($\alpha = .95$) and construct validity (Cronbach, 1951). The subscale has been positively correlated with motivation for public service ($r = .29, p < .01$) and negatively correlated with neosexism ($r = -.44, p < .01$), symbolic racism ($r = -.28, p < .01$), and belief in a just world ($r = -.28, p < .01$), supporting properties of convergent and discriminant validity (Torres-Harding et al., 2011). The social justice subscale showed excellent internal consistency reliability in our survey ($\alpha = .95$).

The Individual Advocacy Subscale (further referred to as the antiracism subscale) of the Anti-Racism Behavioural Inventory (Pieterse et al., 2016) was used to measure perceived propensity to undertake antiracist behaviours. The 9-item subscale uses a 5-point scale (1 = *strongly disagree* to 5 = *strongly agree*) to assess how participants believe they act when confronted with racism (e.g., “When I hear people telling racist jokes and using negative racial stereotypes, I usually confront them”). Higher scores indicated higher propensity to engage in antiracist behaviours. Initial validation showed acceptable test-retest reliability ($r = .91, p < .01$) and construct validity. For convergent validity, participants who reported less non-discriminatory attitudes were more prone to report higher awareness of antiracism ($r = .78, p < .01$). The antiracism subscale showed good internal consistency reliability in our survey ($\alpha = .83$).

The Attitudinal Awareness Subscale (further referred to as the LGBT subscale) of the Lesbian, Gay, Bisexual, and Transgender Development of Clinical Skills Scale (Bidell, 2017) was used to measure attitudes toward the LGBT community. The 7-item subscale uses a 7-point scale (1 = *strongly disagree*; 7 = *strongly agree*). All items are reverse scored, with lower scores denoting a greater awareness of prejudicial attitudes against the LGBT community (e.g., “I think

being transgender is a mental disorder”). Initial validation showed good internal consistency ($\alpha = .80$). Further, strong associations with measures of genderism and transphobia ($r = .84, p < .001$), as well as non-significant associations ($r = -.08, p > .05$) with social desirability, suggest initial presentations of the subscale’s convergent and discriminant validity, respectively (Bidell, 2017). The LGBT subscale showed excellent internal consistency reliability in our sample ($\alpha = .90$).

The Affect Subscale (further referred to as the disability subscale) of the Multidimensional Attitudes Scale toward Persons with Disabilities (Findler et al., 2007) was used to measure the affective dimension of attitudes toward persons with disabilities. Participants were presented a vignette involving themselves and a person in a wheelchair at a coffee shop. Participants rated 16 items, indicating the likelihood they would experience a given emotion (e.g., tension, fear, relaxation, calmness) on a 5-point scale (1 = *not at all* to 5 = *very much*). Higher scores indicated a higher likelihood of the emotion arising. Initial validation showed a reliable instrument with sound psychometric properties, including excellent internal consistency reliability ($\alpha = .90$) and evidence of construct validity. Moreover, initial evidence of concurrent validity was established with gender, with men reporting higher levels of negative behavioural intentions than women (Findler et al., 2007). The disability subscale showed good internal consistency reliability in our sample ($\alpha = .84$).

The Attitudes Towards the Urgency of Climate Change Subscale (further referred to as the climate change subscale) of the Attitudes towards Climate Change and Science Instrument (Dijkstra & Goedhart, 2012) was used to measure attitudes on climate change. The 6-item subscale uses a 5-point scale (1 = *strongly disagree* to 5 = *strongly agree*) to measure beliefs on climate change urgency (e.g., “Climate change should be given top priority”). Higher scores indicate a higher importance attributed to climate change. Initial validation showed good internal

consistency reliability ($\alpha = .82$) and convergent validity, as supported by a correlation of $r = .52$ ($p < .01$) with a measure of pro-environmental behaviour (Dijkstra & Goedhart, 2012). In our sample, the climate change subscale showed excellent internal consistency reliability ($\alpha = .93$).

Analysis

Analyses were conducted in four steps. First, percentage and patterns of missing data were assessed (Tabachnick & Fidell, 2013). The item-level percentage of missing data for each measure varied between 0.0% and 1.5% (i.e., seven missing values). The median number of missing values was 0.2% (i.e., one missing value). In total, 0.19% of missing data were observed. Results from Levene's test of equal variance were non-significant for each measure, suggesting that the data were missing at random. Given that percentages of missing data were small and missing at random, we proceeded to data imputation using a robust multiple imputations method (Schlomer et al., 2010).

The second step involved calculating descriptive statistics for all six measures and to assess normality (George & Mallery, 2018). Distributions of the white privilege subscale, antiracism subscale, disability subscale, and climate change subscale were deemed to be normal based on George and Mallery's (2018) cut-off scores of ± 2.0 for skewness and kurtosis. However, the social justice subscale and the LGBT subscale had skewness values of -2.33 ($SE = .11$) and -2.39 ($SE = .11$), respectively, suggesting a small-medium asymmetrical distribution with a larger concentration of responses pertaining to higher scores (i.e., a negative skew). Both scales also showed a medium-large leptokurtic kurtosis, with a value of 7.89 ($SE = .23$) for the social justice subscale and a value of 5.70 ($SE = .23$) for the LGBT subscale. Nonetheless, all responses were within possible ranges. See Table 1 for a summary of descriptive statistics.

Table 1*Summary of Descriptive Statistics of the Psychometric Measures*

Subscale	Min	Max	M(SD)	Skewness (SE)	Kurtosis (SE)
White privilege subscale	4	24	17.79(4.68)	-.68(.11)	-.13(.23)
Anti-racism subscale	11	45	35.00(5.81)	-.75(.11)	.80(.23)
Climate change subscale	6	30	23.55(5.88)	-1.09(.11)	.78(.23)
Social justice subscale	11	77	68.94(10.72)	-2.36(.11)	7.89(.26)
LGBT subscale	16	49	45.52(6.27)	-2.40(.11)	5.75(.23)
Disability subscale	16	60	27.97(8.02)	1.13(.11)	1.22(.23)

Note. Skewness and kurtosis values greater than or equal to 2 are presented in bold

**p≤.001

Step three consisted of performing the main analyses using structural equation modelling (SEM) in Mplus 8.5 to evaluate model fit. As normality could not be assumed for all measures, main analyses were run using the maximum likelihood estimator (MLR) as it is robust to non-normally distributed data (Byrne, 2016). This estimator extracts standard errors and tests for model fit. The model fit was assessed using a variety of indices that included the Comparative Fit Index (CFI), the Tucker-Lewis Index (TLI), the Standardised Root Mean Square Residual (SRMR), the Root Mean Square Error of Approximation (RMSEA), and a ratio of the normed chi-square statistic ($SB\chi^2$) by degrees of freedom (*df*). The following cut-off scores were used as indicators of good model fit: CFI and TLI $\geq .90$, SRMR $\leq .08$, RMSEA $\leq .05$, and $SB\chi^2/df \leq 5$ (Hair et al., 2010). The model was deemed adequate if four of five fit indices met their respective criterion. In the SEM analysis, the white privilege subscale was the independent variable (IV), while the antiracism, disability, climate change, social justice, and LGBT subscales were the dependent variables (DVs). All variables were latent variables (i.e., integrated as the factor structure of the subscale rather than as the sum or average score). Multicollinearity was considered prior to

running the main analyses, but was not found to be problematic, as all between factor Pearson correlations were $<.90$.

The fourth step consisted of testing the moderation effect of gender (man vs. woman) on the model to verify if it had a significant indirect effect on one or more of the relationships between the IV and the DVs. We started by testing a model in which gender was added as a grouping variable (using the *Grouping is* command in Mplus) and left all paths between the IV and the DVs unconstrained. The fit of the model was extracted to verify that it met the criteria of goodness of fit. We then ran the same analysis, but instead constrained all paths to be equal across gender. The presence of an indirect effect of gender on the model was determined if the $SB\chi^2$ value differed significantly ($p \leq .05$) across analyses (i.e., constrained vs. unconstrained). The difference in $SB\chi^2$ was calculated in MS Excel using the formula $p\text{-value} = CHISQ.DIST.RT(\Delta SB\chi^2, \Delta df)$. Upon observing a significant difference between the two models, a post hoc analysis was done, with all but one path between the IV and the DVs constrained (i.e., one path unconstrained and four paths constrained). Then, using the above formula, the fully unconstrained $SB\chi^2$ was compared to the $SB\chi^2$ value of the partially constrained chi-square for each path. This technique was repeated for all paths found significant across one or both genders.

Results

This section presents the results for the general model tested as well as the moderation analysis. All results are presented using standardised beta weights (β).

General Model

The SEM test resulted in an adequate model as all five indices met their respective cut-off criteria (CFI = .94; TLI = .93, SRMR = .06, RMSEA = .04, [90% CI = .04; .05] and $SB\chi^2/df = 1.87$). Within-factor item correlations were included to ensure that shared variance was not

accounted for multiple times in our model (i.e., to remove overlapping variance). However, when including all within-factor item correlations, convergence could not be achieved. As suggested by Muthén and Muthén (2020), we increased the Starts value and the number of iterations, but the model would still not converge. Thus, to achieve convergence, we decreased the number of predictors (Tabachnick & Fidell, 2013) by only including *large* between-item correlation (i.e., $r \geq .50$). This allowed the model to converge, whilst removing the largest proportions of shared variance that could potentially impact the relationships between the DV and the IVs.

The beta weights between the IV were significant between all DVs, except for the disability subscale ($\beta = .01, SE = .06, p = .91, R^2 = .00$) that was non-significant. The regression between the white privilege subscale and the antiracism ($\beta = .59, SE = .05, p < .001, R^2 = .35$), climate change ($\beta = .62, SE = .04, p < .001, R^2 = .38$), social justice ($\beta = .50, SE = .05, p < .001, R^2 = .25$), and LGBT ($\beta = .57, SE = .05, p < .001, R^2 = .33$) subscales were all positive and significant. Specifically, higher participant scores for white privilege (i.e., greater awareness of the existence of white privilege in society) predicted favourable attitudes toward social justice, higher importance attributed to climate change, greater awareness of prejudicial attitudes against the LGBT community, and a higher propensity to engage in antiracist behaviours. Scores for white privilege did not significantly predict participants' attitudes toward persons with disabilities. Table 2 presents the Pearson correlations between the DVs.

Table 2*Pearson's Correlations Between Latent Dependent Variables*

Subscale	Anti-racism subscale	Climate change subscale	Social justice subscale	LGBT subscale	Disability subscale
Anti-racism subscale	-	.30**	.46**	.24**	-.12*
Climate change subscale		-	.12	.36**	.03
Social justice subscale			-	.19**	-.10
LGBT subscale				-	-.00
Disability subscale					-

Note. * $p \leq .05$ ** $p \leq .001$

Moderation Effect of Gender

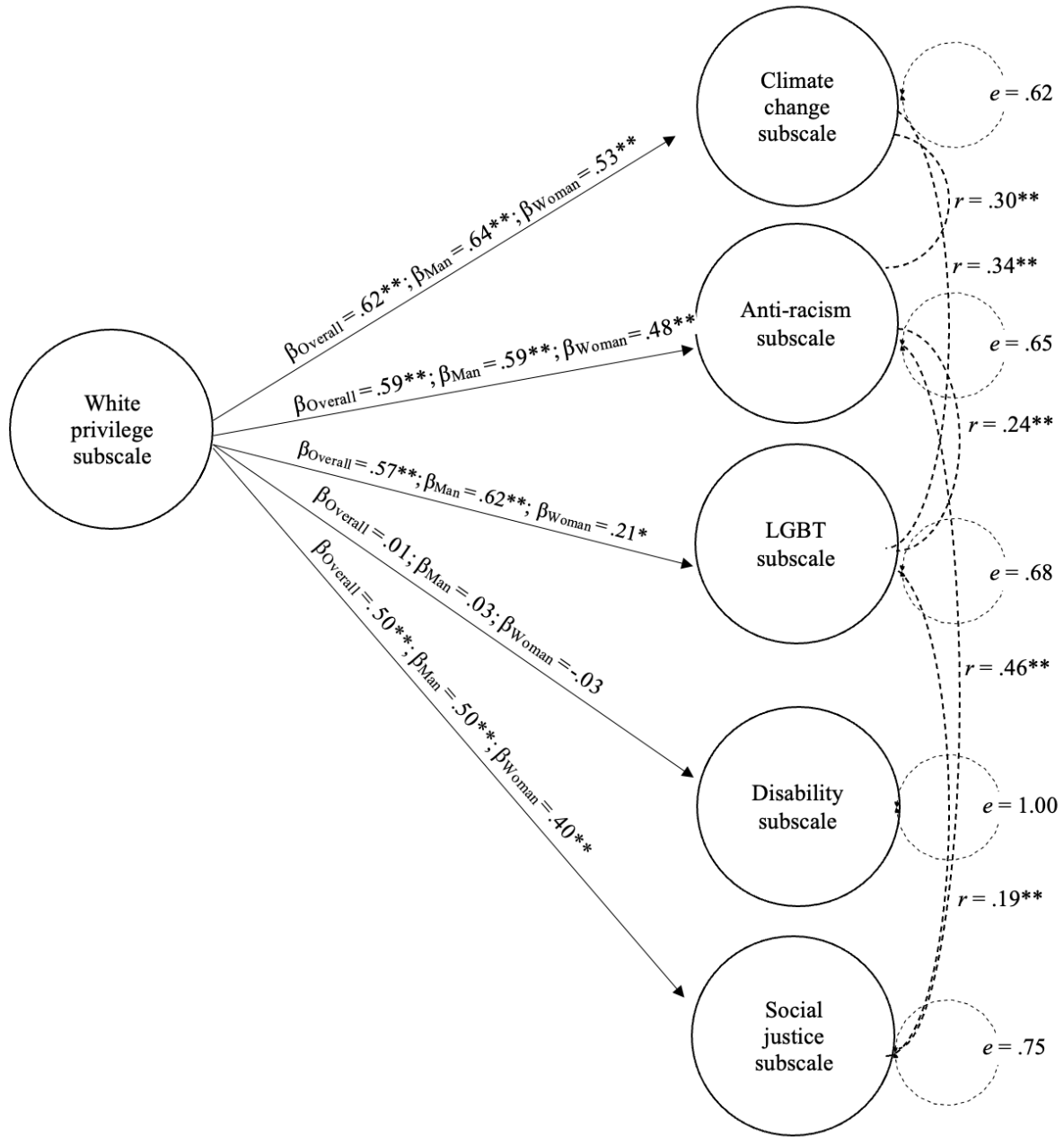
The moderation effect of gender was tested on the general model. Running the unconstrained model when adding gender as a moderator returned an acceptable model fit as all fit indices met their respective cut-off criteria: CFI = .90; TLI = .90, SRMR = .08, RMSEA = .05, [90% CI = .05; .06] and $SB\chi^2/df = 1.66$. The beta weights for the antiracism ($\beta_{Man} = .59, SE = .05, p < .001$; $\beta_{Woman} = .48, SE = .10, p < .001$), climate change ($\beta_{Man} = .64, SE = .05, p < .001$; $\beta_{Woman} = .53, SE = .08, p < .001$), social justice ($\beta_{Man} = .50, SE = .05, p < .001$; $\beta_{Woman} = .40, SE = .08, p < .001$), and LGBT ($\beta_{Man} = .62, SE = .05, p < .001$; $\beta_{Woman} = .21, SE = .10, p = .03$) subscales were all positive and significant. As per the general model, the relationship between the white privilege subscale and the disability subscale was non-significant for both genders ($\beta_{Man} = .03, SE = .07, p < .001$; $\beta_{Woman} = -.03, SE = .10, p < .001$).

Next, we ran a fully constrained model to assess the chi-square fit index of the model when all paths between the IV and the DVs were forced to be equal across gender. The $SB\chi^2/df$ value and df were 4,056.86 and 2,429 for the fully constrained model and 4,034.22 and 2,424 for the unconstrained model, with the difference between the values for both models significant at $p < .001$. We thus proceeded to run post-hoc analyses using the partially constrained models for the

four DVs found to be significantly predicted by the IV for one or both genders. Two of the four paths tested returned significantly different. Specifically, the regression between the white privilege subscale and the climate change subscale was positive and significant for both genders, statistically stronger for men compared to women at $p = .02$. This result suggests that a greater awareness of the existence of white privilege in society is a stronger predictor of attitudes toward the urgency of climate change for men than it is for women. In a similar manner, a greater awareness of the existence of white privilege also significantly predicted a greater awareness of prejudicial attitudes against the LGBT community, with this effect significantly stronger for men than for women at $p < .001$. Regarding the antiracism subscale and social justice subscale, although the values for the beta weights differed quantitatively, the gap was not significant. Figure 1 depicts the standardised regression weights for the overall group and for both groups.

Figure 1

Structural Equation Model for the Overall Sample by Gender



Note. Figure 1 presents the standardized beta weights for the full sample as well as for men and women. To ensure readability, only significant correlations between latent dependent variables are presented. Correlations and residual errors terms are offered for the full sample.

* $p < .05$, ** $p < .001$

Discussion

The purpose of the study was to examine white privilege in Canadian high school sport by investigating white coaches' perspectives on social justice issues. Results from the SEM analyses indicated that coaches who had greater awareness of the existence of white privilege in society held more favourable attitudes toward social justice, climate change, the LGBT community, and engaging in antiracist behaviours. Given that most white people are socialised to be blind to the privileging dynamics of whiteness (i.e., silent socialisation approach; Hazelbaker et al., 2022), the results of the present study support the worth of initiatives aimed at helping white people to: (a) recognise they have a race; (b) appreciate the role that racial discrimination plays in society; and (c) develop an alertness to the unearned advantages of white privilege. In sport, getting white coaches with a known disregard for racial issues (Newman et al., 2020) to become more aware of white privilege may serve as an important steppingstone in developing greater awareness of other key social issues related to gender, sexuality, and the environment. In relation to Kochanek and Erickson's (2020) call to reimagine sport coaching as a more critical praxis, results suggest that initiatives to get coaches to be more aware of white privilege are needed if the entanglement of race, gender, sexuality, disability, and environmental issues are to be legitimately addressed in sport (Leonardo, 2004). Sport is inextricably entangled with myriad social issues that cannot be examined in silos. Everyone involved in sport must do their part to promote equity, diversity, and inclusion in ways that address the many entangled facets of social

justice. Conversations surrounding social justice and white privilege must work to include all facets of social justice, not just race and/or gender, as is often the case. Hopefully, the present study can serve as an instigator for addressing the elephant in the (research) room regarding the need to combat white silence (DiAngelo, 2012) and white fragility (DiAngelo, 2015), among other social justice issues, in sport coaching. Future research should examine how white coaches can actively serve as agents of change in promoting social justice amid the ongoing slow violences that continue to permeate across sport and coaching circles (Sullivan et al., 2021).

Although no significant relationship was found between white privilege awareness and attitudes towards persons with disabilities, it is crucial to continue to investigate disability as interrelated with race, gender, sexuality, and the environment. Moving forward, researchers must engage these intersectional areas of study to explore more deeply the ways in which entangled privilege and inequity related to race and disability (among other social identities) shape sport participation outcomes for youth and coaches (Leonardo & Broderick, 2011). For example, in disability critical race studies, Banks (2015) and Banks and Hughes (2013) explored how views on disability and race are influenced by understandings of other social issues and identities. Future research could study these topics in sport coaching using similar theoretical framing.

Considering nearly three quarters of coaches in our sample reported obtaining coaching certification, coach education may serve as a worthwhile avenue for increasing coach awareness of white privilege and social justice issues. Coach education should at the very least expose coaches to the fundamental principles of critical consciousness (Newman et al., 2022). Aligning with our results and the CPYD framework, coach education efforts could benefit from following the three steps of critical consciousness, whereby critical reflection (i.e., acknowledgement of social inequities) leads to political efficacy (i.e., belief that one can effect positive social change),

which in turn leads to critical action (i.e., positive social justice activism and advocacy; Gonzalez et al., 2020). In concrete terms, coach educators should find ways to assess coaches' level of critical reflection (i.e., awareness of white privilege and social justice) prior to implementing initiatives for increasing coaches' political efficacy and critical action. Solid understandings of coaches' awareness of white privilege and social justice can help lay the foundation for critical actions (e.g., proactively addressing racism, discussing white privilege with young athletes) that disrupt normative coaching practices and create safe sport spaces for all youth (Lusted et al., 2021). More aware coaches can teach youth athletes about the transformative potential of social justice in sport (Camiré, 2022), eventually translating into more critically conscious adults. For coaches who tend to miss opportunities to address social justice, coach education initiatives should be geared at helping them probe the dominant values and overt/covert power relations shaping coaching dynamics (Mills et al., 2022). Despite its importance, coach education remains imperfect and is not a panacea given that access to information does not always lead to behaviour change (Whitley, 2021). The limits of information remain an obstacle coach educators must address through continued assessment of coach education programs. Given the limits of coach education, the path toward social justice activism among white coaches requires further thought.

Results from the moderation analyses indicated that a greater awareness of the existence of white privilege in society was a stronger predictor for men than it was for women in terms of their attitudes on the urgency of climate change and prejudicial attitudes against the LGBT community. As Leonardo (2004) reminded us, the relationships between racism and gender inequities must be discussed as entangled. Considering the results of our moderation analyses, future research should be conducted that explores intersectional privileges to fully grasp the relationships between race/ethnicity, gender, sexuality, and social justice advocacy/activism in

youth sport coaching. Moreover, the results related to climate change raise important issues as environmentalism is rarely addressed in youth sport research, even though fields of play and sporting structures require a stable climate to host sporting events (Welch et al., 2021), pointing to the need for more research related to white privilege, social justice, and the environment.

Limitations and Future Directions

This study is an important step toward acknowledging the influence of white privilege in youth sport and better understanding youth sport coaches' perspectives on social justice issues. Nevertheless, study limitations must be acknowledged. First, results must be interpreted with some caution given that the study was cross-sectional and the questionnaire self-reported. Other variables not included in the model must be considered as potentially influencing social justice attitudes. Future research should explore the use of mediated and moderated mediation models related to white privilege and social justice attitudes. Second, a self-selection bias must be considered, meaning that coaches supportive of social justice efforts may have been more likely to complete the survey. Third, no behavioural measures were included as the focus was on exploring coaches' attitudes. Future research should examine more closely if/how attitudes ultimately translate (or not) into social justice activism and advocacy (i.e., behaviour). Fourth, the study only included participants who identified as either man or woman. Moving forward, researchers must find ways to meaningfully include gender-expansive coaches in their samples, despite the challenges of doing so. Fifth, the LGBT subscale limited the study to attitudes on lesbian, gay, bisexual, and transgender people collectively, instead of probing attitudes on unique populations. Future research must explore attitudes related to other genders (e.g., genderfluid,

Two-Spirit), agender peoples, people of varying sexual orientations (e.g., pansexual, asexual), and those who identify as queer using scales accounting for all equity-deserving groups⁵.

Conclusion

The study adds to the literature by directly addressing white privilege and social justice in youth sport; thus, responding to Kochanek and Erickson's (2020) call to reimagine sport coaching as a more critical praxis. Results indicated how coaches who have a greater awareness of the existence of white privilege in society have a higher likelihood of also having favourable attitudes toward a variety of social justice issues (e.g., antiracism). Moving forward, sport coaching cannot continue to espouse ideals of colourblindness, meritocracy, and egalitarianism at the expense of reinforcing systems of inequity and oppression. Silent socialisation approaches in sport that maintain white privilege and white supremacy must be dismantled by direct engagements in social justice activism and advocacy.

⁵ Although terms such as equity-denied or equity-seeking are commonly used in social justice literature, we have opted to use equity-deserving, which includes (but is not limited to) Black, Indigenous, People of Colour; women; people with disabilities; LGBTQI2S+ people; people from low-resourced communities (Gurgis et al., 2022).

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**Article 2: A Qualitative Exploration of Coaches' Perceived Challenges and
Recommendations relating to Social Justice in Canadian High School Sport**

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Abstract

Sport can at once promote social justice and reinforce systemic inequities. Considering the influence coaches have on athlete development, research related to coaches' perspectives on social justice issues is warranted. The purpose of the study was to explore Canadian high school sport coaches' attitudes towards social justice. An online survey saw 392 coaches respond to six open-ended questions on perceived challenges (three questions; n = 989 responses) and recommendations (three questions; n = 724 responses) related to social justice within their teams, schools, and school boards. A content analysis led to coaches' responses being classified into three groups: (a) high school sport faces social justice issues (57.38%); (b) no social justice challenges and/or recommendations to share (39.34%); and (c) urgency regarding social justice issues is overblown (3.28%). A reflexive thematic analysis, guided by the critical positive youth development (CPYD) framework, was used to develop several overarching themes, highlighting persistent inequities, a lack of involvement from school boards, missed/ignored social justice issues, and a small group of anti-social justice coaches within the Canadian high school sport system. Considerations for coach education programs and future research are discussed.

Keywords: social justice activism, critical consciousness, coach education, environmentalism, decolonizing sport

A Qualitative Exploration of Coaches' Perceived Challenges and Recommendations relating to Social Justice in Canadian High School Sport

For many youth and adolescents, participation in high school sport is associated with a myriad of positive outcomes (e.g., development of physical skills and life skills; Camiré, 2014). However, many of the purported positive outcomes from participating in youth sport (i.e., individual development, discipline) can also be framed as normative in nature and contributing to the status quo (Camiré, 2023). In Canada, more than 750,000 student-athletes participate in high school sport annually (School Sport Canada, 2023). High school sport can be defined by its organised, extracurricular, competitive, and interscholastic nature, and affords many adolescents opportunities to participate in a variety of individual and team sports (Camiré & Kendellen, 2016). Problematically, youth from equity-deserving groups⁶ tend to have lower participation rates (Vandermeerschen et al., 2015) and when they do participate in sport, they tend to experience more negative outcomes (e.g., bullying, discrimination, exclusion; Kulick et al., 2019). Given the important role coaches play in fostering and shaping quality sport experiences for youth and adolescents (Brown et al., 2023), scholars have called for more attention to be placed on social justice in coaching (Kochanek & Erickson, 2020) to better understand how to create safer inclusive spaces for all. Therefore, inquiries are warranted to explore if/how coaches situate sport as a setting amenable for addressing and/or advocating for social justice.

Social Justice in Sport Coaching

Social justice is the idea that everyone deserves equal social, economic, and political

⁶ The term equity-deserving groups is used to include social groups that have historically experienced/continue to experience marginalization, discrimination, and oppression, including but not limited to people of colour, women, 2SLGBTQI+ people, people with disabilities, and people living in poverty (Gurgis et al., 2022).

rights, as well as equitable opportunities and protections (National Association of Social Workers, 2015). Social justice also involves recognizing and fighting against social inequities in ways that promote and affect positive social change (e.g., voting for inclusive policy changes) for minoritized individuals/groups (Gonzalez et al., 2020). Social inequities shape rates of participation in sport as well as the developmental outcomes youth experience in sport (Kulick et al., 2019). Therefore, in the present study, defining social justice in sport coaching involves working to create safer spaces for members of equity-deserving groups so that they have better access to activities (i.e., school sport) and more equitable experiences while participating in these activities (Levin, 2019). Despite myths of sport being apolitical, social justice and sport are deeply entangled (Camiré et al., 2022), with many social justice issues persisting in youth sport, including racism, (hetero)sexism and genderism, classism/lack of support for youth living in poverty, ableism, lack of support for mental health issues, as well as a general disregard for environmental issues (Lynch et al., 2021). In Canada and in other countries, ongoing violences towards Indigenous individuals/groups sustain inequitable and unsafe environments for Indigenous athletes and coaches of all ages (Bennie et al., 2022). In general, youth/adolescent sport has been critiqued for not accounting for the impacts of marginalization and oppression on the experiences of young athletes (and coaches) (Kochanek & Erickson, 2019).

Considering the empirical evidence, sport remains a potential-filled yet troublesome environment in which to study social justice, as myths of meritocracy, egalitarianism, and colourblindness persist (Fletcher & Hylton, 2016). Importantly, when inquiring on social justice in coaching science, reflecting on how coaches can leverage their privileged position to affect positive social change is crucial if coaches are to move toward becoming social justice allies and advocates (Chiu, 2022). One of the ways coaches can move toward becoming social justice allies

and advocates is through the implementation of culturally relevant pedagogies (Ladson-Billings, 1995). Rooted in critical race theory, the concept of culturally relevant pedagogy was initially developed for schoolteachers as a way to help them create pedagogical environments where Black students could achieve academic success, develop cultural competence, and build their critical consciousness (Ladson-Billings, 1995). Applied outside of the classroom, culturally relevant sport pedagogies facilitated by culturally competent coaches are vital for creating safe spaces and for teaching youth how to be critical of the social inequities that are omnipresent in society and in sport (Lugueti et al., 2022). Critical consciousness – an important concept for understanding how individuals reflect on and act for social justice – is a key element of creating culturally relevant sport pedagogies (Freire, 1973; Gonzalez et al., 2020). Coaches must work continuously to develop their coaching approaches in culturally sensitive and competent manners, which includes actions centred on inclusion, awareness, and sensitivity to social justice issues and to athletes' diverse needs. Culturally relevant sport pedagogies can be used to attract more young individuals to participate in sport by intentionally creating safer spaces for youth and adolescent from equity-deserving groups (Lugueti et al., 2022). Furthermore, culturally relevant sport pedagogies can help contribute to more positive experiences from youth and adolescents (Gurgis et al., 2023). One way in which coaches can foster inclusive, aware, and sensitive coaching practices is by developing their critical consciousness (Gonzalez et al., 2020).

Critical Consciousness in Sport Coaching

Critical consciousness (Freire, 1973) is a term developed by activist-educator Paulo Freire to describe the process through which individuals can become empowered to act for social justice. According to Freire (1973), critical consciousness consists of three iterative steps: critical reflection (i.e., recognizing social inequities), political efficacy (i.e., recognizing and believing in

one's ability to affect positive social change), and critical action (i.e., affecting positive social change). Key activities, such as group discussions about social justice issues, education about historical and contemporary social justice events, and experiences interacting with individuals and groups who have experienced oppression can contribute to positive developments in an individual's critical consciousness (Watts et al., 2011).

Gonzalez et al. (2020) developed the critical positive youth development (CPYD) framework, building upon Lerner et al.'s (2005) 5Cs of PYD. In Lerner et al.'s (2005) model, it is postulated that youth can develop the 5Cs (i.e., competence, confidence, connection, caring, and character), followed by a sixth C – contribution – when they are in well-structured environments with culturally competent leaders. Within the CPYD framework, critical consciousness acts as a seventh C. Critical consciousness is said to be developed through an iterative cycle that fosters critical reflection, political efficacy, and ultimately critical action. The CPYD framework is valuable as it provides a lens through which scholars can explore social justice perspectives, intentions to act for social justice, and activist/advocacy behaviours. Furthermore, scholars have suggested that the CPYD framework can be used to frame research in youth sport settings to better understand and attend to a broad range of issues related to power imbalances and social inequities (Camiré et al., 2022; Gonzalez et al., 2020).

Bishop et al. (2022) used the CPYD framework to highlight missed opportunities for critical consciousness in Canadian high school coaching. More specifically, the authors explored the normative and functionalist (i.e., upholding the status quo) tendencies within Canadian high school coaching, in which few coaches leverage their influential positions to effect positive social change. The CPYD framework is ideal for fostering transformative approaches to sport coaching, as the three iterative steps of critical consciousness (i.e., critical reflection, political

efficacy, and critical action) offer coaches a straightforward approach to develop their social justice perspectives/behaviours and those of their athletes. To assess the extent to which critically conscious and transformative approaches to coaching can be feasibly implemented in high school sport, it is necessary to first examine what coaches think of social justice issues in this context. It is with this notion in mind that researching coaches' perspectives on social justice issues in high school sport is considered warranted (Camiré et al., 2022). Crucially, there exist many systemic barriers (i.e., bureaucracy, district/regional policies, inequitable hiring processes) that can shape the behaviours of coaches, affecting the extent to which they contribute to social justice efforts within the Canadian school sport system. To address systemic barriers and promote real social justice change, an important first step consists of exploring the attitudes of coaches towards social justice advocacy and activism.

Purpose of The Present Study

The purpose of the present study was to explore coaches' perceived challenges and recommendations on social justice in Canadian high school sport. Guided theoretically by Freire's (1973) concept of critical consciousness and the CPYD framework (Gonzalez et al., 2020), the study explores the extent to which participants demonstrated critical reflection on social justice issues in their sport settings. Findings can spur more research-based efforts that explore issues of social justice in youth sport coaching. Moreover, the study can help instigate further discussions on the extent to which sport can/should be used to address social injustices and deconstruct inequities. To respond to the many calls for increased attention to social justice in sport coaching, it is important that scholars examine questions related to the potential contributions of high school sport to social justice. Through this study, we explore some of these questions within the Canadian high school sport context.

This study was framed using a post-positivistic lens. Through this lens, an objective reality is acknowledged, but this reality can only be known imperfectly and without certainty (Fox, 2008). Furthermore, because observations of the world are influenced by observer biases, multiple truths can be accepted in conducting research (Creswell & Creswell, 2017). Therefore, all participant responses were considered trustworthy and valid, and multiple worldviews were acknowledged in analysing the coach responses (Creswell & Creswell, 2017). Inquiring on social justice attitudes from a post-positivistic lens enabled the conduct of a content analysis that detailed the coach participants' multiple worldviews, all of which were considered equally valid.

Method

Positionality

The first author recognizes his privileged position as a white, cisgender, heterosexual, able, English-speaking, university-educated Canadian. With experience as a multi-sport Canadian high school athlete and some experience teaching and coaching at the high school level, the first author considers himself an *insider-outsider*, meaning he has personal experience with the context in which the research took place (i.e., Canadian high school sport), yet he approaches this research from a privileged position, without personal experiences related to marginalization, oppression, and discrimination. While the first author understands, values, and advocates for the importance of positive social justice efforts, he recognizes that his various privileged social identities may limit/affect the ways in which he engaged with the data in writing this manuscript. The second author identifies as a white man and university professor. He acknowledges how his positionality comes with historical entitlements. He remains aware of his angle of vision and how it influences his sense-making efforts relating to white privilege, social justice, and participation in high school sport.

Participants

According to School Sport Canada (2023), there are over 52,000 coaches coaching high school sport in Canada in more than 3,200 schools. Many coaches are full-time teachers who volunteer their time to coach sport teams at their school, with other coaching positions filled by community volunteers (Camiré et al., 2016). In total, 916 coaches completed an online survey. In the present paper, data from the survey's six open-ended questions regarding challenges and recommendations on social justice are used. In all, 392 coaches responded to at least one of the six open-ended questions. The majority of participants identified as white (85.71%; n=336), with some identifying as Indigenous and First Nations (4.34%; n = 17), Asian (2.04%; n = 8), Black (1.53%; n = 6), Latinx or Hispanic (0.77%; n = 3), Middle Eastern (0.51%; n = 2), and mixed heritage (1.02%; n = 4). In all, 63% (n = 247) identified as a man, 34.94% (n = 137) identified as a woman, and 1.02% (n = 4) preferred not to answer. Coaches were on average 41.52 years of age and had on average 12.27 years of coaching experience. Most coaches resided in Alberta (46.17%; n = 181), Manitoba (20.41%; n = 80), New Brunswick (11.73%; n = 46), or Saskatchewan (9.44%; n = 37) with a few participants residing in Prince Edward Island (5.36%; n = 21), Newfoundland and Labrador (3.83%; n = 15), Ontario (2.04%; n = 8), and British Columbia (0.77%; n = 3). For employment, most coaches indicated working as a high school teacher (59.94%; n = 235). Participants reported coaching one sport (56.88%; n = 223), two sports (28.57%; n = 112), or three or more sports (14.55%; n = 57) during the 2021-2022 school year. A total of 27 different sports were reported, with volleyball (45.66%; n = 179), basketball (22.70%; n = 89), football (15.31%; n = 60), and track and field (15.05%; n = 59) reported as most frequently coached. In total, 74.31% (n = 217) of coaches reported being certified by the National Coaching Certification Program of Canada.

Recruitment

Upon university ethical approval, coaches were contacted in October-November 2021 through School Sport Canada, the national governing body for school sport. Coach email lists were obtained from several provincial school sport associations. Coaches from these provinces were contacted via email by the first author. These coaches were sent the study information and a link to the online survey as well as two reminder emails. Additionally, several provincial school sport associations agreed to distribute the study information to coaches across their websites and social media platforms. Coaches were eligible to complete the online survey if they were coaching at least one sport at a Canadian high school during the 2021-2022 school year.

Instruments

In the present study, an online survey comprised of two sections was distributed to coaches across Canada. The first section of the online survey consisted of validated scales measuring different aspects of coaches' perspectives on social justice. Data from the first section is included in another study. The second section of the online survey was more qualitative in nature and consisted of six open-ended questions. Open-ended questions were selected because they gave participants an opportunity to express themselves regarding issues related to social justice in a simple and non-restrictive manner, in which participants could write as much or as little as they chose. It is these open-ended questions that are the focus of the present study. Three open-ended questions provided coaches an opportunity to discuss perceived challenges related to social justice issues in Canadian high school sport: (a) within their team; (b) within their school; and (c) within the broader school board environment (e.g., "please describe the challenges you face specifically with your high school sport team in relation to social justice"). Three open-ended questions provided coaches an opportunity to discuss recommendations related to social

justice issues in Canadian high school sport: (a) within their team; (b) within their school; and (c) within the broader school board environment (e.g., “please provide recommendations to help address the challenges you face with your high school sport team in relation to social justice issues”). These questions were created with the intention to explore coaches’ experiences with social justice in various school settings. The CPYD did not influence the creation of the six open-ended survey questions, but was instead used as an analytical framework, guiding the organization and interpretation of the data. All six open-ended questions were optional to answer, with participants able to write as little or as much as they wanted. A qualitative survey format was used in the present study mainly because it provided the researchers with easy access to a large group of coaches dispersed across Canada (Braun et al., 2017). Moreover, the anonymous data collection format gave participants a degree of freedom to express their opinions with less social desirability effects than during face-to-face, videoconferencing, or telephone interviews (Braun et al., 2017). The reduced potential for social desirability was ideal given that discussing social justice issues in high school sport may have been perceived as a sensitive topic by some participants (Braun et al., 2017).

Data Analysis

Content analysis offers researchers an opportunity for systematic, low-inference interpretation of data, which can help in organizing and sorting through a large number of responses in a data set (Mayring, 2000). Furthermore, content analysis can help researchers to identify general attitudes and views of individuals or groups on specific issues (Drisko & Maschi, 2015). Content analysis was thus considered ideal for the present study, allowing the first author to code and organise coach responses semantically based on the topics the coaches chose to discuss in their answers. Using a content analysis, a systematic description of coach

responses was developed and presented (Schreier, 2012). Data from the six open-ended questions were exported to a Microsoft Excel document by the first author, and the data analysis occurred in two phases. A first phase of content analysis was carried out to classify coach responses into three groups. A second phase of content analysis was conducted to identify overarching themes across coach responses within each of the three groups created during the initial phase. During the second phase, the CPYD framework was used to guide the first author's latent interpretations of the data. Specifically, the first author used the concept of critical consciousness and its components to guide the analysis (e.g., critical reflection: to what extent are coaches aware of social justice issues; critical action: to what extent do coaches believe they can enact change).

Accordingly, coach responses were classified into one of three categories based on the content of each response: (a) high school sport faces social justice issues; (b) no social justice challenges and/or recommendations to share; (c) urgency regarding social justice issues is overblown. Coaches who mentioned a social justice issue (e.g., racism, ableism, poverty) were classified into group A. Coaches were classified into group B if they indicated no challenges or recommendations on social justice (e.g., I have no issues, none, N/A). Finally, coaches were classified into group C if they wrote about why attention toward social justice in high school sport was overblown (e.g., Put resources into something other than social justice).

Subsequently, a second round of content analysis was conducted to identify themes across coach responses. The first author began by making notes about each of the three groups of coach responses from the initial content analysis, and preliminary codes were developed. Examples of codes ranged from simple tags such as "racism" or "socioeconomic status" for short answers, while longer answers were assigned more complex codes such as "support from school board" and "social justice education". From there, the first author began to select excerpts from the

coach responses that best embodied the themes, which led to theme refinement and theme naming. This process involved many drafts of notes in which the first author organised ideas related to the coach data and to the CPYD framework, all the while re-reading the data to further develop themes. The analysis process was iterative, meaning the steps of the analysis were not linear and data were continually analysed and refined, even once manuscript writing had begun. For example, in the first draft of the manuscript, the theme support for social justice was divided into the two themes of *social justice education* and *funding from school boards*, which were further refined and renamed *discussion about and support for social justice efforts are needed* and *school boards must do more to support social justice efforts*. Peer debriefing allowed the first author to seek out discussions with colleagues (i.e., second author; a fellow doctoral student) to validate or challenge his interpretations of the data (Creswell, 2013). Anchored in the CPYD framework, this peer debriefing offered key feedback and contributed to enhanced trustworthiness throughout the analysis. For example, the peer debriefers confirmed how the sheer number of coaches who chose to write “N/A” or nothing at all was in itself a noteworthy finding laden with connections to privilege, critical consciousness, and social justice literacy.

Results

The results are organised into two sections. The first section includes information regarding the three groups of coach responses developed during the content analysis. The second section elaborates on the themes created from the RTA, focusing on the longer more richly detailed answers provided by the coach participants.

First Phase of Content Analysis: Coach Response Classification

In total, there were 989 entries for challenges and 724 entries for recommendations. These entries were classified into one of three groups based on their content: (a) high school

sport faces social justice issues (57.38%; n = 983); (b) no social justice challenges and/or recommendations to share (39.34%; n = 674); and (c) urgency regarding social justice issues is overblown (3.28%; n = 56).

Second Phase of Content Analysis: Coach Response Themes

Group A: High School Sport Faces Social Justice Issues

More than half the responses indicated how the coaches believed some type of social justice issue (e.g., racism, sexism, ableism) existed in Canadian high school sport. Three themes were developed from this group of responses: (a) many inequities persist in high school sport; (b) discussions about and support for social justice efforts are needed; and (c) school boards must do more to support social justice efforts.

Many Inequities Persist in High School Sport. Many coaches identified pervasive social justice issues in their roles as coaches in the Canadian high school sport system. These social justice issues were focused on (i) racism, (ii) women's rights (iii) lack of support for the 2SLGBTQIA+ community, and (iv) poverty/socioeconomic status.

Racism. Coaches identified racism as one of the more pervasive social justice issues in Canadian high school sport. Racism was believed to come mainly in the form of individual acts, as one participant wrote for challenges: "Players being racist to players on the other team. Saying racist terms while playing." Some coaches also discussed: "a culture of unintentional racism" with many mentions of racist jokes made by student-athletes. For example, one participant said: "Coming from a predominately white community, there is commonly racist jokes or comments made on the side when kids pass through the halls." Coaches also discussed issues of systemic racism. One coach wrote: "Marginalised peoples, particularly of Indigenous descent, often face social impediments and prejudices within the building, making access to our sport more

challenging; this is social, financial, as well as academic.” Another coach wrote: “Being a First Nations school, we face many issues that relate to systemic racism in our community (i.e., poverty, lack of funding, addiction, generational trauma).” As a recommendation, one coach highlighted the importance of: “Actively working to decolonize the sport space,” but there were very few similar recommendations shared by other coaches.

Women’s Rights. There were mentions of gender inequities related to women’s roles in sport. For example, some coaches wrote about facilitating inclusion and participation among girls, highlighting the: “Lack of female players.” Another coach wrote about how: “Men’s teams tend to get more attention and funding than women’s teams, with new jerseys and priority of busses for their games. They get preferential treatment for practice schedules.” Regarding inequities in coaching, one coach wrote: “I am the only female coach in the league. For the first few years, I was really looked down on and made to feel inferior.” In response to these challenges, some coaches noted the need for “equal funding and attention given to girls’ sports.” Other coaches discussed the need to: “Encourage girls to participate in male-dominated sports.”

Lack of Support for the 2SLGBTQIA+ Community. Many coaches identified a lack of support for the 2SLGBTQIA+ community as an ongoing challenge. Speaking on the behaviour of athletes, one coach said: “I am a homosexual male coaching a male team. I occasionally struggle with the athletes making homophobic remarks. They immediately apologize and say they didn't mean it but the fact that they said it is a challenge.” Regarding trans inclusion in high school sport, one coach questioned the nature of high school sport and gender divisions, writing: “One obvious challenge is how schools/leagues will deal with matters of gender identity and transgender/non-binary/genderqueer student-athletes. How will we adjust/change the binary model of boys and girls’ teams?” Another coach highlighted the need for more awareness

surrounding trans inclusion, writing: “There is little to no discussion around trans students and sports. In a PD [professional development] session when brought up, it was suggested that trans students are typically not interested in sport - which I think is incorrect and dismissive.”

Poverty/Socioeconomic Status. A final main inequity identified by many coaches across the data set was poverty/socioeconomic status. Put simply, one coach wrote: “Funding should be available for sports to be accessible for ALL.” Another coach pointed out the need for: “Equity in terms of opportunity to play at a higher level regardless of S.E.S.” Elaborating on this notion of access for youth of lower socioeconomic status, one coach wrote:

I work at a school in a low-income area of the province, our school should be given more funding to help, empower, and promote the wellness of our students. They face a complicated array of challenges, like access to proper equipment for sports.

Other Social Justice Issues. Besides the primary topics discussed above, there were some mentions of other social justice issues, but they were sparse and only mentioned by a few coaches. For example, some coaches wrote about the: “Lack of support for students dealing with mental health issues.” Other coaches critiqued the ableist sport culture, writing: “We are the only team to have a member with developmental disabilities. There is a lack of willingness to include disabled children.” There were a few mentions of environmentalism. The few coaches who did mention the environment wrote about the need to: “Bring more awareness to white privilege and more awareness of climate change issues and how it affects different people differently.”

Discussions About and Support for Social Justice Efforts Are Needed. To address the social justice issues discussed in the above section, coaches believed dialogue and social justice education were needed. Two sub-themes are presented in this section: (i) awareness of privilege; and (ii) a desire for social justice education.

Awareness of Privilege. Many coaches discussed barriers to promoting awareness and leading discussions on social justice, which centred on various forms of privilege and access to sport. One coach wrote: “White privilege amongst well-off, hockey-playing athletes from rural communities have pretty ingrained attitudes of entitlement that make getting them to buy into my program rather challenging.” Another coach echoed this, saying: “They [students] do not understand their white privilege and their access to play.” Speaking to the important and influential role of the coach, one participant wrote: “Coaches need to openly talk about these issues and be positive role models.” As elucidated by participants, a lack of resources and education may contribute to passive attitudes about social justice, especially among white coaches. One challenge shared by a coach was:

Finding the right time to talk with them about it, as a volunteer coach, 95% of my time with the athletes is focused on practice/game activities. So, there’s very little space to have more nuanced discussions (and I don’t want it to be burdensome on them). Also, as a heterosexual white man, it’s difficult to engage in these discussions with a diverse group of athletes without looking preachy or a “white saviour”.

A Need for Social Justice Education. Many coaches pointed to the need for social justice education resources. One coach highlighted how: “The problem is that there is a lack of education on the topic [of social justice] and people need to be aware of how their actions and words can be hurtful and demeaning.” Another coach urged: “There NEEDS to be a class in all high schools that teaches about social justice. We need education, not just a conversation here and there.” Similarly, some coaches wrote about their desire for: “More cultural diversity training for all staff,” and “Education focused on social justice issues.” This sentiment was echoed by another coach who wrote about the need for: “Education, education, education.

Support from parents. A more progressive and evidence-based approach from the government.” More specifically, one coach wrote about the need for key members in Canadian high school sport to develop an: “Overt understanding and application of equity rather than equality to provide opportunities for marginalised students to both experience and thrive in our building.”

School Boards Must Do More to Support Social Justice Efforts. Coaches had much to say about the missed opportunities from school boards in supporting social justice efforts in schools. Two sub-themes are presented in this section: (i) lack of diversity; and (ii) lack of authenticity, desire to change.

Lack of Diversity. Several coaches critiqued administrations and school boards for not prioritizing social justice efforts, with more than one coach pointing to a: “Lack of diversity in leadership, leading to lack of prioritization of marginalized groups” and a “lack of diversity when it comes to perspectives, cultures, and beliefs,” as primary causes for administrative inaction. For some, the issue of diversity and representation was as pervasive at the school level as it was at the school board level. One coach wrote: “School board suffers the same lack of diversity as the school population. Lack of representation.” Elaborating on issues of diversity, authenticity, and social justice, one coach wrote:

My school board likes to talk about reconciliation, but not do the actual work. Our director of diversity for our school board is a white, straight, cisgender, affluent man. How does that make sense? Authentic voices are missing. One “authentic” voice is not good enough. They are good intentioned people, but biases are present and there needs to be more minoritized people represented at the board level. They are not chosen because they don’t play hockey or go golfing with the “boys” who are department heads.

Lack of Authenticity, Desire to Change. Many participants voiced their displeasure regarding the level of disconnect that many school boards appeared to have with the schools in their district. One participant wrote: “[School] boards are often buried in policy and forget that the real work is in the schools. That is where the support needs to happen, not at the board office level.” In regards to integrating change, some participants cautioned of tokenistic efforts, which largely take away from the authenticity of legitimate activism and advocacy. One participant wrote that a major challenge regarding school boards and social justice issues was: “Generally, a tokenistic approach to social justice, particularly in relation to incorporating non-colonial perspectives into curriculum.” Another coach wrote: “I do not see a concrete effort to make change, merely platitudes at best.” Regarding monetary support, one coach wrote:

Financially, we are NOT putting enough money into these initiatives. While they are starting to become more of a focus - the wait (tardiness) is concerning. I'd like to see much more action at our board level. Not just talk. Look to other boards that are successful throughout the globe tackling such issues and adopt their framework, we do not have to reinvent the wheel.

Group B: No Challenges and Recommendations to Share

Nearly half of the coach responses indicated no need to recognize or acknowledge social justice issues in high school sport. These coaches took the time to write that they experienced no challenges or had no recommendations to share. Two themes were developed from this group of responses: (a) no observed social justice issues, and (b) discourses of progress/effort.

No Observed Social Justice Issues. Many participants did not see social justice issues in high school sport, as demonstrated by their responses. Some coaches expressed themselves by writing short responses such as: “None” or “None at the moment” when asked about social

justice challenges and recommendations, while other coaches wrote longer sentences expressing the same sentiment, such as: “I have not experienced challenges with social justice issues on my school sport teams.” Other coaches expressed uncertainty or hesitation in writing: “Not sure” and/or “Unsure.” Other coaches chose to write something, but opted not to share any information, writing entries such as: “At this time, I prefer not to answer,” or “No comment.”

A portion of coaches from this group wrote: “N/A” or wrote something such as: “I have no contact with the school board,” thereby expressing their perceived inability to respond to some of the questions pertaining to the school board level. Some coaches expressed a sense of helplessness in writing: “The school board can’t really do anything in our individual building even if they try,” or “I don’t think there is anything that can be done,” regarding recommendations for social justice issues, without referring to any issue in their responses.

Discourses of Progress/Effort. A small portion of the coaches from this group expressed how they had no social justice challenges or recommendations to discuss because they believed their teams, schools, and school boards were doing a good job at supporting social justice efforts. For example, one coach wrote: “I do not face challenges to social justice issues at my school. We foster an environment of respect and acceptance, and the need to discuss social justice issues is low to non-existent.” One coach believed they had no issues to report due to the school’s diversity, writing: “No issues; we host international students and our school has a multi-cultural demographic.” Another coach wrote: “We have very accepting teams which I watch over.” Regarding support from the administration, one coach wrote: “I feel like the school board is working very hard in terms of social justice issues.” Another coach wrote: “The school board is very supportive of its teachers and volunteers in helping them to deal with issues when they arise

at tournaments. Thankfully, there are not many if any to speak of.” Commenting on the influence of sport type on the apparent presence of social justice issues, one coach wrote:

My team is very diverse in skin colour, race, gender, and cultural background. I may be naïve, but I do not have many challenges when it comes to social justice issues. It could also be due to the culture of the sport of Ultimate frisbee which promotes and expects equality for all people.

Group C: Urgency Regarding Social Justice Issues is Overblown

A small portion of the responses came from coach participants who voiced their displeasure for social justice efforts, arguing that urgency regarding social justice issues is overblown. Two main themes were developed from this group of responses: (a) sport is apolitical, and (b) discourses of meritocracy, egalitarianism, and colourblindness.

Sport is Apolitical. A number of participants from this group discussed a general disdain for social justice efforts. For perceived challenges, some of the answers included: “No issues with social justice. It’s surveys like this that are focusing on it,”; “None at all. I for one am tired of the white supremacy theme,”; and “None. It is liberal adults like the authors of this survey that make something out of nothing.”

Other participants were not necessarily against social justice efforts in society in general but believed that the context of sport was not the appropriate setting for these conversations. One participant wrote: “our primary focus is not and cannot be social justice issues. It has to be on the season and our next opponent. That is the purpose of coaching and participating in high school sport.” Another participant wrote: “We are there to concentrate on soccer. If an issue of racism occurs, it is dealt with immediately.”

Discourses of Meritocracy, Egalitarianism, and Colourblindness. Many of the responses from coaches mentioned one of these three pervasive discourses related to social justice and sport. Focusing on notions of meritocracy, one participant wrote that a challenge they faced as a coach was: “Ensuring the best athletes come out regardless of race, social class, or ethnicity.” Another coach wrote: “Stop lowering the bar. Treat everyone the same.” Regarding notions of egalitarianism, one coach wrote:

Our school board focuses on social justice in an occupation where in general we love kids. We love people. We dedicate our lives to helping INDIVIDUALS regardless of the social justice aspect that our world is so obsessed with (race, mental health, gender...)

Demonstrating colourblindness, one coach wrote: “I see them all as players. Not black players, white players, male players, or female players. Just players and all are treated equally.” One coach summarized many of the answers related to sport as being apolitical, as well as regarding discourses of meritocracy, egalitarianism, and colourblindness, by writing:

Sport and social justice issues should remain separate. Sport is a bastion of merit where the best are easily identified and success is based on the relationship between hard work, natural skills, and developing one’s own potential. In high schools, we should no longer allow a social justice lens to taint sports as they are a pure ground for students to improve their character and be able to work with others regardless of their differences.

Discussion

Many coaches identified that social inequities and injustices exist in Canadian high school sport. In this respect, it can be said that these coaches demonstrated some level of critical reflection. Per Freire (1973), given that critical reflection is not enough to enact positive social change, the next steps for these coaches would be to develop their political efficacy, which in

turn should lead to critical action. Coaches who critically reflect, demonstrate political efficacy, and engage in critical action can more effectively teaching their athletes normative (i.e., time management) but also transformative (i.e., critical consciousness) life skills (Camiré, 2023; Newman et al., 2022). A high school sport system composed of coaches and athletes who exhibit higher levels of critical consciousness would help unsettle oppressive structures and enact positive social change. Based on this study's findings, an intriguing direction for future research would be to explore in greater detail the intersection of critical consciousness in coaching (Camiré et al., 2022) and athlete activism (Magrath, 2022).

Many of the coach participants who identified the presence of social justice issues in high school sport felt their administrations and/or school boards were not supportive of social justice efforts, or that their efforts lacked authenticity. Indeed, *virtue signalling* (i.e., inauthentic and vain demonstrations of allyship, activism; Applebaum, 2021) is a common critique of organizations who make their intentions for social justice efforts public without following through with legitimate critical action. In these situations, it is likely that leaders are not truly convinced of the worth and/or efficacy of social justice efforts in contributing to a safer, more inclusive sport environment. It is thus argued that these individuals are lacking in both critical reflection and political efficacy, warranting a greater focus in youth sport research on the concept of critical consciousness to enact changes that accommodate values of equity, diversity, and inclusion (Freire, 1973; Gonzalez et al., 2020). Yet, we must accept that in our neoliberal societies, some will continue to approach critical reflection and political efficacy with a degree of inauthenticity, treating social justice as a commodity they brandish as capital through politically correct discourses. It is also important to consider the systemic barriers that can make enacting meaningful social change difficult (i.e., overwhelming administrative job responsibilities;

bureaucracy and red tape that slow/halt change). Considering that school sport is such a dynamic context, coaches and athletes may to have limited agency to enact change. While individuals certainly have a responsibility to change (i.e., act for social justice), we must acknowledge the intricacies of the systems that underpin the practice of school sport. Beyond influencing behaviour change among coaches, there is a need to inquire into the systemic restructuring (e.g., decolonizing) of elements of school sport, coaching, and coach education.

Nearly 40% of the coaches from this study identified no social justice issues. While it is possible some schools and school boards make legitimate and effective efforts for social justice activism, there are likely many coaches who fail to see (or choose not to see) social justice inequities that are occurring within their teams, schools, and school districts (Newman et al., 2021). An important consideration for coach educators deals with the notion of intentionality and whether: (a) social justice issues are being missed/unseen by coaches or (b) if coaches are seeing yet ignoring social justice issues (and to what extent each of these behaviours are occurring and why). It is important to acknowledge that coaches may have divergent interpretations of how to define social justice and activism. In fact, some coaches may not even know how to define either term, prompting the need to focus on social justice literacy in the development of coach education resources in the future. Some coaches in the present study drew upon discourses of progress and effort, as well as victimhood (e.g., “we’re doing our best”) instead of choosing to discuss social justice issues, supporting the notion that sport can remain a site to maintain the socially unjust status quo (Cunningham et al., 2021). Furthermore, with expanding notions of allyship and activism in sport (Cooper et al., 2019), efforts should be invested in educating coaching about ally/activist behaviour – whereby being an activist is not only about attending a march or participating in a rally but can also include acts to support social justice causes,

mentorship and education about social justice issues, and more (Kluch et al., 2020). Privilege and silence related to social justice must be critically explored by coaches if they are to leverage their influence to create safe environments replete with critically conscious individuals (Luguetti et al., 2022). In this sense, the values that underpin the school sport system (i.e., neoliberal, Eurocentric values of competition, measurement of progress, and individuality) may need to be changed/replaced before the outcomes can become different. It may be unrealistic to ask coaches to behave in a particular way without attempting to first change some of the systemic barriers (i.e., a cultural focus on competition, bureaucratic demands of school sport) that play such a large role in shaping behaviours. Moreover, it is possible that not every coach will/can/should occupy the position of transformative coach activist. Rethinking the boundaries of the role of the coach can potentially help to further inquire into the full extent of the contributions from coaches and other actors (i.e., athletes, administrators) in creating a more socially just sporting space.

A small group of coaches from this study were adamant that urgency regarding social justice issues is overblown. While only representing 3% of the data set, the answers from these coaches demonstrated resistance toward social justice efforts, relying on discourses of meritocracy, egalitarianism, and colourblindness in justifying why sport should remain apolitical (Fletcher & Hylton, 2016). These coaches embody the normative and functionalist (Kochanek & Erickson, 2020) values that create unsafe and exclusive sporting environments for youth from equity-deserving groups (Kulick et al., 2019). Per Freire (1973) and Watts et al. (2011), coaches opposed to social justice efforts should engage in educational activities enabling them to learn about historical inequities/oppression while also being provided opportunities to dialogue with colleagues about social justice issues, all in deliberate efforts to spur their critical reflection. While critical action is at the centre of critical consciousness (Diemer et al., 2021), reflecting on

social inequities and privileges must take precedence before political efficacy and critical action can be developed and fostered. Given that most of the coach participants identified as white (85.71%), and that the majority of Canadian high school sport coaches are white (Camiré et al., 2016), critical reflections into white privilege (author details removed for peer review) must be a central focus of future research on social justice in coaching science.

Social Justice Coach Education and Increased Diversity

Social justice coach education and increased diversity were the two overarching recommendations provided by coaches. Some research has shown how many coaches desire increased access to social justice-themed coach education (e.g., Tam et al., 2021). Other scholarship has suggested how coach education initiatives aimed at white coaches could deploy white privilege education as a steppingstone to teach coaches about the importance of addressing social justice issues in sport (author details removed for peer review). Importantly, critical coach education (Freire, 1973) efforts cannot be based on a one-size-fits all model, considering that coaches may be at different stages of their critical consciousness development. An individualized and context-specific (i.e., based on coaches, school system, geographic area) approach must be favoured by developing coach education resources that best fit the needs of those the education is aimed toward. Social justice coach education programs should be developed by diverse groups of experts with empirical and applied experience (Gurgis et al., 2023), and may be delivered in a variety of formats, (e.g., online asynchronous modules, in-person discussions, etc.) depending on the means that best suit the individuals/groups using the resources. Crucially, these social justice coach education resources cannot remain static – they must constantly evolve. As it relates to increased diversity, not only is there an underrepresentation of BIPOC individuals coaching in Canada (Camiré et al., 2016), but youth sport systems are deeply influenced by white,

Eurocentric, and colonial values (Strachan et al., 2022). Systemic barriers continue to exist for Indigenous athletes and coaches in Canada (Gurgis et al., 2023), which prompts the urgent need to actively decolonize youth sport spaces by deconstructing colonized sport curricula and coaching practices (e.g., approaches that frame youth from equity-deserving groups as problems to be solved; Rynne et al., 2019). Decolonized youth sport spaces could focus on increasing opportunities for young individuals to participate in both Eurocentric sports as well as Indigenous games that expand the possibilities for how youth can move their bodies and dilate the horizons for what we legitimately consider to be and label as sport. Disappointingly, efforts to develop and implement culturally relevant sport pedagogies for Indigenous students in Canada have been severely lacking, despite decades-long discussions regarding these topics (Bennie et al., 2022; Truth and Reconciliation Commission of Canada; 2015). Crucially, this shift toward social justice must favour the development and implementation of various culturally relevant pedagogies to best serve youth from equity-deserving groups that are centred on anti- or post-colonial ways of knowing and doing (e.g., by updating coach education resources for Indigenous sport contexts, by centring young peoples' voices; Bennie et al., 2022).

There is a need to further deconstruct ableist and heteronormative structures, practices, and discourses that underlie modern sport spaces by critically interrogating the social and structural influences that shape sport (e.g., how to create sporting spaces/cultures that are inclusive for trans students). Policy-related changes must be implemented by diverse groups of qualified experts (e.g., academics, professionals, participants) to ensure the voices of individuals from all groups are heard/valued (Peers et al., 2023). Of course, this is easier said than done. A mixture of policy change, culture change, individual behaviour change, leadership change, structural and systemic change are all needed – a coach education module or a one-day workshop

will never be enough to instigate meaningful change. Social justice needs to become a standard feature of all coach education, all school (sport) policy, and all administration. In short, social justice must permeate all aspects of school sport to contribute to a meaningful shift in sport culture. Coaches and other leaders must make efforts to develop their own critical consciousness, as well as the critical consciousness of those around them. Yet, this will not be enough to reimagine school sport. Systemic barriers must be toppled, and the fabric of certain elements of our Eurocentric culture may need to be re sewn if we are to offer a sporting experience that is safer, more inclusive, and more positive for all young people.

Limitations and Future Directions

This study is not without limitations. First, the open-ended survey format favoured written expressions and participants may have been more comfortable expressing themselves via different methods (i.e., face-to-face interview, voice recording feature). Similarly, due to the nature of the open-ended survey, probing participants for elaborations on their responses was impossible. Scholars should consider complementing the use of online surveys with individual interviews or focus group interviews to explore the more complex nuances of social justice issues in coaching. While a large number of coaches were recruited from across Canada, the sample is not nationally representative, with participants concentrated in a few provinces (i.e., Alberta, Manitoba, Newfoundland). Representation from provinces with major (culturally diverse) cities (e.g., Montreal, Toronto, Vancouver) was lacking. Moving forward, scholars must be mindful of accounting for the potential differences in perspectives that might exist between coaches involved in rural or urban high school sport when it comes to social justice issues. Lastly, this study explored the perspectives of coaches on social justice – yet there are other important actors in the high school system whose perspectives, opinions, and experiences must

be explored, including adolescent athletes, parents of athletes, non-coach teachers, and both school and district administrators. This is needed to paint a more comprehensive picture of the state of social justice in Canadian high school sport.

Conclusion

In conclusion, results demonstrated how many coaches believed that there are numerous social inequities in Canadian high school sport (e.g., racism, poverty), yet not all coaches are cognizant of these social justice issues – with some coaches actively choosing not to deem social justice as a worthy topic in high school sport. Based on coach responses, it appears that social justice issues must be addressed at an individual (i.e., coach education) and at a structural (i.e., increased diversity) level. Future research should be undertaken to build upon these findings. Ultimately, a more concerted effort to proactively address social justice issues, demonstrate allyship, and participate in positive social justice activism will contribute to safer, more inclusive spaces for all adolescents to participate in sport and to experience positive development outcomes from their participation. Furthermore, a new generation of athlete-activists could be created if coaches are able to employ more transformative approaches within their teams.

Coach education, despite its value, is by no means a panacea, and social justice efforts must include all actors in the school sport ecosystem. A single best approach to coach education does not exist, and initiatives must instead be tailored to the specific contexts in which they are developed – which are constantly evolving, changing, and *becoming* (Woods & Davids, 2024). For the sport sciences to continue to evolve, there is room not only to expand existing paradigms for educating coaches – there is also a need to potentially rethink popular approaches to coach education entirely, especially in working towards decolonizing youth sport (Woods et al., 2024).

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Article 3: Normative Versus Transformative Coaching Approaches:

Profiling the Social Justice Activism and Allyship of Canadian High School Sport Coaches

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Abstract

In Canada, high school sport is a popular activity used to foster the physical and psychosocial development of student-athletes. Despite the popularity of high school sport, social justice inequities (e.g., racism, ableism) continue to shape student-athletes' experiences. Given that the mission of School Sport Canada (i.e., national governing body of school sport) is to facilitate the “total development of student athletes through interscholastic sport”, there is a need to study the way coaches think about and act for social justice. Thus, the purpose of the study was to profile the social justice activism and allyship of Canadian high school coaches. Semi-structured interviews were conducted virtually (i.e., via Zoom) with 28 Canadian high school sport coaches. Interview data were subjected to reflexive thematic analysis, which led to the development of two coach profiles based on the two continua model for life skills teaching (Camiré, 2023). The two coaching profiles – the normative coaching approach (i.e., general disinterest in social justice) and the transformative coaching approach (i.e., proactive social justice activism through a developed critical consciousness) – are contrasted across four overarching themes: (a) I'm (Not) Confident, I (Don't) Understand; (b) (Un)intentionally (Re)acting; (c) You See Excuses, I See Obstacles to be Toppled; and (d) (Dis)engaged and (Non)autonomous Education. Findings have practical implications for centring social justice in coach education, for developing critical praxis related to activism and allyship, and for instigating systemic policy changes that can make the Canadian school sport system safer, more equitable, and more inclusive for all participants.

Keywords: privilege, critical consciousness, coach education

Normative Versus Transformative Coaching Approaches:

Profiling the Social Justice Activism and Allyship of Canadian High School Sport Coaches

High school sport is an integral part of the Canadian sport system; however, social justice issues (e.g., racism, sexism) that affect many participants persist (Camiré et al., 2022). Although high school coaches play key roles in shaping the environments in which student-athletes develop, many miss valuable opportunities to address social justice issues (Bishop et al., 2023a). Despite the many purported positive outcomes associated with high school sport participation (e.g., increased physical fitness, development of life skills), there is a need to further address social justice issues (i.e., education/understanding, allyship, activism) to help create safer, more diverse, and more inclusive environments for all involved (Love et al., 2019). School Sport Canada— the national governing body for school sport – has the mission to promote “the total development of student athletes through school sport,” (School Sport Canada, 2024, p. 1), yet there is little/no official public-facing language that makes direct mention of social justice. The word “total” leaves much to interpretation but to meet such a lofty goal, teaching sport-specific skills and promoting physical fitness are not enough. High school sport coaches also have a responsibility to foster the psychosocial development of student-athletes, which must include matters related to social justice (Kramers & Camiré, 2024). Previous research has shown how Canadian high school coaches have divergent attitudes toward social justice issues (e.g., women’s rights, climate change), with some coaches actively involved while others remain on the sideline or even discount the importance of equity in school sport (Bishop & Camiré, 2025).

Social Justice in High School Sport Coaching

Social justice is a dynamic construct that includes many components. In an applied sense, social justice means to “pursue social change, particularly with and on behalf of vulnerable and

oppressed individuals and groups of people [...] These activities seek to promote sensitivity to and knowledge about oppression and cultural and ethnic diversity,” (National Association of Social Workers, 2021, p.1). Social justice literacy (i.e., developing awareness and knowledge of social in/justices) is an important life skill, yet it is generally absent from popular coaching approaches. In attempts to foster the psychosocial development of student-athletes, life skills such as time-management, communication, and leadership are often taught in high school sport with the belief that student-athletes will transfer these skills to navigate life challenges faced outside of sport (DeJaeghere, 2022). Crucially, this mindset surrounding psychosocial development helps maintain an individualistic and meritocratic picture of the benefits of sport participation. For example, young athletes may learn life skills (e.g., teamwork, leadership) in sport deemed to increase their likelihood of future success on the job market. However, this individualistic and meritocratic approach does not account for the systemic and structural discrimination and oppression faced by many groups (Gonzalez et al., 2020).

Normative Versus Transformative Approaches to High School Sport Coaching

Coaching approaches that favour the development of social justice life skills are said to be *transformative*, while coaching approaches that strictly focus on sport are said to be *normative* (Camiré, 2023). The two continua model for life skills teaching (Camiré, 2023) conceptualizes implicit and explicit ways in which coaches can coach using normative or transformative approaches. The model situates how coaches can move through four types of coaching approaches: (a) normative implicit; (b) normative explicit; (c) transformative implicit; and (d) transformative explicit. With the normative implicit approach, coaches pay no specific attention to life skills, nor social change, and thus place the responsibility for development on student-athletes’ shoulders. With the normative explicit approach, coaches make deliberate efforts to

equip student-athletes with conventional life skills to navigate the prevailing social order.

Coaches who coach normatively tend to justify their avoidance/ignoring of social justice through discursive practices that include speech acts (e.g., colourblindness) and self-victimization (e.g., self-pity; Spaaij et al., 2020). Conversely, the transformative implicit approach sees coaches set the stage for reflexivity while offering social justice support and allyship. With the transformative explicit approach, coaches intentionally teach social justice life skills (e.g., reciprocity, critical consciousness). Coaches employing a transformative explicit approach also model appropriate activist behaviours (e.g., proactive anti-racism) for their athletes to learn from.

In high school sport, many coaches have been shown to adopt normative coaching styles (i.e., approaches that focus mostly on teaching sport skills) that impede efforts to promote social justice (Camiré et al., 2022). Through normative approaches, coaches often fail to recognize the systemic inequities that shape sport participation outcomes (Camiré, 2023). Coaches who adopt normative approaches tend to separate social life from sport participation, insisting that sport is apolitical and that politicized life events have no place in sport (Bishop & Camiré, 2025). In efforts to circumvent normative approaches to coaching, researchers have advocated for transformative approaches to coaching (Newman et al., 2022), which strongly emphasize the development of social justice life skills (e.g., critical consciousness, reciprocity). Transformative approaches centre social justice as an integral element of psychosocial development and aim to provide student-athletes with the skills needed to both navigate and help change the inequities they face (i.e., systemic racism; DeJaeghere, 2022). Coaches who adopt transformative approaches believe sport is inherently political, situating social life and sport as entangled. Generally, transformative approaches are considered to be better suited for fostering inclusive and equitable sporting spaces for young athletes (Camiré, 2023).

Critical consciousness (Freire, 1973; Watts et al., 2011) is an important concept depicting how individuals can enhance their social justice literacy by engaging in iterative cycles of critical reflection (i.e., recognizing social injustices), political efficacy (i.e., confidence in being an ally), and critical action (i.e., ally and activist behaviour). Researchers have deployed the concepts of critical consciousness (Gonzalez et al., 2020) and critical praxis (i.e., reflection and action; Kochanek & Erickson, 2019; Kochanek et al., 2023) to study the ways in which coaches can become more intentional and proactive in how they promote social justice in their coaching. As coaches move to more transformative coaching approaches, they can intentionally discuss social justice issues (e.g., racism or ableism) with their athletes and teach them the skills necessary to efficiently and confidently address issues in their communities (Camiré, 2023). Researchers have increasingly made calls for coaches to place more emphasis on transformative coaching approaches by honing their ability to become activists who foster more socially just sporting environments for all (Kochanek & Erickson, 2020). In doing so, coaches can positively influence athletes' social justice activism through their coaching practice. For example, research in American high school sport has shown how student-athletes appreciate support received from parents, coaches, and teachers while engaging in athlete-activist pursuits (Armstrong & Butryn, 2022). Through coach and student-athlete activism, high school sport can be positioned as a potential-filled site for effecting positive social change through intentional acts of resistance against individual and systemic oppression (Cunningham et al., 2021).

Social Justice Activism in High School Sport Coaching

Social justice activism can take many forms. Beyond participating in demonstrations or signing petitions, it can also include (but is not limited to) symbolic activism (i.e., social awareness), economic activism (i.e., fiscal empowerment), and sport-based activism (i.e., rule

modification; Cooper et al., 2019). Coaches wishing to be transformative in their coaching can express themselves as activists through mentorship, authenticity, intervention, and public acts of resistance (Kluch, 2020). Transformative coaching approaches have been shown to play crucial roles in creating supportive environments that educate young athletes about social justice and encourage them to become activists (Robinson et al., 2024). Despite the benefits associated with engaging in activism (e.g., effecting positive social change; Scheadler et al., 2021), negative stigma and normative organizational power dynamics often deter it (Kluch, 2023). For example, a study with American high school coaches uncovered some systemic barriers (i.e., time constraints, win-at-all-costs culture; Newman et al., 2024) that may prevent willing coaches from engaging in activism. Despite the potential drawbacks, to optimize social acts that effect positive social change, researchers have advocated for coaches to shift from reactive advocacy to proactive activism (Jolly et al., 2021). Being intentional, proactive, and action-oriented are important requirements for coaching approaches to be legitimately considered transformative (Camiré, 2023). Of course, it must be acknowledged that some coaches are quite distant from transformative coaching approaches given that their behaviours are resistant and damaging to social justice. For example, previous research exploring Canadian high school coaches' attitudes toward social justice found that some coaches outright denigrated social justice efforts through discursive speech acts relating to meritocracy, egalitarianism, and colourblindness (Bishop & Camiré, 2025). Given the divergent attitudes of coaches on social justice and considering the crucial role that high school coaches play in the lives of student-athletes, research is warranted to examine transformative coaching approaches to activism in this context.

Purpose of The Present Study

The purpose of the present study was to profile the social justice activism and allyship of Canadian high school coaches, using the Camiré (2023) two continua model as a guiding framework. Coaches' conceptions of social justice as well as their self-reported acts of social change were examined through individual semi-structured interviews. The present research answers the call for more cultural praxis in sport psychology (Ryba et al., 2024) as an affirmation of our commitment to advancing social justice in our field of study. Through this commitment to cultural praxis and social justice activism, we aim to contribute to a growing push towards a safer and more inclusive climate in sport psychology and applied coaching (Ryba et al., 2024).

The study was guided by a relativist ontology and a constructivist epistemology. In a relativist ontology, "individuals make multiple meanings of the social world based on their experiences in particular contexts and in relation to others," (Smith & Sparkes, 2016, p. 127). Constructivism is an interpretive framework by which individuals construct meaning through interactions with/in the world (Creswell, 2013). During the conduct of the present study, reality was deemed to be co-constructed by researchers and participants. Consistent with a constructivist lens, participants were situated as the constructors of their own realities related to social justice in high school sport. The researchers made constant deliberate efforts to honour and respect the participants' multiple realities through their engagement with the data (Creswell, 2013).

Researcher Positionality

Critical self-awareness is key for researchers to be reflexive about how their social position, values, and biases may influence the research process (Smith & McGannon, 2018). The first author acknowledges his identities as a White, heterosexual, cisgender, man living without disability. He holds a bachelor's degree in physical and health education, with several years of

experience participating in high school sports. The first author is familiar with the structure of Canadian high school sport and the language/jargon commonly used in this setting, which facilitated rapport building with the participants during interviewing. The second author identifies as a white man and university professor. He recognizes how his professional and social positioning comes with historical entitlements and privileges. He acknowledges the importance of being reflexive to recognize the various ways in which his social identity influences the role he plays in this social justice research. The third author identifies as a first generation, cis gender, Black Canadian woman with West Indian roots. Her experience as a daughter of immigrants and current roles as a professor, researcher, and coach of 31 years provides a unique perspective in relation to this study. She is fully aware of her own unique privileges as a professor but acknowledges continued challenges for Black women in sport and in academia. The three authors identify explicitly as advocates of transformative approaches to social justice among Canadian high school coaches.

Method

Context

Canadian high school sport is defined by its extracurricular and interscholastic nature (Camiré et al., 2016). Although proportions vary from province to province, most high school coaches in Canada are full-time teachers who volunteer their time to take on coaching responsibilities (Camiré et al., 2016). In Canada, 750,000 student-athletes participate in high school sport annually, led by more than 50,000 volunteer coaches (School Sport Canada, 2024).

Participants

The present study was conducted in partnership with School Sport Canada. Through joint efforts (i.e., provincial school sport networks, coach email lists), a survey was distributed in Fall

2021, which was completed by 916 coaches (Bishop et al., 2023b). As part of the survey, participants answered open-ended questions examining their attitudes toward social justice issues with their teams, schools, and school boards. A content analysis of the open-ended questions led to 392 coaches' responses being classified into three groups: (a) high school sport faces social justice issues (57.38%), (b) no social justice challenges and/or recommendations to share (39.34%), and (c) urgency regarding social justice issues is overblown (3.28%; Bishop & Camiré, 2025). At the end of the survey, coaches had the option of leaving their email addresses to indicate their interest in taking part in a follow-up individual online interview. In total, 104 coaches entered valid contact information. During the Winter of 2022, coaches were contacted in four phases to increase the likelihood of gaining a diverse sample of participants. In phase one, coaches who self-identified as BIPOC ($n = 13$) were contacted and six agreed to be interviewed. In phase two, coaches who self-identified as women ($n = 30$) were contacted and four agreed to be interviewed. In phase three, all remaining coaches who had entered a valid email address were contacted ($n = 61$) and 15 agreed to be interviewed. From these first three phases, 25 coaches were interviewed. BIPOC coaches and coaches who self-identified as women were contacted first to prioritize the voices of these coaches, followed by the remaining coaches (i.e., white men). In phase four, three additional coaches (i.e., non-survey coaches) were recruited through the Black Canadian Coaches Association ($n = 2$) and a key informant ($n = 1$). Please see Table 1 for demographic information.

Table 1*Participant Demographics*

Participant ID	Ethnicity	Gender	Province	Interview Duration (minutes)
C1	Indigenous – First Nations	Woman	Manitoba	73
C2	Mixed Heritage	Man	Saskatchewan	48
C3	Mixed Heritage	Man	Manitoba	49
C4	Indigenous – Métis	Woman	Manitoba	32
C5	Indigenous – Métis	Woman	Alberta	42
C6	Asian – Southeast	Man	Alberta	36
C7	White – European	Woman	Prince Edward Island	57
C8	White – North American	Woman	Manitoba	52
C9	White – North American	Woman	PEI	39
C10	White – North American	Woman	Ontario	48
C11	White – European	Man	Alberta	61
C12	White – European	Man	Manitoba	67
C13	White – North American	Man	Manitoba	41
C14	White – North American	Man	PEI	65
C15	White – North American	Man	Alberta	70
C16	White – North American	Man	Manitoba	60
C17	White – North American	Man	New Brunswick	45
C18	White – North American	Man	Alberta	50
C19	White – North American	Man	Alberta	78
C20	White – European	Man	New Brunswick	48
C21	White – North American	Man	Alberta	76
C22	White – North American	Man	Alberta	55
C23	White – North American	Man	Alberta	65
C24	White – North American	Man	Newfoundland	47
C25	White – North American	Man	Alberta	45
C26	Indigenous	Woman	Yukon	65
C27	Black	Man	Ontario	76
C28	Black – African	Woman	Ontario	72

Data Collection

Semi-structured individual interviews were conducted virtually (i.e., Zoom) at a time convenient for the participants. The interview guide consisted of 20 questions, touching on issues of social justice in the Canadian high school sport system, including the role of the coach, support for social justice causes, and interventions in social justice causes, among other topics.

Example questions include: “are there any social justice initiatives that you support/ advocate for?”, and “to what extent do you feel comfortable addressing social justice issues in the high school sport setting?” The interview guide was not designed to ask coaches explicitly about their normative or transformative coaching approaches. However, based on their answers to interview questions (e.g., what does social justice mean to you?), coaches were profiled during analysis as adopting more/less normative or transformative approaches in their coaching. A relativist ontology and constructivist epistemology influenced the development of the interview guide in that questions were intended to allow participants to explore their own meanings and experiences with social justice; though, at times, the interviewer challenged the views of participants only as a means to stimulate discussion and prompt elaboration. Before interviewing, the interviewer took time to review the purpose and procedure of the study while also obtaining recorded verbal consent. A total of 27 interviews were conducted by the first author and one was conducted by the third author. Interviews lasted on average 55 minutes, with a range of 32 to 76 minutes.

Data Analysis

A reflexive thematic analysis (RTA; Braun & Clarke, 2019) was conducted to develop themes – or patterns of shared meaning – across coach responses. The RTA was deductive, in that the two continua for life skills teaching (Camiré, 2023) and the concepts of transformative and normative coaching (DeJaeghere, 2023) guided the analysis. The first author began by reading through the interview transcripts, which were transcribed using Otter.ai, an online software. Then, the first author made notes and identified initial codes. In the process of organizing the codes, the first author observed trends in the data relating to normative (i.e., ignoring social justice) and transformative (i.e., teaching social justice life skills) coaching attitudes and practices (DeJaeghere, 2022). For example, behaviours/attitudes coded as “passive” or

“reluctant” trended more towards a normative approach compared to codes such as “insistent”, “driven”, and “morally responsible” that suggested more of a transformative approach. The first author then created two coaching profiles based on the two continua model for life skills teaching (Camiré, 2023), one that embodied a normative coaching approach and one that embodied a transformative coaching approach. However, the first author recognized that not all coaches could be unequivocally labelled as entirely normative or transformative. Many coaches had aspects of their coaching that were deemed transformative (e.g., self-educating about social justice vocabulary) while also demonstrating normative tendencies in some instances (e.g., not being proactive in addressing social justice issues). Indeed, profiles of social justice literacy and allyship/activism can oftentimes be fragmented, inconsistent, or contradictory, as coaches often oscillate between normative and transformative approaches in their coaching and in their day-to-day lives (Camiré, 2023). At this stage of the analysis, the first author generated themes exemplifying two composite coaching profiles (i.e., normative and transformative coaching approaches), recognizing that in actual practice, coaches can simultaneously engage in behaviours that can be interpreted as normative or transformative. After initial drafts of the two coaching profiles were composed, the first author reviewed and named the themes. Within each of the initial five themes (i.e., understanding, action, barriers, education, and confidence), the first author embedded quotes that best represented the ideas he wanted to communicate. With the second author, the themes were reviewed, reduced to four, and then renamed. A rich analytic narrative that includes engagement with the scholarly literature and the theoretical underpinnings of the study was then written to support the participant quotes.

Reflexive journaling allowed the first author to interrogate how his privileges, values, and experiences shaped data analysis (Smith & McGannon, 2018). The following is an example of a reflexive journal entry based on the first author's experiences as a coach and athlete:

“Does every coach need to be a social justice activist? What is worse: a coach who does not proactively address social justice with their athletes, or a coach who addresses social justice issues with their athletes in an uninformed, insensitive, and culturally irrelevant manner? Or is this very question problematic for creating a false dichotomy?”

Additionally, discussions with critical friends (i.e., the second and third authors, doctoral student peers, peers outside of academia) generated alternative perspectives, which challenged the first author's interpretations of some complex participant answers (Smith & McGannon, 2018).

Engaging with multiple and varied critical friends allowed the first author to reflect on the analysis. Examples of nudges from critical friends included recognizing the fragmented and at times contradictory nature of social justice allyship and activism (e.g., supporting some causes while ignoring others). Such nudges were key in making the first author reflect on his potential contradictions (e.g., assuming a marginalized individual will be unconditionally supportive of social justice efforts) and how they might influence the writing of this paper. These various reflexive efforts are a defining feature of RTA (Braun & Clarke, 2019) and were prioritized throughout the conduct of the study. The second author played a key role throughout manuscript writing, working closely with the first author to revise, edit, and refine the manuscript prior to journal submission. The third author acted as a mentor and critical friend (Smith & McGannon, 2018) throughout data collection and data analysis while also contributing to the end-stages of the manuscript writing process.

Results and Discussion

Two profiles (i.e., normative and transformative coaching approaches) are presented and discussed in four themes: (a) I'm (Not) Confident, I (Don't) Understand; (b) (Un)intentionally (Re)acting; (c) You See Excuses, I See Obstacles to be Toppled; and (d) (Dis)engaged and (Non)autonomous Education. The wordplay in themes a, b, and d (i.e., words in brackets) is meant to signify the dispositions of the normative coach.

I'm (Not) Confident, I (Don't) Understand

The Normative Coaching Approach

Despite claiming to be committed to the holistic development of student-athletes, coaches using a normative approach demonstrated low critical reflection by not recognizing the presence of inequities and low political efficacy by having little confidence in their ability to affect positive social change. On this notion, one coach stated: "Okay, 100% I know this subject is outside my wheelhouse" (C19). Another coach elaborated to say:

For the most part, I would have to say I wouldn't be super comfortable dealing with a lot of social justice issues coming from my privileged background. Just because I won't necessarily feel like I've had that experience of what it truly means [to be discriminated, marginalized]. I know the facts, I know what should be done or what could be done, but not necessarily the emotional experiences of it (C13).

In this sense, a normative approach entails remaining comfortably in the background: "What it means to be an ally to me is to just kind of get out of the way. I'm not a particularly active activist" (C16). One coach said there are "many [social justice causes] that I support, but I don't go out and actively advocate for them" (C9). With this approach, coaches generally possessed only a partial understanding of social justice, basing their definition of the construct on equality,

not equity, by saying, “everyone should have equal opportunities, regardless of their gender, sexuality, race, financial demographics” (C24). These coaches situated social justice in terms of individual behaviours, saying “I believe that I should be showing that I will treat everyone equally, no matter what their sexual preferences, their race, their gender, their political views,” (C4). Reinforcing equality as the foundation of social justice, coaches employing a normative approach reduced this complex construct to the idea that “social justice is the golden rule. You find it in all religious books. That is, treat others how you want to be treated, not based on their sexual orientation, gender, race, ethnicity, nationality, religion,” (C20).

The Transformative Coaching Approach

Coaches adopting a transformative approach were able to stand confident yet humble, saying that when it comes to social justice, “I’m like – on a ten scale [of confidence] – a seven. I think I’ve done enough research that I know what the proper thing would be [to do or say]” (C8). Arguing for the need to leverage the transformative power of sport, one coach said:

Sports are political. So, if we don’t use that platform, then we’re missing out on an opportunity. So many students love sports and you learn so much from sports. You learn teamwork and cooperation and communication. So why wouldn’t we be wanting to incorporate it [social justice]? (C8).

Coaches demonstrating a transformative philosophy had quite strong words when describing coaches who do not see social justice as part of their duties as coaches. On this notion, one coach said: “I think there are definitely a group of coaches that do not feel this is their responsibility – their job is to run plays, win and lose, and make sure the score is accurate... that’s lazy” (C11). Reflecting on the need for critical reflexivity, not only regarding individual behaviour but also in terms of systemic and structural issues, coaches using a transformative approach remarked how:

“People aren’t ready to do a lot of self-reflection. People aren’t really interrogating their power and privilege. No one’s really interrogating white supremacy. Let’s be real. Right?” (C28).

Recognizing the importance of taking privilege, history, and systemic social justice issues into account, coaches adopting a transformative approach believed that the basis for social justice is “making sure that everything is equitable, not equal (C11)” and “recognizing that within social institutions, there are inequities,” (C28). These coaches discussed how teaching sport-specific skills and normative life skills was not enough. They emphasized that one of the most important responsibilities of coaches is to focus on “making equitable spaces and being intentional for people who have been traditionally marginalized” (C27). Coaches deploying a transformative approach were keenly aware that for their efforts to be truly transformational, they must be consistently proactive in promoting social justice in their work.

The idea of social justice is that we make things right. We have inequalities and systemic issues that cannot be addressed in the short term, they must be addressed in the long term. But we also can’t get to the long term without the short term. So social justice to me is: what can we do in the interim and the future with targeted interventions? And what can we establish that will hopefully continue to combat systemic issues? (C16).

Theme Discussion

The normative coaching approach depicts individuals who were disinterested, uninformed, and lacking confidence in terms of learning about and addressing social justice issues. Within the normative approach, disconnection persists due to the luxuries that accompany the ability to choose to remain on the sidelines rather than leverage one’s privilege to effect positive social change (Gearity et al., 2019). In terms of critical consciousness, coaches who adopted a normative approach demonstrated both low critical reflection and low political

efficacy, with no evidence of their willingness to work towards developing their critical consciousness any further (Freire, 1973). Rather than leveraging their privilege to affect positive social change through activism and allyship, the normative-minded coaches spent much time during the interviews attempting to justify their undeveloped social justice literacy. Considering that the majority of high school sport coaches in Canada are white (Camiré et al., 2016), it is perhaps crucial that future social justice coach education initiatives touch on white privilege (Gearity et al., 2019). Such initiatives might stimulate critical reflection in manners that instigate the further development of coaches' critical consciousness on important social justice issues occurring in the high school sport context (Authors, 2023). Meanwhile, transformative-leaning coaches understood social justice through an equity rather than an equality lens, while also recognizing the presence of systemic issues that shape participation and outcomes in school sport. In line with research conducted with American high school coaches, our results showed how many coaches continue to conflate equality with equity in their understanding of social justice (Newman et al., 2024), which should be addressed through future educational initiatives. In contrast to a normative approach, coaches adopting a transformative approach demonstrated well-developed levels of critical reflection by seeing the need to intentionally create safe spaces for members of equity-owed groups and working for systemic change (Gurgis et al., 2022). Similarly, coaches adopting a transformative approach demonstrated well-developed levels of political efficacy by speaking confidently about their responsibility to act for social justice, which supports research with youth sport coaches who expressed a responsibility for allyship (Kramers & Camiré, 2024).

(Un)intentionally (Re)acting

The Normative Coaching Approach

Critical action was identified as being mostly absent from the normative coaching approach. Capable of remaining disconnected from social justice issues due to combinations of privilege and neglect, coaches adopting a normative approach shared: “I haven’t been proactive in addressing social justice issues without a prompt” (C2) and “I haven’t really had any opportunity to address an issue. And it never really came to mind for me to pre-emptively talk to the team” (C4). These normative-inclined coaches defended their reactive approaches by implying that discussions on social justice issues should: “just kind of organically happen” (C24). Claims of being supporters of social justice without seeing the need to get involved were often raised:

I don’t know how to be a leader to create change in those kinds of aspects that I feel like society needs to change. But I have been an advocate and a supporter of those sorts of activities, those ideas, those movements within our school. You know, some groups, it’s very important to them (C23).

Many of the coaches using more of a normative approach expressed a desire to continue existing comfortably within coaching frameworks that emphasize sport-specific skills, physical fitness, and traditional life skills. They acknowledged the need for safe spaces, without necessarily explaining what those look like and how they address the needs of equity-owed groups: “I don’t think we should be totally injecting ourselves into social justice. But I think, as coaches, we should be providing an environment where we provide a safe place” (C6).

The Transformative Coaching Approach

Coaches using a transformative approach recognized their privileged position as coaches and decided to leverage that position for allyship. Being loud, persistent, and letting a strong moral/ethical compass guide them, these transformative-inclined coaches exclaimed:

It doesn't matter what the situation is, if there's something going on that I don't agree with, I vocalize it right away. And I know I'm not popular among the sports community up here. But if I think there's something happening that isn't fair, I will address it. And I keep addressing it (C1).

Transformative-minded coaches tended to react to social injustices (e.g., a racist comment) immediately and without fear of any repercussions that may arise for speaking up about an issue (e.g., interpersonal-conflict, ostracization). Recognizing their responsibility to lead by example, coaches adopting more of a transformative approach sought to be positive social justice role models to instill confidence (political efficacy) in others. "I can't preach about leadership, giving back to the community, standing up, and speaking up for change while not following through myself" (C26). In their efforts to be intentional and proactive on social justice issues, coaches using a transformative approach talked about setting expectations and boundaries with athletes as soon as possible: "I tell them straight up at the start of the year, and it's the same thing I tell my students. I have a zero-tolerance policy for bullying, racism, there's zero tolerance for it" (C20). Going beyond anti-racism and anti-bullying team speeches at the start of the sport season, transformative-minded coaches aimed to connect with their communities on deeper levels, finding mutual meaning in working to make high school sport more socially just for everyone: "The last few years, Black Lives Matter marches were very important to us. It was important to our kids as well. So, a few coaches and myself, we marched in a local march" (C11). Coaches who adopted a transformative approach recognized how their responsibilities extend beyond running drills and winning games. They must also continuously strive to create safer spaces for student-athletes, especially those that have experienced trauma, to feel comfortable trying out new things: "It's also about creating that environment that the kids that might have [experienced]

whether it's trauma, whether it's negative experiences, they say 'okay, I'm willing to try that'" (C14). By being proactive and intentional about creating safer spaces for athletes from equity-owned groups, a transformative approach can help coaches play crucial roles in helping ensure the mission of high school sport is accomplished.

Theme Discussion

Coaches deploying more of a normative philosophy demonstrated little if any critical action (Freire, 1973), relying on passive and reactive approaches when faced with social justice issues. By going through the motions and insincerely proclaiming to be "sideline" advocates, normative coaches exhibited what is referred to as *reactive advocacy* (Jolly et al., 2021), a vague and ineffective form of allyship that inauthentically signals personal virtue (Applebaum, 2021). Ideally, coaches should move toward *proactive activism*, centred on intentional, critically reflexive, and culturally conscious allyship (Jolly et al., 2021). Given that the most vital element of a well-developed critical praxis lies in ensuring that actions follows reflections (Watts et al., 2011), moving forward, educational initiatives must be developed to help coaches engage in proactive cycles of social justice activism (e.g., engaging in discussions with peers and athletes, then getting involved in community initiatives; Cooper et al., 2019; Kluch, 2020). Per Freire (1973), dialogue is of utmost importance for developing critical consciousness, and so engaging in discussions is a worthwhile strategy for coaches to stimulate their own as well as their student-athletes' critical consciousness (Kochanek et al., 2023; Watts et al., 2011). While coaches using a normative approach showed reactivity (e.g., calling out racist comments) in addressing social justice issues, coaches using a transformative approach were both reactive *and* proactive (i.e., intentionally discussing anti-racism policy with athletes). Being intentional and proactive (e.g.,

creating inclusive team cultures) have been shown as key factors contributing to equitable and empowered sport communities (Armstrong & Butryn, 2022; Robinson et al., 2024).

You See Excuses, I See Barriers to Overcome

The Normative Coaching Approach

Coaches demonstrating a normative approach were quick to generate excuses for not being more involved or more outspoken in support of social justice initiatives. Regarding using appropriate vocabulary when discussing social justice issues, normative-minded coaches expressed fear of censorship, political correctness, and cancel culture, saying: “I am nervous to offend, and some of the social repercussions are scary” (C4). Rather than engaging in activism at the risk of potentially saying the wrong thing, coaches favouring a normative approach played it safe and said nothing in acts of self-preservation they could engage in due to their privileges.

Many of these normative-minded coaches also engaged in practices of self-victimization: “I feel that I might be listened to less about issues of social injustice because I’m a person with privilege” (C13). These normative-leaning coaches paid some lip service to social justice while maintaining the idea that the purpose of sport was skill execution. “I’m not sure what issues would be addressed specifically, I guess it depends on the situation. Especially during coaching, like, I’m just trying to get the kids to hit a ball” (C22). Coaches demonstrating a normative approach had clear preferences for maintaining sport as an apolitical leisurely practice, saying:

The [students] get enough of it during the day. A lot of them have expressed that they’re kind of sick of hearing about it, honestly. So, yeah, when it’s golf time, it’s just golf time.

It’s just having a good time. You know, that’s what my goal is (C22).

The Transformative Coaching Approach

Transformative-leaning coaches refused to make excuses, recognizing the systemic issues that shape social injustices: “We need to be looking at the systems that aren’t supporting athletes” (C28). Coaches using transformative approaches were critical of the makeup of the Canadian high school sport system, saying that high school sport is “elitist and not accessible” (C5). In thinking about what social justice means in high school sport, coaches with transformative approaches raised the need for systemic change through the promotion of equitable coaching practices and accessible sporting structures: “Everybody needs to have the opportunity to succeed, and that opportunity is not just a blanket opportunity. It’s about how we build our systems, how we build ... even our buildings” (C12). Elaborating on how high school sport structures are built in manners that often reinforce normativity and ableism, one particular coach explained how at their school:

Accessibility in our workout room is a big pain. We have a lot of students, specifically one with cerebral palsy, who has the intention of doing many things in our fitness facility, but he can’t because the machines aren’t useful to him (C7).

Wanting to leverage their privileged role, coaches with a transformative approach pleaded with their school administrations to set the right example and lead from the front in supporting social justice initiatives: “As visible leaders in the learning community, if they don’t engage in social justice, what is that telling the community?” (C26). Transformative-minded coaches were quite critical of coaches employing speech acts to position themselves as socially desirable and politically correct without doing any of the real social justice work of an ally.

We’ll call it equity surfing. People are talking about doing equity work, but they’re just toeing the line. They’re not actually disrupting it; they’re just talking about it. You know,

they have all the language down pat, they know exactly the right things to say, they know the catchphrases – but they don't have any being behind it (C27).

Theme Discussion

As shown above, coaches using more of a normative approach generated many excuses for their underdeveloped social justice literacy, relying on speech acts of progress and effort to justify their normative positioning (Spaaij et al., 2020). Although researchers have suggested that sport can serve as an ideal platform for promoting social justice, our results demonstrated how coaches can also embody normative, functionalist attitudes that resist activist efforts (Cunningham et al., 2021). Normative-minded coaches remained uncritical of their coaching practice (DeJaeghere, 2022), maintaining beliefs that engaging in sport should benefit physical health (e.g., cardiovascular health, weight management) and help develop normative life skills (e.g., teamwork, leadership; Camiré, 2023). Although normative-leaning coaches had many excuses, there do exist obstacles that can impact ally/activist behaviour among coaches such as time constraints, expectations to win, and sport cultures maintaining the status quo (Newman et al., 2024). Moreover, it is important to point out how mainstream coach education has yet to genuinely discuss social justice (Newman et al., 2022), probably in part due to the general negative stigma often associated with activism in sport (Kluch, 2023). These and other obstacles must be addressed if high school sport coaches are to shift from normative to transformative philosophies. For their part, coaches adopting a transformative approach demonstrated advanced levels of critical reflection and political efficacy by discussing the systemic issues that most greatly shape student-athlete participation in high school sport (Freire, 1973). In the case of ableism, systemic change is needed not just to the physical structures but also the entire sporting culture in which high school athletes and coaches operate (Hammond et al., 2022). These culture

changes to high school sport must coincide with wider changes in schools (e.g., hiring staff from equity-owed groups, implementing decolonized curricula; Gurgis et al., 2022).

(Dis)engaged and (Non)autonomous Education

The Normative Coaching Approach

Coaches using a normative approach remained disconnected from and unconcerned with social justice education. When asked if they keep up to date with current social justice events, normative-minded coaches admitted: “Peripherally. I don’t even know what sources I would go to look for that sort of thing” (C25) and “Not as much as I should. A little bit, I guess?” (C10). Leaning on their privilege, normative-inclined coaches recognized how their level of critical consciousness was not where it perhaps ought to be, yet they did not do any work to improve it: “I don’t actively go out and look for the current social justice things. But through my life and my career, I find myself being made aware of them” (C24). Coaches using more of a normative approach were generally quite honest in terms of how they rely on others for social justice education: “The student association does a really good job of disseminating a newsletter. And I read those. So, I don’t go out of my way to do it. But my interest is piqued when I see it” (C19) and “I wouldn’t go out looking for [social justice material], because I don’t want to jump the gun on these situations. I think ultimately, I’d wait for resources that would be trickled down to us” (C18).

The Transformative Coaching Approach

Coaches using a transformative approach were driven, autonomous, and unrelenting in how they consumed social justice-related information, saying: “I’m up to date with things. I just try to pull as much as possible. And then anytime there’s a learning opportunity, I jump on it, because I want to be better at this” (C21). To stay up to date on current and historical social

justice issues, transformative-minded coaches shared how they believed reading was really important and stressed that they were “very big on scholarly articles” (C24). Transformative-leaning coaches also diversified their sources, saying “I try to get my information from numerous sources [...] and I discuss a lot with my peers” (C17). Leveraging their privilege to read, learn, travel, explore, and critically reflect, coaches using transformative approaches expressed how they were grateful for their lived opportunities:

I’ve had the opportunity to learn in lots of different ways in lots of different places from lots of different people. And, again, being in a position of socio-economic privilege has afforded me time to be able to reflect on those things (C23).

Social justice literacy and critical consciousness require iterative approaches whereby individuals constantly reflect/act to expand their understanding and competence. By being humble, honest, and genuine, transformative-leaning coaches worked to become better version of themselves.

The biggest concern that I have is constant updating. Am I keeping current with what I should be saying? And being, of course, willing to listen and learn, and when I do say the wrong thing, that I come at it from a genuine desire to learn (C16).

More than just working to develop their critical consciousness, transformative-minded coaches worked to develop the critical consciousness of their athletes, saying: “I want to ensure I’m an anti-racist teacher, you know, embedding that pedagogy and those principles into my lesson plan. I want my students to become critically conscious, agents of change, critical thinkers” (C28).

Theme Discussion

Coaches using a normative approach were, for the most part, passive and complacent regarding their social justice literacy and critical consciousness by relying on others for information and education (Freire, 1973). It is likely that not wanting to “jump the gun” to

address social justice issues, as articulated by one coach, related more to professional self-preservation and fears of so-called cancel culture rather than genuine considerations for situations being handled appropriately. Not convinced that social justice was worth their time, coaches using more of a normative approach may benefit from social justice education, given that previous research has discussed how learning about white privilege could be a useful steppingstone for helping coaches appreciate social justice issues such as racism and climate change (Authors, 2023). Another educational strategy could be to enlighten coaches about the many advantages of social justice activism, whereby creating more inclusive sport spaces benefits everyone involved, not just those from equity-owed groups (Scheidler et al., 2021). While coaches in previous studies were shown to want more social justice coach education (e.g., Tam et al., 2021), in our study, coaches adopting a normative approach made no effort besides reading the occasional newsletter that happened to fall into their lap. For their part, coaches using a transformative approach proactively developed their social justice literacy through a blend of informational and experiential learning (e.g., deliberately seeking material on social justice issues inside/outside of sport), which likely contributed to their elevated levels of critical reflection, political efficacy, and ultimately critical action. Coach education programs should experiment with ways to blend classroom learning with experiential learning in attempts to deliver meaningful social justice education to coaches. Such programs should seek to make dialogue a centerpiece (Freire, 1973), as research involving American high school sport coaches showed how participation in a six-session intergroup dialogue pedagogy initiative was associated with increased critical reflection and political efficacy (Kochanek et al., 2023). Such forms of coach education can help develop transformative-leaning coaches who continuously work to refine their critical consciousness at the same time they teach transformational life skills to their

athletes (Camiré, 2022). Given that critical consciousness development does not have a ceiling, sport can always become more just and safer through coaches who act as proactive activists (Jolly et al., 2021) and deliver transformative coaching practices (Camiré, 2023).

Practical Implications

The present study contributes to the literature by suggesting the need to nudge coaches toward transformative coaching approaches (e.g., by engaging in educational activities, events that increase cultural competence). Further developments in social justice coach education are needed to implore more coaches to engage in allyship and activism (Cooper et al., 2019; Kluch, 2020). Coach educators and mental performance consultants can be called upon to help coaches acquire the tools necessary to become more self-reliant in their critical consciousness journey by independently recognizing the inequities that exist in society (Freire, 1973). The Canadian Sport Psychology Association and the Association for Applied Sport Psychology require Certified Mental Performance Consultants to have diversity training, which can help support social justice efforts and initiatives. When coaches develop the skills required to autonomously find ways to become proactive activists (Jolly et al., 2021), the entire sport system benefits. Critically conscious coaches can set the stage for social justice by engaging in team discussions at the very beginning of the season to clearly delineate their team's anti-racist policy, for example. On top of facilitating individual behaviours that promote social justice, coaches can also support systemic change by voting in school elections, signing petitions, and using their coaching platform to instigate calls for more diverse hiring policies in the high school sport system (Gurgis et al., 2022). To accomplish the goal of developing more social justice literate coaches, school and sport administrators must work to alleviate the time constraints and winning-focused cultures that act as systemic barriers in nurturing activist behaviours amongst coaches (Newman et al.,

2024). Put simply, administrators who are able to find ways to foster ally-friendly and activist-friendly environments (e.g., diverse staff, open lines of communication to talk about social justice) are best positioned to help develop the critical consciousness of coaches and student-athletes. Given that peer and coach support (Armstrong & Butryn, 2022; Robinson et al., 2024) have been situated as crucial factors for developing critical consciousness and social justice literacy, it is important to consider the context-specific ways in which administrators might be able to support coaches in their journeys to become transformative activists. With that said, ally-friendly and activist-friendly environments may be beneficial to coaches who are already convinced of the importance of critical consciousness and social justice activism but may not do enough for normative coaches. For social justice education initiatives to extend and reach beyond the coaches who are already motivated and interested in activism, there must be deeper discussion surrounding the possibility of mandating social justice coach education in school sport. One difficulty in mandating or universalizing social justice coach education is that social justice attitudes are complex. Therefore, individuals may not have the same level of confidence, understanding, or support for all social justice issues. In the present study, most coaches demonstrated both normative and transformative approaches to their coaching based on the various issues they discussed in interview. With this notion in mind, social justice education should be individualized, dynamic, and ever evolving. In this sense, each individual has their own unique social justice journey, which coach educators must foster and support, recognizing that every coach will have slightly different needs. Ultimately, and in line with the conceptual notion of transformative coaching approaches extending beyond the individuals in which these approaches are fostered, the goal is to have coaches with transformative approaches positively influence their adolescent athletes to create a new generation of athlete activists (Magrath, 2022).

Concluding Reflections

This study provided insights into the attitudes of Canadian high school sport coaches regarding social justice. Profiles of normative and transformative coaching approaches were developed, informed by the two continua model for life skills teaching (Camiré, 2023). The coach profiles served as a useful heuristic to delineate how coaches with normative and transformative approaches think and behave in regards to social justice. The results highlighted how the coaches who took part in our study were all at different stages of development in regards to social justice literacy and critical consciousness. In line with other research on critical praxis in coaching (e.g., Kochanek & Erickson, 2019), further support for coaches is needed to increase their awareness of social justice issues and how they can play active roles in supporting anti-racism and promoting 2SLGBTQ+ allyship, for example. Future research should explore the optimal content (e.g., white privilege, intersectionality), methods (i.e., dialogue, informational learning, experiential learning), and modes of delivery (i.e., in-person, virtual, hybrid) for supporting coaches in their social justice education journey. Because coaches are all at different stages of their ally/activist journeys, and because many coaches have nuanced views of social justice (i.e., some may support anti-racism but fail to support the inclusion of trans athletes in sport), a one-size-fits-all model to social justice coach education is probably futile. Future research can further explore the specific coach education needs of coaches who tend to adopt normative versus transformative approaches. Finally, it is important to stress how individual behaviour is only one piece of the puzzle in working towards social justice and that finding ways to topple systemic barriers (e.g., increasing diversity in coaching, decolonizing coach education curriculum) in Canadian high school sport must continue to be a primary focus of scholars and applied practitioners alike.

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**Article 4: Journeying into Postqualitative Inquiry: An Exploration of the Opportunities
and Tensions for Graduate Students in Sport and Exercise Psychology**

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Abstract

Postqualitative inquiry (PQI) has emerged in recent years as a potential-filled approach to inquiry for researchers seeking to move beyond humanist paradigms such as postpositivism and interpretivism. PQI offers researchers exciting opportunities to shift from method-focused scholarship to theory-focused scholarship, amongst other moves. As a graduate student conducting research in sport and exercise psychology (SEP), PQI caught my (i.e., first author) attention and drew me into the dynamic whirlwind of immanence, materiality, and relationality. In the present commentary paper, the purpose is to explore the opportunities and tensions of PQI for SEP graduate students. Specifically, I do so by sharing my experiences engaging with PQI in attempts to help other SEP graduate students navigate their PQI journeys. The paper first situates what PQI is/is not and what it does, followed by some of the opportunities related to engaging in PQI, which include stimulating intellectual openness, working towards social justice, and addressing methodological critiques. Despite these opportunities, some tensions do exist, such as the labours of reading hard, onto-epistemological juggling, and the rush to application. In grappling with these opportunities and tensions, recommendations are offered to SEP graduate students who do decide to journey into PQI. These recommendations consist of reframing the return on investment as rhizomatic, remaining aware of the exclusionary effects of labelling PQI, and understanding the ramifications of a decentred human in SEP research. Concluding thoughts are offered in the form of reflections from both the first and second authors.

Keywords: research, philosophy, new materialism, posthumanism, relationality

Journeying into Postqualitative Inquiry: An Exploration of the Opportunities and Tensions for Graduate Students in Sport and Exercise Psychology

As a graduate student researching in sport and exercise psychology (SEP), my (i.e., first author) foray into the thrilling yet at times confusing intellectual space known as postqualitative inquiry (PQI) has been an enriching experience thus far. I remember initially trying to nail down a clear definition of PQI. However, PQI differs from what Brinkmann (2015) called *good old-fashioned qualitative inquiry* and I quickly realised that it is misguided to attempt to pin down PQI to a singular definition. Instead of defining what PQI *is*, scholars focus on what PQI *does* and are more interested in what has *yet to come into existence* (St. Pierre, 2019). In thinking about my goal to define PQI, I said to myself: “Well, it seems I’m off to a bad start. What do I do now?” My supervisor (i.e., second author), who introduced me to PQI, suggested I stay patient to, in the words of Elizabeth Adams St. Pierre, allow PQI concepts to *reorient my thought*.

St. Pierre (2011), the scholar who first coined the term *postqualitative*, stated that “doctoral students and other new researchers interested in post qualitative inquiry [...] might be anxious and confused at this point about a lack of instruction, about not knowing *what to do*” (St. Pierre, 2019, p. 1). Drawing on the work of Foucault, Deleuze, Derrida, and other poststructural scholars, St. Pierre (2019) recommended playing with reading/writing by moving away from a focus on method and instead encouraging creative experimentation. As a new graduate student racing to consume as many qualitative textbooks (e.g., Smith & Sparkes, 2016) as I could, I found St. Pierre’s recommendation to depart from method (and “experiment” instead) more confusing than encouraging. Methods were appealing to me because method have clear steps and sequences for me to follow. As a new graduate student, a linear approach to research was safe, comforting, and familiar. Discouraged yet undeterred, I stayed patient and invested time/effort to

read/think/write by expanding my reading list beyond SEP and beyond conventional qualitative textbooks to see whether I could reorient my thought. Through my sustained efforts of reading, thinking, and writing, I became exposed to the many ways PQI allows graduate students to think/do research differently. These include starting inquiry with concepts instead of methods and inquiring in manners that consider the material world. All the while, I met colleagues who were not interested at all in PQI. Could I blame them? Why would they add countless hours of extra reading – most of it complex and philosophical – to their already heavy workloads? Why should they stray from the qualitative methodologies they were expected to learn? In today’s academic landscape, can SEP researchers, including graduate students, justify investing time into reading philosophy? If PQI is to fulfil its potential as a transformative approach to research (Fullagar, 2017; St. Pierre, 2021), are there ways to make it more accessible?

Purpose

In the present commentary paper, the purpose is to explore the opportunities and tensions of PQI for SEP graduate students. Specifically, I do so by sharing my experiences⁷ of journeying into PQI. For context, at the time of writing, I was a Ph.D. candidate researching Canadian high school coaches’ attitudes on social justice issues. My doctoral research was embedded in a larger externally-funded qualitative project. Despite being an indirect yet complementary aspect of my doctoral studies, my engagement with the PQI literature has become deeply entangled with how I situate my research on social justice issues. I have been reading postqualitative literature as an ongoing intellectual project for over three years. My supervisor⁸ has published conventional humanist qualitative research and has also written on PQI and posthumanist philosophy in SEP

⁷ Through a PQI lens, “my experiences” are never really mine per se, but part of a dense entangled relational web.

⁸ Given that the paper is targeted at graduate students, the first author employs a first-person lens to lead readers through the opportunities and tensions of PQI. The second author provided support during the writing of the paper and shares his reflections as a supervisor of graduate students in the concluding thoughts.

(e.g., Camiré, 2023a). In the following section, I introduce PQI along with key terms. The rest of the paper is divided into opportunities, tensions, recommendations, and concluding thoughts.

Postqualitative Inquiry

PQI developed in response to a resurgence of positivism in educational research at the start of the 21st century (St. Pierre, 2006). One particular trend observed by PQI scholars pertains to the heavy reliance of qualitative research on method as the starting point for inquiry (St. Pierre, 2020). This is framed as an issue because, as St. Pierre (2011) stated, without reading philosophy/theory (e.g., agential realism, Barad, 2007; ontology of immanence, Deleuze & Guattari, 1987), researchers tend to have fewer tools at their disposal with which to engage data. For scholars working with PQI, there exist two important guidelines, per St. Pierre (2021). The first is to not have method/methodology as the starting point but instead begin inquiry with philosophy, theory, and their associated concepts. The second is to read deeply in PQI philosophy (e.g., poststructuralism, posthumanism, new materialism) and to allow postqualitative concepts to reorient thought. With PQI, method takes a back seat, allowing philosophy and theory to act as the drivers of inquiry. Mazzei (2021) aptly explained that “postqualitative can be distilled by this seemingly simple phrase of *thinking with*” (p. 1). Therefore, PQI is not a ready-made method to be applied to research projects. Instead, PQI is a way of thinking and becoming with the world that presents exciting opportunities for doing research differently in SEP.

Thinking with Concepts: Immanence, Materiality, and Relationality

Thinking with *immanence* requires exchanging what *is* with what *becomes* (St. Pierre, 2019). In an immanent world, nothing is fixed, static, or stable. Instead, scholars are interested in continuous variation. An immanent lens helps scholars attune to a world that moves – a world that does not sit still long enough for us to grasp, record/measure, and interpret/analyse it (St.

Pierre, 2019). Thinking with *materiality* requires moving beyond the discourse/matter binary (Fullagar, 2017). From a new materialist lens, human life is not only discursive but entangled in matter composed of animals, technologies, and all of our surrounding environment. Thinking with *relationality* requires acknowledging how *actants* – the Latourian (1996) term for human and non-human actors – are inextricably entangled. As Barad (2007) stated, “existence is not an individual affair. Individuals do not pre-exist their interactions; rather, individuals emerge through and as part of their entangled intra-relating” (p. IX). From this perspective, reality is always relational and contingent on our ongoing entanglement with numerous actants.

Opportunities

Why exactly might SEP graduate students be interested in journeying into PQI? Based on my experience, I suggest the three following opportunities: (a) stimulating intellectual openness; (b) working towards social justice; and (c) addressing methodological critiques.

Stimulating Intellectual Openness

Reviews of the SEP literature have shown how humanist paradigms, such as postpositivism (i.e., an objective reality is assumed but reality can only be understood imperfectly) and interpretivism (i.e., access to reality occurs through the social constructions of consciousness, language, and shared meaning; Guba & Lincoln, 1994), have been the dominant lenses in qualitative research for the past two decades (Culver et al., 2012; Poucher et al., 2020). If we consider that a defining requirement for completing a doctoral degree is to make an original contribution to one’s field of study (Mason & Merga, 2018), then the *thinking with theory* approach of PQI (Mazzei, 2021) may offer opportunities for SEP graduate students to avoid the canonisation prevalent in many fields (Chu & Evans, 2021). St. Pierre (2021) discussed how in PQI, thinking with concepts and theories can help stimulate intellectual openness instead

of confining research to methodological procedures and structures. This issue is important to consider in SEP where the vast majority of qualitative studies (85%) use individual interviews (McGannon et al., 2021). Alternatively, PQI is invented anew every time, inspiring researchers to go where they may not have gone before and to inquire in ways that have yet to be attempted (St. Pierre, 2019). Thus, PQI can help revitalise inquiry in SEP as thinking with immanence, materiality, and relationality enables graduate students to question the linear causality models popular in the field. A postqualitative shift to different onto-epistemologies (i.e., posthumanism, new materialism) presents exciting opportunities for SEP research. Personally, engaging with PQI has stimulated my intellectual openness in many ways, helping me become comfortable with the uncomfortable and preparing me to read, think, and write in alternative directions.

Working Towards Social Justice

Another reason why SEP graduate students might be interested in journeying into PQI is the opportunities it affords for social justice. Notions of the decentred human and shared agency (Braidotti, 2013) open opportunities for researchers to reconceptualise race, gender, sexuality, and disability beyond essentialist understandings. Instead, through PQI, they become fluid and performative (Camiré, 2023b; Kinkaid, 2020). Situating existence as immanent, material, and relational enables scholars to approach research on discrimination/oppression by highlighting the many human/nonhuman agentic forces (e.g., wars, climate, infrastructure, policies, laws, social norms) entangling within the world's ongoing performativity (Murriss, 2021). From a social justice perspective, PQI can help SEP graduate students view environmentalism as a deeply embedded relational endeavour. As Welch et al. (2021) argued, "our attunement needs to be focused on the premise that environments shape health and that human health is reliant on the natural world" (p. 341). For example, PQI projects have examined how sport competitions and

sporting goods (Thorpe et al., 2021) contribute to environmental degradation and how reimagined relationships with nature might expand how we view sport in SEP research.

Further highlighting the necessity to work towards social justice in our inquiries, Barad (2010) discussed the deep inquiry/justice entanglement by saying: “Science and justice, matter and meaning are not separate elements that intersect now and again. They are inextricably fused together, and no event, no matter how energetic, can tear them asunder” (p. 242). Barad (2007) refers to the fusion of ethics with becoming (i.e., ontology) and knowing (i.e., epistemology) as *ethico-onto-epistemology*, insisting that all inquiries should inherently begin with a deep ethical responsibility toward social justice. Our pursuit of social justice should also be guided by the notion of *justice-to-come*, which positions justice not as a destination/endpoint but as a process that must be enacted again and again as the world evolves (Barad, 2010). SEP scholars can use these concepts to inquire in manners that embed social justice as an ethical responsibility in all inquiries. Thus, PQI compels SEP scholars to commit to the ethical praxis of consistently working towards creating more socially just worlds through the inquiries they conduct.

Addressing Methodological Critiques

An assessment of the current state of SEP research reveals a reliance on method(ology), a centring of humans (e.g., athletes, coaches), as well as the favouring of language-based analyses (e.g., thematic analysis; Camiré, 2022; Culver et al., 2012; Poucher et al., 2020). By deploying “post” theories such as Deleuze and Guattari’s (1987) ontology of immanence, Barad’s (2007) agential realism, and Latour’s (1996) actor-network theory, SEP scholars can conduct research on physical activity, coaching, and athletic performance from lenses that offer opportunities for alternative interpretations. For example, inspired by the concept of *refrain*, Beggan (2024) inquired on intergenerational physical (in)activity by moving from behaviour to birdsong. The

refrain is Deleuze and Guattari's (1987) concept for how rhythmic function can bring order to chaos. Using the refrain, Beggan (2024) moved beyond the knowing human subject as the starting point of inquiry and instead explored how speculative experimentation (i.e., socionatural analysis of the moving body) changes how we view the outcomes of physical activity interventions. Another example of PQI-informed SEP scholarship is how Camiré (2023c) engaged with Barad's (2007) agential realism to situate sport coaching as an entangled performance comprising human/nonhuman and material/discursive forces. When coaching and sport are situated as relational, agency must be rethought given that "coaches can never entirely or autonomously control the events/forces shaping sport performance" (Camiré, 2023c, p. 15). For their part, Kerr et al. (2022) explored the ways in which Latour's (1996) actor-network theory can help rethink athletic performance. Thinking with Latour (1996), Kerr et al. (2022) argued that the athlete is part of a larger network of humans/nonhumans who together shape performance, instigating a rethinking of who/what is involved in enacting athletic feats.

These examples of PQI-informed SEP scholarship consider the immanent, material, and relational aspects of our existence. From this lens, PQI addresses several of the methodological critiques advanced in the SEP literature. Personally, my conception of method has evolved in consideration of the immanent, material, and relational forces shaping the world. I have come to appreciate how interviewing can be more than a conversational method used to represent the lived experiences of participants (see Mazzei & Jackson, 2017). For instance, Kuntz and Presnall (2012) argued how the interview can be rethought as an *intraview*, a "wholly engaged encounter" (p. 733) unbound from space/time that entangles material/discursive forces. In an *intraview*, the human subject is decentred and is viewed as one of many components meshing with other components (Kuntz & Presnall, 2012). In this sense, *intraviewing* becomes a dynamic

performance involving spoken words, facial expressions, and body language but also histories, geographies, technologies, and discourses. Thinking immanently, materially, and relationally can help SEP researchers address methodological critiques and explore alternative ways of inquiring by seeing the data collected in interviews as much more than just words on a transcript.

Tensions

Despite the many opportunities PQI provides, there are tensions to consider. Importantly, these tensions apply to graduate students inside and outside of SEP. The tensions discussed are: (a) the labours of reading hard; (b) onto-epistemological juggling; and (c) the rush to application.

The Labours of Reading Hard

As suggested by St. Pierre (2021), to properly engage in PQI, one must read hard in philosophy, which includes reading deeply *and* broadly (St. Pierre, 2019). Reading deeply refers to reading and rereading key texts, while reading broadly refers to reading across disciplines (Kuecker, 2021). Reading deeply is not an easy task, as philosophical texts (e.g., Deleuze & Guattari, 1987) can at times be verbose, dense, esoteric, and downright impenetrable. However, the difficulties encountered in reading deeply do not always necessarily pertain to theoretical complexity. For example, the first time I read *A Thousand Plateaus* (Deleuze & Guattari, 1987), I was frustrated because I approached the task with a neoliberal mindset, expecting to instantly understand everything and extract as much information as possible from the text to enhance my academic productivity. Once my frustrations subdued, several months later, I came back to *A Thousand Plateaus* with an alternative mindset. I reread the text in a manner whereby I allowed ideas to simmer as I moved through the world. I did so by reading secondary texts in parallel, such as the Deleuze Dictionary (Parr, 2010). The second time around, I experienced far less cognitive dissonance. In my journey to read broadly, I made efforts to read PQI literature from

various fields (e.g., geography) that exposed me to the ways key concepts (e.g., assemblage) can be deployed to generate alternative worlding practices (e.g., Kinkaid, 2020). I thus gained a better understanding of those concepts in manners that I believe optimised my work in SEP.

Genuine efforts to read hard can be difficult to undertake for many graduate students, given the tasks (i.e., completing coursework, applying for scholarships, writing a dissertation) that take up most of their time. It is also important to account for how many graduate students hold jobs outside of academia to pay for their living expenses, which consumes time. Personally, a strong curiosity for PQI led me to make efforts to read hard during odd times of the day – early in the morning before walking my dog, while eating lunch, and before bed. Although I prioritise my “regular” tasks as a graduate student, my fascination with the PQI literature, and its effects on how I engage with the world, make it an easy decision to dedicate time for reading hard. Yet, perhaps the most difficult obstacle to reading hard consists of the incoherence (Monforte & Smith, 2021) many scholars encounter trying to juggle different onto-epistemological lenses.

Onto-Epistemological Juggling

Keeping up with the SEP literature is difficult enough. On top of dealing with the vast amount of reading required to be a successful SEP graduate student, there is a cognitive strain associated with constantly having to juggle onto-epistemological lenses when diving into the PQI literature. St. Pierre and Kuecker (2023) asserted that reading hard in philosophy (e.g., Deleuze, Barad, Haraway, Latour, Foucault) is necessary because it allows one to appreciate how the concepts consistent with one ontology might not necessarily mesh with another ontology. For example, St. Pierre has explained on numerous occasions how PQI and conventional humanist qualitative research are, in most instances, onto-epistemologically incompatible. My initial readings of St. Pierre’s work led me to experience confusion as my limited grasp of ontology and

epistemology made it difficult for me to discern why exactly PQI and conventional humanist qualitative research were incompatible. I experienced cognitive strain described by Monforte and Smith (2021) as onto-epistemological incoherence. However, the more I read the PQI literature and got further exposed to notions of immanence, materiality, and relationality, I began to see the world in a different light. I got better at noticing instances of onto-epistemological incoherence and being less confused about them. Although my confusion lessened, as my grasp of the PQI literature increased, it became increasingly challenging for me to work with conventional humanistic qualitative approaches, once I had *peered behind the curtain*, so to speak.

As a result, my enthusiasm to work on my conventional humanist doctoral project was altered. I pondered: “If St. Pierre continuously tells me to move beyond method and to work with concepts, and if I tend to see merit in this idea, how can I continue to justify working on my humanist project?”. Over time, by continuing to engage with the literatures of both PQI and humanist qualitative research, I found ways to justify the worth of my work in both schools of thought. For example, during lab meetings with my supervisor and fellow graduate students, we typically discuss two recently published papers, which can adopt PQI, qualitative, or quantitative approaches. For me to aptly discuss these papers requires quick onto-epistemological juggling, switching modes of thinking on the fly. This ongoing juggling exercise has prepared me to oscillate between onto-epistemological lenses and, over time, to more fully appreciate the merits of different ways of inquiring. As St. Pierre (2020) explained, we must be patient in allowing PQI readings to reorient our thinking, which is an often uncomfortable process that does not occur overnight. By being patient with the PQI literature, I have developed an ability to think differently. I am no longer attached to a singular way of seeing the world as I appreciate the

nature of existence from multiple angles of vision. For this reason, PQI offers opportunities that SEP scholars at all levels (i.e., graduate students, professors) can genuinely benefit from.

The Rush to Application

When I first engaged with the PQI literature, I always had the same recurring question as I finished reading a paper: “Okay, but now what?”. I longed for a step-by-step guide as to how I could reliably inquire postqualitatively. I remember my supervisor telling me that “PQI is not a drink mix, it’s not Kool-Aid”. PQI is not a methodology in the conventional sense. It is not a ready-made methodological tool awaiting to be applied to produce outputs (e.g., knowledge product) of capitalistic value. St. Pierre and Kuecker (2023) addressed the desire to rush concepts to productive application, stating “philosophical concepts cannot be applied to empirical data collected using empirical methods. Instead, they are intended to re-orient thought” (p. 5).

The rush to application can be generally explained by the widespread metrification of contemporary academia, where “output becomes the mantra of life at the university” (Stewart et al., 2021, p. 1056). As an example of the rush to application, St. Pierre (2021) explained how the concept of discourse is now widely applied in different forms of analysis (e.g., critical discourse analysis), which themselves have been commodified in articles, textbooks, and training modules. However, the most valuable and durable gift of reading hard in the PQI literature lies not in the production of quantifiable scholarly outputs but in the shift in thinking it affords. Immersing oneself in the PQI literature generates alternative ways of seeing the world and thinking about existence. In this sense, SEP graduate students can read PQI literature out of genuine intellectual curiosity and not necessarily to find a clearly defined path towards application and enhanced academic productivity. For me, exploring the PQI literature continues to offer a respite from the demands of production I must constantly navigate as a graduate student. As I continue to write

articles and present at scientific conference to build my CV and increase my academic job prospects, I view PQI as an opportunity to generate alternative modes of thinking that may or may not lead to applications/productions (e.g., this very paper), but application and production are never my main goal (see Manning, 2016, propositions 9-10 on altereconomies of value).

In deciding whether one wants to journey or not into PQI, SEP graduate students should consider the extent to which they are willing to expend the efforts needed to reorient their thinking and balance these efforts with pressures to secure scholarships, complete coursework, produce outputs, and ultimately fulfil degree requirements. It is important to mention how it is certainly possible to have a successful career publishing PQI scholarship as many scholars can attest to that. However, if we consider the current situation in the sport sciences more broadly and in SEP more specifically, Monforte and Smith (2021) asserted that “thinking differently is rarely helpful in practical and working terms. Getting a job and getting published, cited, and funded is easier when one is aligned with the ways of thinking dictated by the dominant paradigms” (p. 15). Indeed, graduate students must contend with the demands of the dominant paradigms prevalent in SEP. Yet, journeying into PQI may afford them the conceptual tools necessary to create alternative ways to inquire on sport and exercise, which is exciting.

Recommendations

Although there are many opportunities for graduate students interested in journeying into PQI, the tensions must also be acknowledged. As I reflected on these opportunities and tensions whilst writing this paper, I asked my supervisor: “How do you think we can encourage SEP scholars, especially graduate students, to engage in PQI? They are going to want to know how they can apply PQI. How do we do that?”. After some lengthy discussions, we agreed that one way to find applicability in PQI is by breaking down and reimagining the theory/practice divide.

As Barad and Gandorfer (2021) said, theorising is a practical sense-making activity, a mode of experimenting that is materially always *of* the world. In this sense, theory *is* applicability, theory *is* practice, especially when it reorients thought and alters the way one sees the world. As Manning (2016) explained: “making is a thinking in its own right, and conceptualization a practice in its own right” (p. 134). Ultimately, is there anything more practical than a theory that allows one to see the world differently? Based on this premise, recommendations are offered that may help SEP graduate students along their journey into PQI. These recommendations are: (a) reframing the return on investment as rhizomatic; (b) remaining aware of the exclusionary effects of labelling PQI; and (c) understanding the ramifications of a decentred human in SEP.

Reframing the Return on Investment as Rhizomatic

The rhizome as a philosophical concept was developed by Deleuze and Guattari (1987) to avoid hierarchical and arborescent thinking. The rhizome has no beginning or end; it always starts from the middle, favouring complex and overlapping connections between ideas (Parr, 2010). From this perspective, it is recommended that SEP graduate students journeying into PQI steer away from arborescent thinking and linear causality in favour of dynamic and immanent conceptions of human/nonhuman existence. The rhizome, as a philosophical concept, can help reframe the notion of *return on investment*. In the current academic landscape, graduate students must strategically use their time to develop the domain-specific knowledge and skills necessary to produce outputs (e.g., journal publications) propelling them up the academic job hierarchy (Denzin & Giardina, 2017). The process is mostly linear, whereby more outputs generally lead to better career prospects. Given that academia is a highly competitive environment, this linear thinking process (i.e., publish or perish) dictates many/most of the decisions academics make.

Alternatively, when thinking rhizomatically, SEP graduate students can come across divergent benefits from their engagement with PQI, given that reading hard in this literature can alter worldviews and foster meaningful ontological enrichment. Therefore, from a rhizomatic standpoint, it is recommended that SEP graduate students reflect on how their research projects engage not only humans but also a wide range of entangled material/discursive elements such as animals, technologies, policies, social norms, cultures, and the list goes on. Above and beyond their research projects, SEP graduate students can also engage with PQI in manners that shed light on the entangled nature of their existence in a world of shared agency (Murriss, 2021).

To exemplify the rhizomatic return on investment in my personal life, I can trace my engagement with the PQI literature as a catalyst exposing me to the concept of *post-sport* (Atkinson, 2010), which favours embodied movement as exploration, engagement with nature, and cooperation. In one particular text (Pronger, 2002), I was exposed to the Buddhist metaphor of Indra's net – a complex web containing a multifaceted jewel at every intersection, in which every other jewel of the net is reflected – to understand the concept of relationality. From there, I developed an interest in Buddhist literature and Zen Buddhist practice, which in turn impacted my relationship with food and overall consumption. Specifically, I have made tangible moves towards what I consider to be a more sustainable and ethical way of living that decentres the human. This return on investment was far from linear (i.e., helping me complete my doctoral dissertation), yet it has had profound impacts on my everyday existence in numerous ways.

Remaining Aware of the Exclusionary Effects of Labelling PQI

The very labelling of something as PQI appears to be contradictory to the philosophy of PQI by encouraging binarised thinking of *us* (i.e., PQI scholars) versus *them* (i.e., non-PQI scholars; Monforte & Smith, 2021). Although PQI enables scholars to consider the moving body

as entangled with natural, political, social, economic, and discursive forces (Fullagar, 2017), critical investigations into the power dynamics of labelling something as PQI cannot be ignored. As Bhattacharya (2021) said, “post-qualitative perspectives are laden with sociocultural, institutional, and geographical privileges” (p. 182). If PQI is to be made accessible and available to all, the privileges that may allow some but not others to venture into less known realms of research must be challenged (Sparkes, 2021). As discussed by Camiré (2024), it is recommended that SEP graduate students situate PQI and conventional humanist qualitative research not as antagonists (i.e., us vs them) but as always entangled in their shared identities and futurities. Whether it be for professors or graduate students, one way to provide greater access (and less labelling) to PQI is by framing engagement as a *visitation* rather than an *invitation*. Per Derrida (2000), with the hospitality of visitation, there are no doors, no conditions, and no customs or checks. The PQI discussion “must continue by being genuinely open to all” (Camiré, 2022, p. 912), with a seat at the PQI table available for all academics wishing to visit. By embracing ontological relationality (i.e., realities are multiple and entangled; Lenz Taguchi & Elkin Postila, 2023), it is recommended that SEP graduate students move beyond the notion that there are separate ontological teams to which researchers must declare allegiance. Ontologies are always intra-acting in their manyfoldedness and as Manning (2016) asserted, “modes of knowledge are always at cross-currents with one another, actively reorienting themselves in transversal operations of difference” (p. 137). Consistent with Jackson and Mazzei (2023), if existence is fundamentally relational, then we should strive to leave behind reductionist practices pitting PQI against conventional humanist qualitative approaches and instead recognise how both schools of thought are always already entangled in one another, rendering each other possible and capable.

Understanding the Ramifications of a Decentred Human in SEP

For graduate students deciding to journey into PQI, it is recommended that the ramifications of a decentred human in SEP be deliberately acknowledged. Importantly, PQI is postcolonial in its critique of the human as a white, European, educated *man* (Braidotti, 2013). Recognising the social injustices instigated by colonialism and capitalism are vital aspects of PQI. As one possible response to critiques that not enough emphasis has been placed on social justice in SEP research (e.g., Schinke et al., 2019), PQI can be leveraged as an approach scholars can deploy to attune to the agency of entangled nonhuman forces (e.g., fitness technology and physical activity, Beggan, 2023; athletes as part of a network, Kerr et al., 2022) and the ways in which these forces are always already relationally embedded in our experiences of sport and exercise. Importantly, the PQI decentring of *man* enables a recentring of the human in postcolonial manners that intentionally account for historically and presently marginalised groups (Taylor, 2021). SEP graduate students are encouraged to engage in PQI in manners that draw on these important decentring and recentring processes, opening possibilities for exploring the social (in)justices of embodied movement in alternative potential-filled directions.

Concluding Thoughts

From the First Author

As a SEP graduate student, journeying into PQI has exposed me to many opportunities and tensions, instigating moments of inspiration mixed with flashes of frustration. In writing this paper, my aim was to inspire SEP graduate students to seize the opportunities afforded by PQI while remaining cognisant that tensions do exist by becoming entangled in this literature. For SEP graduate students, a journey into PQI opens exciting doors to engage in creative discussions about the future direction of SEP. As it currently stands, PQI remains a minor movement on the fringes of dominant approaches to research and for some, that status is unappealing. Why would

anyone want to be on the fringes of anything? However, as Deleuze and Guattari (1987) explained, the minor is where creativity happens, where change is instigated, and where growth occurs. Minor thinking allows innovative thought to flourish, which can help advance more-than-human understandings of our ever-evolving world (Merriman, 2019).

My journey into PQI has allowed me to reimagine my responsibility as a person and researcher within the immanently dynamic complexity of our performative existence (Monforte & Smith, 2021). Such a process takes time and requires patience to allow one's thoughts to be re-oriented from notions that one's worth as an academic is tied to the number of publications produced. These re-orientations raise key questions. Is there room for time and patience within contemporary academia? If not, can we make room or do we need to redesign academia itself? Although many questions persist, PQI actualises different ways to think about SEP research and academia more generally, and thus engaging in PQI appears to be well worth the journey.

From the Second Author

As a professor who in recent years has engaged in several initiatives to bring “post” ideas to SEP (e.g., Camiré, 2023a), I support and encourage graduate students to journey into PQI and consider what rhizomatic return on investment they may experience by reading hard and opening themselves to the dynamic performativity of living in ontological relationality. The journey does require a long preparation, but it can help SEP graduate students better attend to our precarious planetary condition and connect with our multispecies kin. By being open, humble, and vulnerable in our inquiries, we can ready ourselves to adopt a genuine stance of discovery that is unbound from the conventions of method. By generating new forms of inquiry, we can generate new forms of knowledge, taking us down a path where perhaps we may better understand the messiness of relations involved in the embodied movement of what we call sport and exercise.

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Chapter 4: General Discussion

The four articles that comprise this dissertation trace a storyline that illuminates the complex and uncertain facets of Canadian high school coaches' attitudes and activism regarding social justice. Article 1 offers an introductory exploration of coaches' attitudes toward social justice as they relate to white privilege. Results highlighted a connection between white coaches' awareness of white privilege and their propensity to support other social justice causes (e.g., anti-racism). Article 2 examines coaches' perceived challenges and recommendations related to social justice within their teams, schools, and school boards. Results highlighted the wide range of social justice perspectives that coaches possess – including the fact that many social justice issues are missed or ignored, nuancing the results of article 1. Building on this, article 3 offers an in-depth exploration of coaches' social justice attitudes through semi-structured individual interviews. Results showed the contradictory and fragmented attitudes that many coaches possessed with regards to social justice, further complexifying the results from articles 1 and 2. In article 4, a paradigmatic journey into PQI is undertaken, offering an alternative approach with which to situate how the complexity of social justice can be inquired upon differently in the coaching (and sport) sciences. Additionally, article 4 provides the dissertation with added theoretical density, as it stimulated difference in ways that led to complex and nuanced explorations of social justice and coaching. As such, this dissertation tells a story that grows in complexity with each article, starting with an examination of quantitative linear relationships that culminates in a philosophical journey into the various ways that coaches can understand and act for social justice. One of the primary contributions of this dissertation thus lies in advocating for ontological pluralism for studying social justice (and other topics) in coaching science.

By moving through various theoretical and conceptual frameworks across this dissertation – such as critical whiteness (Nayak, 2007), white privilege (McIntosh, 1988), critical consciousness (Freire, 1972), the CPYD framework (Gonzalez et al., 2020), the two continua model for life skills teaching (Camiré, 2023c) – one aim is for readers to recognize the complexity of social justice, which draws upon so many individual and systemic, historical and contemporary, practical and philosophical elements. Thus, it is difficult (and inherently limiting) to approach the concept of social justice from a single avenue. In other words, inquiring on a complex concept like social justice requires a multidimensional approach. The various theoretical frameworks deployed throughout this dissertation served not to reduce or domesticate the concept of social justice but to honour its multidimensionality through ontological pluralism, which became a unifying concept during my doctoral journey. Through ontological pluralism, justice is done to the concept of social justice by carefully recognizing its dynamic, evolving, immanent, and material-semiotic dimensions entangling a mixture of human and non-human forces. The general discussion that follows is organised in five sections: (a) theoretical and conceptual contributions; (b) methodological contributions; (c) practical contributions; (d) future research; (e) and conclusion.

Theoretical and Conceptual Contributions

This dissertation offers two broad theoretical and conceptual contributions to the literature: (a) engaging with critical consciousness and (b) examining white privilege in Canadian high school sport coaching. Taken together, the dissertation explores how these concepts entangle to create complex climates for social justice (in)activism.

Critical Consciousness

This dissertation contributes to the literature by framing critical consciousness as a life skill coaches can develop themselves as they work to develop the social justice life skills of the youth they coach (Camiré et al., 2022; Kramers & Camiré, 2024; Newman et al., 2022). Put simply, if coaches first develop their own critical consciousness, they will be better positioned to foster the critical consciousness of their young athletes. As coaches engage in cycles of reflection and action, they become more aware of social justice issues, in the process developing justice-oriented pedagogies that allow their athletes to think/act in more justice-oriented ways. Athlete activism cycles back to coaches, who reflect on the need for them to continue to develop their awareness, their pedagogy, and so on (Cooper et al., 2019; Fuller & Agyemang, 2018). Such results support past research highlighting the important role of the coach in supporting social justice activism among student-athletes (Armstrong & Butryn, 2022). Future research efforts can aim to infuse critical consciousness in conventional coach education initiatives while simultaneously exploring the capacity for critical consciousness development among other influential players in the sporting world, such as among school sport administrators and even Certified Mental Performance Consultants. Nevertheless, it is important to recognise that individual behaviour is necessary but not sufficient. We must remember that sport people are part of systems we commonly call organizations, clubs, associations, federations, etc. (Spaij et al., 2016). In future research, conceptions of critical consciousness must be broadened to investigate how *organizational-level* critical consciousness might be conceptualized and fostered. Moreover, future research can prioritize investigations into the ways in which organizational and individual critical consciousness entangle and influence one another. Endeavouring to explore such questions can help push coaching science in exciting directions delivering more just futures.

Another contribution lies in examining critical reflection, political efficacy, and critical action as integrated components of the critical consciousness cycle. Many of the coaches surveyed and interviewed shared how they believed they had adequate understanding of social justice, and some even expressed support for social justice initiatives. In article 1, the findings pointed to a strong association between increased awareness (i.e., critical reflection) of white privilege and increased support for other social justice initiatives. However, the qualitative findings of articles 2 and 3 offered a more nuanced perspective, showing the need for further emphasis being placed on political efficacy and critical action by highlighting the limits of critical reflection (i.e., knowledge of/about social justice issues) to influence coaches' social justice-related actions, or their intentions to act. While many coaches were aware of social justice issues, normative coaching approaches (i.e., sport is seen as apolitical), cancel culture (i.e., mostly unjustified fears of being reprimanded for saying 'the wrong thing'), and questioning the role of the coach (i.e., is it the responsibility of the coach to talk about social justice?) were re-occurring themes in articles 2 and 3. These observations troubled the idea that critical reflection is the key to stimulating social justice supportive actions, reinforcing the necessity of directly engaging with all components of the critical consciousness cycle for justice to be promoted. Based on these findings, one important area for future inquiry is to explore ways to convince coaches with privileged social identities to (want to) engage in critical action. More than just having coaches reflect on social injustices, coach educators can highlight of the ways in which social privilege and power can be leveraged to positively influence individual and community well-being (e.g., using the coaches' platform to lobby for school policy change). While the scope of this dissertation is on coaches and implications for coach education, future research can also

explore how school administrators, coach education developers, and sport policy makers engage with these concepts in their own specific professional development efforts.

Broadening our understanding of the reflection-action cycle can help further position critical consciousness as a key consideration in sport coaching. For instance, the critical reflection component of critical consciousness does not need to be “taught” or “learned” in a classroom or in a textbook. Similarly, the critical action component does not need to (stereotypically) entail participation in a public display of resistance (Cooper et al., 2019; Kluch et al., 2020). By thinking of the reflection-action cycle *differently*, we can blend theory and practice more synergistically without having to separate them into distinct steps (i.e., coaches learning theory in a classroom and then applying that theory on the ground). What if we considered *theorypractice* an inextricable entanglement? What if the boundaries of the classroom and the ground on which coaches applied lessons learned in coach education modules dissolved? What if the cycle of reflection-action was reframed so that critical consciousness was positioned more as the moral compass Freire initially conceived it to be? Such a reconceptualization has key implications for how we approach coach education, necessitating that we stop seeing critical consciousness (or any other concept for that matter) as something that can be inserted into the minds of coaches. Engaging with PQI enabled me to see social justice and coaching differently, prompting me to ask questions that both troubled and influenced the findings in articles 1, 2, and 3 (e.g., Is the pathway from social justice knowledge to social justice action linear? What happens to social justice when the human is decentred?). This ontological engagement impacted my becoming as an inquirer and invites exciting potential for inquiring in the coaching (and sport) sciences differently, and more justly, moving forward.

Building on the Critical Positive Youth Development Framework

This dissertation builds on Gonzalez et al.'s (2020) CPYD framework by emphasizing the transformative potential of coaching to foster young athletes' development while fostering safer more inclusive sporting environments. Although other frameworks exist (e.g., the social justice youth development framework; Ginwright & James, 2002), the strengths of the CPYD framework lie in integrating PYD components with critical consciousness. As outlined in the findings of this dissertation, coaches are likely to embody both normative and transformative approaches simultaneously (Camiré, 2023c), making CPYD a strong and suitable framework for future research in coaching science (Camiré et al., 2022; Newman et al., 2022).

The present dissertation further expands PYD in sport from a critical lens, arguing for the utility of the CPYD framework (Gonzalez et al., 2020) in coaching research. The findings reinforce the need to move beyond apolitical coaching models in favour of models that frame development from socio-political perspectives (Camiré et al., 2022). Conventional models to coaching for life skills development and transfer (e.g., Pierce et al., 2017) can still be useful, but must be deployed keeping in mind their limitations when it comes to considering the sporting experiences for youth and adolescents from marginalized groups. This dissertation is consistent with the call from Camiré et al. (2022) who argued for the need to reimagine sport coaching research from a social justice lens and Kochanek and Erickson's (2020) call for youth coaches to engage in more socially responsible and critical praxes with regards to coaching pedagogy. In line with these calls, findings highlight the need to imbue social justice in coaching approaches, not letting it slide as an inauthentic supplement or a virtue signal to preserve or enhance one's self-image. Therefore, simply raising awareness of social injustices is not enough. Getting authentic, genuine, long-lasting commitment from coaches that translates into action is crucial. To this end, finding ways to centre the development of political efficacy, in addition to critical

reflection, may be a particularly valuable approach for stimulating critical action among coaches. That said, how can we ensure that coaches aren't just "going through the motions"? In addition to providing coaches with greater access to conventional coach education, future research can and should focus on exploring ways to not just educate in conventional manners by getting coaches into a classroom to listen to someone lecturing them on social justice. A shift in thinking, aligning with the strengths of ontological pluralism, could get coaches to think through alternative concepts (e.g., response-ability, Barad, 2007) in efforts to reframe what social justice means and does. Engaging with PQI can reframe social justice as a relational doing, prompting coaches to become/act more justly by recognizing the entanglements of humans and non-humans inside/outside of sporting spaces. By engaging with immanent concepts, such as justice-to-come (Derrida, 1994; Barad, 2010), social justice can be reconceived not as a destination, but as a continuous, relational, material-discursive unfolding that never has an endpoint. Thinking with PQI and with such concepts can spur change for how coach education addresses social injustice, as well as for how inquiry in the coach (and sport) sciences is conducted.

(White) Privilege and Other Key Concepts

The present dissertation contributes theoretically and conceptually to the literature by engaging with a host of social justice-related concepts, including white privilege, colonialism, Eurocentrism, normativity, activism, and many more. Such engagement offers increased attention to the dynamics of power, privilege, and oppression that permeate sport coaching (Gearity et al., 2019; Gonzalez et al., 2020). Dissertation findings highlight the entanglement of these many concepts and their relationship to coaching by (a) connecting knowledge of white privilege to supportive social justice attitudes and (b) showing how privilege shapes not only attitudes toward social justice but also advocacy and activism. In this sense, especially in the last

article, the dissertation contributes to the literature by positioning social justice and associated concepts as performative (i.e., sexism *flows* and *evolves* through people and things) rather than static (i.e., this coach, this sport organization *is* sexist). Put otherwise, there is much potential in exploring race, gender, sexuality, and other markers in terms of what they *do* rather than continuing to conceive these as static traits, as proprietary markers of identity belonging to and residing in individuals (Camiré, 2023a). Furthermore, given the inherent entanglement of these concepts, future research should move away from separating concepts for isolated study, instead connecting how human and non-human forces come together to create sporting entanglements (Brice & Thorpe, 2021). Accordingly, future research should interrogate how coaches and other powerful actors within sport assemblages simultaneously produce and are produced by flows and forces of power and privilege that welcome or foreclose opportunities for justice-oriented change.

Another key contribution lies in the emphasis placed on the transformative potential of coaching by moving beyond normative skill- and character-building. The empirical findings of the dissertation reinforce the need to shift from normative to more transformative social justice coaching approaches (Camiré, 2023c). At the same time, these findings also highlight the messiness of coaching by showing how most, if not all, coaches oscillate between normative and transformative approaches, and that, in reality, the separation between the two approaches is more heuristic than anything else. Nonetheless, when coaches commit to the overall well-being of their athletes, the social and political elements of individual/group development can be seen as integrated within a unifying coaching pedagogy (Gearity & Henderson-Metzger, 2017). Moving toward values such as dignity, reciprocity, and solidarity are important because they urge a focus on the communal rather than the individual (Camiré, 2023c). Shifting our thinking to a more

dynamic and fluid understanding of *coaching* enables us to continuously reimagine what coaches can do with/in their athletes/communities, which cannot/should not be disentangled (Camiré, 2024). In this sense, adopting transformative coaching approaches for social justice necessitates that coaches position individual/community development as one of the same. Given that social injustices and experiences of privilege, oppression, and marginalization are constantly evolving, the act of coaching must continue to be reimaged in ways that explicitly account for these evolutions.

Methodological Contributions

The present dissertation encompassed a range of methodological approaches, which included a quantitative study, two qualitative studies, and a philosophical paper. While this breadth of methodological approaches might be considered a contribution in itself, it is the emphasis on ontological pluralism that is particularly noteworthy. At first glance, ontological pluralism might be seen by some as better suited to a different section, one to do with theory or philosophy rather than methodology. But it is this very point that must be argued: engaging with ontology – and, more broadly, ethico-onto-epistemology (Barad, 2007) – is key to shaping methodological actions among researchers. Thinking through PQI, one’s engagement with philosophy should *precede* one’s engagement with method/methodology to avoid the many pitfalls associated with method-centred and method-dependent scholarship (see St. Pierre, 2024). Ontological pluralism is important to discuss in the methodological contributions section because of the numerous implications philosophising had on this dissertation (St. Pierre, 2017). Two main methodological contributions to the literature are offered by (a) showing an example of ontological pluralism in action and (b) reframing traditional notions of *research/researcher* as *inquiry/inquirer*.

Ontological Pluralism in Action

As a *doing* of ontological pluralism, this dissertation allowed for a nuanced exploration of social justice among coaches. What started with a post-positivist lens, a quantitative survey-based methodology, and linear relationships (i.e., article 1) progressed into relativism, constructivism, a qualitative survey, and qualitative interviews (i.e., articles 2 and 3) to finish with an engagement with PQI and posthumanist philosophy (i.e., article 4). The range of studies featured offers one example of how ontological pluralism can enable a research project in coaching science to engage with different ways of situating reality that account for the complexity of promoting social justice and engaging in decolonial efforts.

Although (post)positivism and interpretivism have a long history in coaching science (Poucher et al., 2020), other ontologies can offer ways to advocate for alternative perspectives (Murriss, 2021). Engaging with ontological pluralism provides conceptual tools to depart from some of the colonial hauntings that linger in (post)positivist and interpretivist research (e.g., eugenics' role in the creation of psychometrics; Dixon-Román, 2020). Engaging with concepts such as response-ability, ethico-onto-epistemology, and justice-to-come can guide coaching science in more justice-oriented directions by (a) challenging individualistic and extractive knowledge practices (Koro et al., 2024) and (b) promoting accountability to the more-than-human forces shaping participation in sport (Camiré, 2025a; Woods et al., 2023). For example, inquiring through a relational ontology helps shed light on the notion that the forces of privilege and oppression constantly entangle to complicate/facilitate coaches' social justice activism. In this sense, studying activism is not as simple as studying a linear relationship. By shifting towards performative understandings of social justice – *you are a doing* – we can propel inquiry in coaching science in exciting directions. Similarly, by moving past *knowledge* (as a thing a

person possesses) to instead focus on *ethics*, *becoming*, and *knowledging* (the evolving entangled performance of ethico-onto-epistemology) in coaching science, we can open new possibilities for pedagogy, coach education, and more⁹. Engaging in the ethos of ontological pluralism does not entail the death of (post)positivist or interpretivist approaches. Instead, engaging with ontological pluralism reminds researchers of the range of ontological approaches we have at our disposal to explore topics from innumerable dimensions in coaching science. Thus, an engagement with ontological pluralism can be beneficial, even if only to remind scholars of the possibilities that exist to situate sport, movement, and justice in different ways.

From Researcher to Inquirer

Another methodological contribution of this dissertation has to do with the shift in thinking that enabled me to frame myself as an *inquirer* rather than a *researcher*. This shift was done to account for my engagement with philosophy and theory, which I gradually prioritized over my engagement with empiricism. More specifically, my engagement with PQI led me to enact this shift in thinking/being/becoming in which I favoured inquiring over researching. Research is typically associated with data collection and data analysis, guided by empirical principles (e.g., objectivity, validity, trustworthiness, study quality, etc.). Moreover, a researcher tends to start a study with a research question, employs a methodology and methods to collect data, which are analysed to better understand something about the world (St. Pierre et al., 2016). Going further, research is extractive – over the course of history, many groups of people have been observed, measured, invaded, and oppressed in order to contribute to the great epistemological project of humanism. More philosophically speaking, research is foundational in

⁹ The *more* at the end of the sentence may seem benign, but it is in fact crucial – as it encompasses all the horizons of what can/will become, and that which does not yet exist.

that there is an implied stability of knowledge, which is out in the world for researchers to uncover. These principles are incompatible with relational, material, and immanent ontologies.

Thinking of myself as an inquirer reflects a more open, entangled, relational role within the process of scholarly inquiry (Haraway, 1988). Inquiry is not necessarily attached to empiricism. Instead, inquiry can involve rational, speculative, and philosophical explorations of worldly phenomena. While research tends to have colonial and extractivist connotations (i.e., white male scholars going to Indigenous communities, *doing* research, and taking the findings back home with them), inquiry opens opportunities to engage with the world in a more ethical manner that aligns with posthumanist and decolonial values. Furthermore, the inquirer is not set apart from the apparatus of inquiry – the inquirer *is* the apparatus of inquiry, with the apparatus always already entangled through the phenomenon of study (Barad, 2007). In this sense, inquiry is always a dynamic, relational, immanent, and material-discursive process of co-production (Murriss, 2021). Reality is not something that is “out there” waiting to be captured through observation. Knowledge is not a static object that can be uncovered, found, or owned. Reality is always produced intra-actively. Ontologically, there are important ramifications of such a shift in language. By shifting from researcher to inquirer, one’s focus moves from epistemology (i.e., building solid edifices of knowledge, contributing to the humanist epistemological project) to *ethico-onto-epistemology* (i.e., diffractively tracing the entanglements producing realities; Barad, 2007). By moving from researching to inquiring, the coaching sciences can better attune to the various ethical issues that manifest themselves in and are entangled through sport. Framing scholarly work as inquiring rather than researching nullifies notions of objectivity, neutrality, validity, reliability, generalizability, and the many binaries (such as human/nonhuman, object/subject, researcher/participant) that underlie much coaching science scholarship. Moving

from researching to inquiring opens possibilities for more experimental, creative, and speculative approaches to scholarship.

Another point for discussion pertains to the possibilities that open for future graduate students if they were provided with more open opportunities to venture, to journey, to become as inquirers rather than researchers. In most sport science departments, students are trained in research methods, with little/no attention paid to the philosophy of science (Camiré, 2025b). The result is that students learn how to deploy methods without really understanding the onto-epistemological commitments that these methods entail. Many if not most graduate students are trained to see methods as a toolbox (St. Pierre, 2024), deploying tools indiscriminately to answer a given research question. Such a procedural, fixed, extractive view of research fails to acknowledge the immanent, relational, and material-discursive performativity of existence (Haraway, 1988). What might happen if graduate students conceived their projects not through methodology but through philosophy? What if philosophy was framed as an invitation to think/do/become differently? What if philosophy, in the context of the sport sciences, became a guiding force for more responsively attuned practices? What if philosophy allowed the sport sciences to become more corresponsive (Woods et al., 2023)?

For one, a deeper engagement with philosophy could lead to a better understanding of various paradigms and how methods/methodologies align (or not) with those various paradigms. With this comes a move away from the top-down, prescriptive model of education toward an approach that enables professors to guide students, but which allows students to do the exploring and engaging. Second, engaging with philosophy before method could help graduate students recognize that some paradigms are not optimal for exploring certain topics, research questions, or areas of interest. Third, a deeper engagement with philosophy could help graduate students

recognize the inseparability of ethics, epistemology, and ontology (see Barad, 2007). Skipping past philosophy is not doing anyone any favours. What does the “Ph” in PhD stand for anyway? Moving forward, graduate students in the coaching sciences, and more broadly in the sport sciences, can derive many benefits from reading/writing/doing more philosophy and situating themselves as inquirers.

Practical Contributions

What counts as practical? What must an implication accomplish to be classified as practical? Must our conception of the practical remain as is, or are there alternative ways to conceive of practicality? Can theory be practical? Can philosophy be practical? In sport science research, and most/all of academia for that matter, the notion of practicality is heavily underpinned by neoliberal discourses that place value on measurable, efficient, quantifiable outputs that lead to instrumental on-the-ground outcomes. Practical contributions are concerned with *real-world* applications of research, creating an artificial (yet sustained) binary between theory and application. What does the *real* imply in *real-world*? Where is the division between real and non-real, and who has made such a decision (and how, and why has it been sustained)? What if this binary between real and non-real, theory and application, dissolved? What if we broadened our idea of what a practical contribution could be(come)? With an expanded conception of practicality, could we include conceptual/theoretical shifts, ontological (re)turns, and invitations to think differently as practical? *Practicality*, as a concept, could be redefined to reorient relations, disrupt conventional ways of knowing-being, and direct the conversation toward more ethical ways of engaging in inquiry. Ultimately, shifts in thinking/theorising/philosophising can lead to shifts in what we choose to write about in our *practical contributions* sections – now, is that not practical?! Even organizing contributions in

sections (i.e., theoretical, methodological, practical) fails to account for the entangled relations of these contributions, and these categories can detrimentally discipline and domesticate our thinking.

That being said, this dissertation offers two main practical (in a broader reoriented sense) contributions to the literature. First, I argue for the need to re-think coach education as it pertains to social justice and beyond. This realization comes in light of my ongoing engagement with PQI and ontological pluralism, and a desire to push beyond the confines of epistemology. Second, I offer recommendations/cautions to graduate students about their potential engagement with PQI.

Re-Thinking Coach Education

One practical contribution of the present dissertation relates to the need for more justice-oriented coach education (Gearity et al., 2019). The results of the dissertation help raise important questions about the presumed importance of knowledge in determining the social justice (often contradicting and fractured) attitudes and actions of coaches and the muddy relationship between coaches' understandings of social justice and their support for social justice causes. Are traditional coach education efforts really working to address social justice issues in school sport? Is coach education, as it is currently structured, enough for raising the critical consciousness of coaches? Is a focus on coaches' epistemological development (i.e., a coach education system focused on knowledge and information delivery) enough? In a sense, perhaps some coaches *do* need more coach education with regards to social justice... but perhaps coach education as we know it should/could be rethought.

Many coach education initiatives prioritize and centre the individual coach as the primary locus of change (Avner et al., 2017, 2024, 2025). This implies that, by changing a coach's mindset and behaviours, then we will be able to, eventually, in theory, change enough coaches to

change the system. By centring the coach, we are implicitly privileging epistemological development over ethics and ontology. While individual behaviour is certainly an important and valuable component of the broader social justice movement, individuals materialize through broader assemblages (e.g., entangled amalgams of humans, schools, cities, school policies, social norms, geo-politics, national laws, etc.). In popular conventional approaches to coach education, the focus is on educators translating and transferring knowledge from theory to practice, with coaches absorbing and hopefully retaining as much information as possible – the more, the better, supposedly. But what if knowledge wasn't possessed by individuals? What if knowledge flowed through collective, entangled, material-discursive phenomena (Camiré, 2025a)? What if *knowledging* was an act of plugging into various assemblages, where learning could take place in myriad ways, and where development was messy, non-linear, rhizomatic, immanent? What if *knowledging* was always already ontological and ethical? What then, would coach education look like? These questions build upon work that has explored the concepts of coaching *intra-action* (Camiré, 2025a) and *intravention* (Camiré, 2023b), which advance the idea that we must not solely focus on coaches, but instead consider how we can dwell in the processes of coaching ing. This can be enacted by engaging with relational ontologies that frame coaches, athletes, and sporting contexts as entangled and co-constituted rather than as individual, pre-existing entities. More social justice coach education, as it is presently conceived in a conventional, humanist manner, might still be helpful for some coaches to learn how to address social justice issues, or to reinforce the reasons why coaches need to learn (and care) about diversity, equity, and inclusion. But engaging with coach education in the spirit of PQI, and informed by posthumanist philosophy, could open different, generative paths for knowledging/becoming that have the potential to be transformative for coaching science.

To be clear, coach education in its conventional form – framed within a neoliberal paradigm of education, where knowledge is accumulated in the cognitive structures of bounded agentic subjects (i.e., coaches) – has been, and continues to be, helpful in nudging coaches toward more ethical, inclusive, and accessible coaching approaches. But what happens if we situate this type of conventional approach to coach education as only one sliver of what is possible as it relates to the *knowledging* occurring in coaching assemblages? If we frame “education” as an entanglement of ethics, ontology, and epistemology – coach education (or perhaps we should call it coaching knowledging) can take place everywhere at every moment. A coach’s existence, their being/becoming, from this perspective, cannot be separated from their knowing. There is no destination; knowledging is an ongoing, relational endeavour. By framing coach education as coaching knowledging, all facets of life – reading, becoming, encountering, moving, plugging in – are amenable to producing change. By moving from coach education to coaching knowledging, the coach’s place at the top of the hierarchy flattens. Limiting ourselves to pre-structured courses from accredited agencies (e.g., NCCP) is just that – limiting, binding, and blinding. As highlighted by Camiré (2025a), shifting toward coaching intra-action reframes coaching as a relational flow of entanglements in/with the world, where the coach is merely one of many phenomena enabling the moving of athletes. A shift toward ethico-onto-epistemological approaches to coaching can open spaces for exploring the exciting possibilities of what coaching can do and what coaching can become (Camiré, 2025a). Coaching can then be framed as an emergent, relational, material-discursive process that is undeniably ethical (Camiré, 2024).

Engaging with PQI: Recommendations and Cautions

A key practical contribution of this dissertation consists of putting forth the merits of PQI (and posthumanist philosophy) as a generative path for inquiring in coaching science by sharing

my own experiences as a graduate student. In article 4, I offer personal reflections as well as cautions for graduate students or early career inquirers who may be journeying through PQI and posthumanist philosophy. While some PQI scholarship in coaching science has begun to gain traction (e.g., Camiré 2022, 2024, 2025a; Monforte & Smith, 2021; Avner et al., 2021, 2023), there remains much room to continue exploring the potential benefits of further infusing PQI scholarship. Some scholars have turned/are turning to PQI scholarship and posthumanist philosophy as a way to address the methodological and/or ethical limitations of certain research approaches (e.g., Feely, 2020) or to call upon creativity and innovation to revitalize areas of research (e.g., Springgay & Truman, 2017). In article 4, I attempted to highlight some of the tensions in engaging with PQI scholarship as an inquirer operating in a (mostly) positivistic and neoliberal academic environment. By presenting my personal experiences with PQI as they related to both tensions and opportunities, I sought to better connect with graduate students and early career inquirers by sharing a mixture of personal anecdotes and references from the academic literature. A point to take away from article 4 is not just the individual tensions/opportunities of engaging with PQI, but also the possibilities more generally for sport and exercise psychology to open itself to rethinking what scholarly inquiry can do and become. By creating environments that support and encourage philosophical engagement, new futurities can actualize that allow for more ethical, attuned inquiring in coaching science and beyond.

This shift towards opening myself to philosophy, as exemplified through my engagement with PQI and posthumanist scholarship, allowed me to be “trained” as a graduate student in manners that went beyond method-driven procedures. Creating overtures in graduate training to PQI and posthumanist scholarship does not necessarily mean an erasure of positivism and interpretivism. However, it does mean pondering what might happen to the next generations of

graduate students when they enrol in higher education institutions that expose students to the philosophy of science before research methods, techniques, and procedures. Even without aligning with PQI and posthumanist scholarship, a deeper engagement with philosophies of all kinds – such as Indigenous ontologizing that emphasizes relationality (e.g., Wilson, 2008) and Afro-diasporic liberatory storytelling traditions, such as Afrofuturism (e.g., Eseonu & Okoye, 2024) and black storytelling (e.g., Toliver, 2021) – could influence many future graduate students to approach research/inquiry from a more ethical positioning, even if they maintain familiar, common, conventional, humanist approaches. A shift toward training graduate students as *philosophers of science and inquiry*, rather than *technicians of research methods*, is an exciting idea, but one that comes with much resistance (anticipated and actualized) from academics entrenched in neoliberal and closed ways of conducting research (Monforte & Smith, 2020). If doctoral students aren't engaging with philosophy and are instead privileging method and methodologies, should these students earn a different degree – something along the lines of a T.R.M. (Technician of Research Methods) instead of a Ph.D. (Philosophical Doctorate)? Are we to place the responsibility on graduate students to carve out the time to “do philosophy” – to find ways to balance doctoral degree requirements with philosophical study? If a graduate student does not have a graduate supervisor, and a network of mentors, to support their philosophical journey (as I was fortunate enough to have), is the onus on the graduate student to find ways to engage with philosophy?

Is there really any room for slow scholarship in today's academic climate (Bozalek, 2017; Stengers, 2011)? Who is capable of making space for slow scholarship? Who is willing to leverage their privilege to contribute to a shift towards a more philosophical approach to inquiry in coaching science and beyond? Implications of such a shift could include doctoral supervisors

who encourage and support students in asking different types of questions that open up new ways of knowing, doing, and being/becoming. Doctoral supervisors could also take part in such a shift by asking different types of questions during comprehensive exams. Beyond doctoral supervisors, departmental and university-wide changes must occur to enable doctoral supervisors to fully support students' engagement with philosophy (Camiré, 2025b). What could happen if we embraced not just multidisciplinary/transdisciplinary research but a seismic paradigmatic shift to post-disciplinary inquiry that is creative, innovative, daring, and does justice to the immanent, material, relational complexity of the world? The possibilities are as exciting as the uncertainty is unsettling.

Points for Consideration as they Relate to Future Inquiry

Rather than framing this section as *limitations*, which implies that there is one specific, correct, foundational way to do research, this section has been renamed to *points for consideration as they relate to future inquiry*. These considerations are not necessarily drawbacks or weaknesses of the present doctoral research. Instead, these considerations are just that – considerations to be taken into account when thinking about future inquiry.

A first consideration pertains to the demographics of the sample of coaches from articles 1-3. Although the sample was representative of Canadian high school sport coaches (i.e., mostly white men), it also meant a fairly homogenous sample. Future research can and should prioritize the perspectives of coaches from under-represented groups – including but not limited to women coaches, Indigenous coaches, coaches who are part of the 2SLGBTQIA+ community, coaches living with a disability, and others. Doing so can help address some of the obstacles that are impeding coaches from such groups from getting into positions of leadership in sport (Gurgis et al., 2023). At the same time, there is also merit moving forward in exploring the various ways to

leverage privilege (Chiu, 2022), and, accordingly, to convince people in positions of power to act in ways that support social justice (i.e., transformational coaching, social justice activism).

A second consideration pertains to the geographic trends in recruiting for articles 1-3. Specifically, the two most populous provinces were underrepresented. Québec had no participants and Ontario only had 2 participants included in article 3. Future research could benefit from more concerted efforts to recruit participants from diverse contexts, which is particularly relevant for exploring wide ranges of attitudes/experiences related to social justice.

A third consideration pertains to the self-reported nature of the survey data from articles 1-2. The online survey from articles 1-2 was distributed via email to coaches across Canada. Considering how potential participants were aware of the survey's focus on social justice issues, it is possible that the survey attracted/detracted coaches from participating based on their attitudes toward social justice. While some coaches may have chosen to participate in the survey to voice their discontent with social justice initiatives, it is possible that many coaches chose to respond to the survey because they were generally supportive of social justice issues. Similarly, the participants who chose to answer the survey were also likely already more aware of issues such as racism and homophobia. Similarly, at the end of the survey, coaches who were interested in participating in an interview indicated their interest and submitted relevant contact information. That said, it is possible that many of these coaches were more supportive and knowledgeable of social justice issues, which could have influenced their decision to participate in the interviews. Moving forward, there could be merit in exploring the attitudes of individuals who openly oppose social justice movements in order to better understand what educational initiatives might entail for this group of coaches.

A fourth consideration pertains to the conventional methods that were favoured in articles 1-3. While article 4 offers a departure from conventional methods of data collection and analysis, articles 1-3 of the present dissertation relied on these conventional methods. This is not necessarily a limitation as it is a key consideration for future research. While there are many strengths associated with conventional methods of data collection (e.g., surveys, interviews) and analysis (e.g., thematic or content analyses), there is much potential in exploring alternative conceptions of inquiry that lie beyond the boundaries of mainstream research methods. For instance, thinking about inquiry in ways that align with posthumanist philosophy and PQI can open new avenues for exploration that may allow scholars to inquire differently, entangling with concepts and ideas in exciting ways. Some examples could lie in engaging with Buddhism (Yu, 2011), feminist technoscience (Henne, 2020), nature-based sport (Olive, 2023), and more to stimulate further ethical and creative exploration in coaching science. Thus, coaching science can benefit from attention towards art-based and narrative approaches (e.g., Kramers, 2023) as well as posthumanist approaches inspired by new empiricism (St. Pierre et al., 2016). What insights exist beyond the boundaries of the conventional empirical world? By experimenting with different approaches, we can help the field continue to grow and develop in exciting and ethically sound directions. For example, what possibilities exist if we shift attention to the more-than-human, accounting for the agency and well-being of the environment as it entangles with sport and human embodiment/movement (e.g., Olive & Wheaton 2021)? Conventional methods and approaches may not be universally or inherently problematic, but they can become problematic when we find ourselves so focused on the mainstream that we forget that other approaches to inquiry exist and have existed for a long time.

Conclusion: Toward Exciting Futurities in Coaching Science and Beyond

The present dissertation explored social justice attitudes of Canadian high school sport coaches using an approach built upon ontological pluralism. The dissertation included four articles: three empirical and one philosophical. Taken together, this dissertation tells a story that expands our present understandings of social justice activism as it relates to coaching, privilege, and coach education. Moreover, this dissertation broadly argues for a shift toward increased engagement with theory and philosophy (e.g., PQI and posthumanist philosophy) in inquiry, which has the potential to infuse creativity and innovation into coaching science, as well as move the field toward more ethical futurities.

In closing, this dissertation offers more than just a call to better understand coaches' attitudes toward social justice – it also serves as an invitation to reimagine how we inquire, how we educate students, how we educate coaches, and how we conduct interventions (*intraventions*) in coaching science. By privileging philosophy over method, and by embracing ontological pluralism as both a conceptual and practical approach to inquiry, this dissertation helps disrupt established ways of thinking/doing, motioning toward more generative, relational, and ethical approaches to scholarly exploration. The findings from the four articles in the dissertation challenge conceptions of what counts as knowledge and action in coaching, and move to embrace complexity, uncertainty, and confusion. In the spirit of speculative possibility, drawing from Haraway's (2016) insights, we might say the only way forward is to “stay with the trouble” – to linger in the messy entanglements of ethics, ontology, and epistemology, and to respond with care, creativity, and courage. Reaching deep to engage with poststructural philosophy, staying with the trouble may be the most practical contribution of all.

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Appendices

Appendix A – Ethics Approval Certificate

13/08/2021

Université d'Ottawa

Bureau d'éthique et d'intégrité de la recherche

University of Ottawa

Office of Research Ethics and Integrity

CERTIFICAT D'APPROBATION ÉTHIQUE | CERTIFICATE OF ETHICS APPROVAL

Numéro du dossier / Ethics File Number	H-06-21-6938
Titre du projet / Project Title	Reimagining High School Sport Coaching through a Social Justice Lens
Type de projet / Project Type	Recherche de professeur / Professor's research project
Statut du projet / Project Status	Approuvé / Approved
Date d'approbation (jj/mm/aaaa) / Approval Date (dd/mm/yyyy)	13/08/2021
Date d'expiration (jj/mm/aaaa) / Expiry Date (dd/mm/yyyy)	12/08/2022

Équipe de recherche / Research Team

Chercheur / Researcher	Affiliation	Role
Martin CAMIRÉ	École des sciences de l'activité physique / School of Human Kinetics	Chercheur Principal / Principal Investigator
Corliss BEAN	Brock University	Co-chercheur / Co-investigator
Evan BISHOP	École des sciences de l'activité physique / School of Human Kinetics	Assistant de recherche / Research Assistant
Leisha STRACHAN	University of Manitoba	Co-chercheur / Co-investigator
Tarkington NEWMAN	University of New Hampshire	Collaborateur / Collaborator

Conditions spéciales ou commentaires / Special conditions or comments

550, rue Cumberland, pièce 154 Ottawa (Ontario) K1N 6N5 Canada
550 Cumberland Street, Room 154 Ottawa, Ontario K1N 6N5 Canada

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www.recherche.uottawa.ca/deontologie | www.recherche.uottawa.ca/ethics

High School Coaches' Attitudes on Social Justice



If you are coaching a high school sport during the 2021-2022 school year, we want to hear from you.



Link to Survey

www.surveymonkey.ca/r/coachsocialjusticesurvey

QR Code to Survey



 coachsocialjusticesurvey@gmail.com

Attitudes des entraîneurs scolaires sur la justice sociale

Questionnaire
En Ligne

Si vous entraînez un sport scolaire en 2021-2022, nous voulons votre opinion.



Lien au questionnaire

www.surveymonkey.ca/r/questionnairecoachsjusticesociale

Code QR au questionnaire

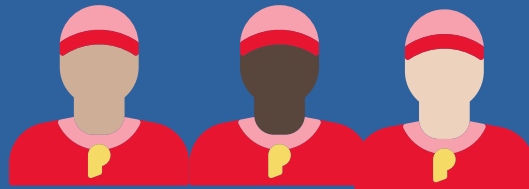


coachsocialjusticesurvey@gmail.com

High School Coaches' Attitudes on Social Justice

45-60
minute
interview
via Zoom or
Telephone

*If you are coaching a
high school sport
during the 2021-2022
school year, we want
to hear from you.*



Study: Reimagining High School Sport Coaching Through a Social Justice Lens
Dr. Martin Camiré (University of Ottawa)
Dr. Corliss Bean (Brock University)
Dr. Leisha Strachan (University of Manitoba)
Dr. Tarkington Newman (University of New Hampshire)



If interested, please contact:
coachsocialjusticesurvey@gmail.com

Appendix D – Recruitment Email to Coaches (Online Survey)

Social Justice Survey for Coaches

Dear high school coach,

We are looking for **high school coaches** who are willing to **complete an online survey on social justice in high school sport** that will take approximately 15-20 minutes of your time.

Your participation will lead to a better understanding of high school coaches' attitudes, challenges, and recommendations related to social justice issues. The new knowledge derived can help instigate a more socially responsible approach to coaching high school sports.

The content related to your participation will remain anonymous and **the information you share will be kept confidential.**

For any questions regarding the study:

██

If you wish to complete the survey, please click here:

www.surveymonkey.ca/r/coachsocialjusticesurvey

Thank you for your time!

Martin Camiré
Associate Professor
University of Ottawa

Appendix E – Recruitment Email to Athletic Directors (Online Survey)
Social Justice Survey for Coaches

Dear athletic director,

We are looking for **high school coaches** from Alberta who are willing to **complete an online survey on social justice in high school sport** that takes approximately 15-20 minutes to fill out.

We would be grateful if you could forward this email to coaches at your school. Their participation will lead to a better understanding of high school coaches' attitudes, challenges, and recommendations related to social justice issues. The new knowledge derived can help instigate a more socially responsible approach to coaching high school sports.

The survey is conducted by researchers from the University of Ottawa and approved by the Alberta Schools' Athletic Association. The content related to coaches' participation will remain anonymous and **the information they share will be kept confidential.**

For any questions regarding the study:

██

To complete the survey, please click here:

<https://www.surveymonkey.ca/r/coachsocialjusticesurvey>

Thank you for your time!

Martin Camiré
Associate Professor
University of Ottawa

John Paton
Executive Director
Alberta Schools' Athletic Association

Appendix F – Recruitment Emails to Coaches (Interviews)

Email 1: Social Justice Interviews with Coaches (Recruitment)

Good morning,

You are receiving this email because you completed in the Fall of 2021 an online survey, led by Dr. Martin Camiré from the University of Ottawa, on high school coaches' attitudes on social justice. At the end of this online survey, **you left your name and email, indicating that you would be interested in taking part in a follow-up interview.** We are now reaching out to interested coaches to schedule interview times.

The purpose of this interview is to further explore your attitudes on social justice in the Canadian high school sport context. The interview is to be conducted online via the Zoom platform or by phone, and should take approximately 45 to 60 minutes to complete.

Please let us know if you remain interested in taking part in an interview by replying to this email. If so, we will find a time that best fits your schedule.

Feel free to contact me if you have any questions concerning the study.

Best regards,
Evan Bishop
Research Assistant/Ph.D. Student
University of Ottawa

Email 2: Social Justice Interviews with Coaches (Scheduling)

Good morning,

Thank you for your interest in taking part in an interview.

Below, you will find a link with possible time slots for the interview. If possible, please select at least three that fit your schedule.

[REDACTED]

Please note that all time slots listed are in Eastern Standard Time (EST).

The default interviewer is Evan – a Ph.D. student and the study's lead research assistant. Below, you can find a brief description of his background.

However, if you would prefer to be interviewed by another member of the research team, you can find descriptions of their backgrounds below. *(If you do not indicate your preference for an alternative team member, the interviewer will be Evan).*

Selection of Interviewers

Evan

The researcher (he/him) describes himself as a White Canadian man with roots from Western Europe (i.e., England, France). He holds a B.Ed. in physical and health education from McGill University and is currently pursuing a Ph.D. in sport psychology and pedagogy at the University of Ottawa. As a scholar, he aims to contribute through his work to the broad area of cultural sport psychology, with a particular focus on social justice and coaching in youth sports. While he acknowledges that his normative intersectional identity puts him in a position of privilege and power, his motivations for engaging in social justice research stem from his desire to critically examine and leverage his privilege in an attempt to help create more inclusive, safe, equitable spaces for all youth athletes. In addition to his scholarship, he has competed extensively in Brazilian Jiu-Jitsu (BJJ) at the national and international levels, and has also spent time as a coach and as an instructor for various youth and adult martial arts and self-defence classes and programs. His athletic background also includes experience in youth ice hockey and rugby. As an athlete, he is currently training to complete his first half-marathon.

Tarkington

The researcher describes his intersectional identity as being inclusive of his lived experiences as a neurodiverse, foreign-born Asian adoptee of color living in the United States. As a racial minority raised in a homogenous environment, which was very different from his own identity, he remains critically aware of issues related to privilege, oppression, diversity, and social justice throughout society and in sport. At the University of New Hampshire, he serves as an Assistant Professor in the Department of Social Work and holds an affiliate faculty position with the Department of Kinesiology. His research focuses on enhancing the healthy development of youth through participation in sports and recreational activities. He also is a member of a mental health advisory board for a NCAA Division I athletic conference. In addition to his scholarship, he has coached track and field for 13 years at the middle school, high school, and collegiate club levels—winning three state championships as a high school coach.

Leisha

The researcher (she/her) describes herself as a first-generation Black Canadian with roots from the Caribbean. She is blessed to stand on the shoulders of elders in her family and Black community in Winnipeg who came to Winnipeg facing discrimination and racism yet remained for the opportunities that they foresaw for their children. Currently, she is a Professor and serving as Associate Dean Research and Graduate Studies in the Faculty of Kinesiology and Recreation Management at the University of Manitoba. Her research is focused on positive youth development through sport and she is interested in exploring positive coaching behaviors and parent involvement. In her work, she developed an online resource for coaches and parents to learn about the 4 Cs in sport (i.e., competence, confidence, connection, and character) and how the Cs could be incorporated to promote positive youth sport spaces. In addition, she is part of a research team exploring anti-racism policies and practices in Winnipeg and the sport experiences of newcomers in the community. She is a former national team member in the sport of baton twirling, earning two bronze medals at the world championships. She has been coaching in the sport for the past 26 years and is a judge and choreographer in baton, working with athletes across Canada, Scotland, England, and Australia. She continues to engage and develop the next generation through directing ANANSI School for the Performing Arts, a group working to teach African and Caribbean culture through the arts.

Sara

The researcher describes her intersectional identity as an able-bodied, cisgender-heterosexual, white woman who lives in Canada. She recognizes that her identity and lived experiences positions her as an individual with privilege and power; she actively works to be critically reflective of social injustices in and beyond sport to dismantle her implicit biases and be an advocate for social change. She is completing her Ph.D. at the University of Ottawa within the field of Sport Psychology and Pedagogy. Her research focuses on how coaches can facilitate safe, inclusive, and meaningful sport climates for their athletes. She has coached at multiple community-based sport for development programs (e.g., hockey, running) and for Special Olympics programs (e.g., basketball, track and field). Beyond coaching, she has experience as a competitive athlete in hockey, ringette, soccer, track and cross-country running, and cross-country skiing.

Wesley

The researcher describes his intersectional identity as a Christian, Canadian-born Chinese living in Canada. As an individual with deep faith convictions navigating the academic environment, he remains critically aware of the many tensions that arise regarding conceptualizations of social justice. He firmly believes in the inherent value of all individuals and seeks to understand how, as individuals and as a society, we can stand together against oppression and injustice. As a Masters student at the University of Ottawa, his research focuses on the learning processes involved in supported coach learning and education initiatives. Over a period of six years, he has coached both track and field athletes as well as multi-sport athletes (hockey, basketball, baseball), with the latter focusing on speed development. As an athlete, he has competed as a long jumper and sprinter at both the provincial and national levels.

Please let me know if you have any questions concerning the study.

Best regards,

Evan Bishop

Research Assistant/Ph.D. Student

University of Ottawa

Email 3: Social Justice Interviews with Coaches (Confirmation)

Hello,

Thank you for completing the Doodle poll!

I have scheduled the interview for **(tomorrow) Thursday, March 1st, 2022, from 10:00 am - 11:00 am EST**. Below is the zoom link.

[REDACTED]

Also, I have attached the study's consent form. Please read this over if possible before our interview.

Let me know if you have any questions or if anything changes before tomorrow. Thank you again for your interest in participating in this study!

Best regards,
Evan Bishop
Research Assistant/Ph.D. Student
University of Ottawa

Appendix G – Informed Consent Forms (Survey and Interviews)



uOttawa

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Faculté des sciences
de la santé

University of Ottawa
Faculty of Health
Sciences

☎ 613-562-5432
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Consent Form: Year 1 Coach Survey

Study Name: Reimagining High School Sport Coaching through a Social Justice Lens

Principal Investigator: Dr. Martin Camiré, Associate Professor, University of Ottawa, [REDACTED]

Co-Investigator: Dr. Corliss Bean, Assistant Professor, Brock University, [REDACTED]

Co-Investigator: Dr. Leisha Strachan, Professor, University of Manitoba, [REDACTED]

Collaborator: Dr. Tarkington Newman, Assistant Professor, University of New Hampshire, [REDACTED]

Research Assistant: Evan Bishop, Ph.D. Student, University of Ottawa, [REDACTED]

Purpose of the Study: To reimagine high school sport coaching through a social justice lens

Funding: Social Sciences and Humanities Research Council (890-2020-0002)

Participation: My participation entails completing one (1) survey that will take approximately 15-20 minutes of my time. The survey is online, meaning that I can complete it at a time and place of my choosing. The survey includes demographic questions as well as questions addressing social justice, racism, privilege, discrimination, social roles, disabilities, mental health, climate change, and life skills.

Benefits: The study is being conducted to gain a better understanding of Canadian high school coaches' attitudes, challenges, and recommendations related to social justice issues. The knowledge derived from this study will help instigate a more socially responsible approach to coaching high school sports.

Risks: The researchers will inform me of potential risks associated with psychological and emotional discomfort that could arise from my participation in the study in relation to questions on social justice issues. If I experience any psychological or emotional discomfort, I can access the Canadian Sport Helpline at www.abuse-free-sport.ca. I may access the toll-free Helpline from 8 a.m. to 8 p.m. (Eastern Time), seven days per week by telephone, text (1-888-837-7678) or email (info@abuse-free-sport.ca) in both official languages. For emergency resources, I can also access Crisis Services Canada at <http://www.crisisservicescanada.ca> and 1-833-456-4566.

Compensation: I recognize that I am not to receive any monetary compensation for participating in this study.

Confidentiality and Anonymity: I understand that the content related to my participation will only be used by members of the research team, meaning that the information I share will remain confidential. Anonymity will be assured by

having codes assigned to each survey, meaning that my name will never be used nor mentioned throughout the research process.

Data Conservation: All physical and electronic documents related to the study will be stored at the University of Ottawa, in a (a) password-protected computer and (b) locked cabinet in the principal investigator's locked office and will be kept for five (5) years (calculated upon the end of data collection), after which all documents will be securely destroyed and safely deleted.

Voluntary Participation and Withdrawal: My participation is voluntary and my decision to take part in the study will not, in any way, influence my status as a high school coach. I am free to withdraw from the study at any time, without penalty, or to refuse to answer questions. If I choose to withdraw from the study, the data collected from my participation until the time of withdrawal will be destroyed and will not be used.

Questions: If I have any questions regarding this study, I can contact the principal investigator, Dr. Martin Camiré at [REDACTED]

For any questions regarding the ethical conduct of this project, I can contact the Office of Research Ethics and Integrity at the University of Ottawa, 550 Cumberland, Room 154, Ottawa, ON, K1N 6N5, 613-562-5387, ethics@uottawa.ca.

Consent: I have read this consent page and I understand the procedures of the study. Also, I understand that my participation is voluntary and I may withdraw from the study at any time without penalty. By clicking on the "YES" link below, I indicate my consent to participate. I will save a copy of the consent page for my records.

YES: (hyperlink to the survey)

- I understand the nature of my participation in the study and I wish to complete the survey.

NO: (hyperlink to a termination page, thanking coaches for their time)

- I do not wish to complete the survey.



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Formulaire de consentement : Année 1 questionnaire entraîneur

Titre du projet : Réinventer l'entraînement en sport scolaire dans une optique de justice sociale

Chercheur principal : Martin Camiré, Professeur agrégé, Université d'Ottawa, [REDACTED]

Co-chercheur : Corliss Bean, Professeure adjointe, Université Brock, [REDACTED]

Co-chercheur : Leisha Strachan, Professeure titulaire, Université du Manitoba, [REDACTED]

Collaborateur : Tarkington Newman, Professeur adjoint, Université du New Hampshire, [REDACTED]

Assistant de recherche : Evan Bishop, étudiant au doctorat, Université d'Ottawa, [REDACTED]

Objectif du projet : Réinventer l'entraînement en sport scolaire dans une optique de justice sociale

Financement : Conseil de recherches en sciences humaines (890-2020-0002)

Participation : Ma participation consiste à compléter un questionnaire qui prendra environ 15-20 minutes de mon temps. Le questionnaire est en ligne, ce qui signifie que je peux le compléter à un temps et à un endroit de mon choix. Le questionnaire comprend des questions démographiques ainsi que des questions sur la justice sociale, le racisme, le privilège, la discrimination, les rôles sociaux, les handicaps, la santé mentale, le changement climatique et les habiletés de vie.

Bénéfices : L'étude vise à mieux comprendre les attitudes, les défis et les recommandations des entraîneur(e)s d'écoles secondaires canadiennes en ce qui concerne les enjeux de justice sociale. Les connaissances tirées de cette étude inciteront une approche plus socialement responsable à l'entraînement des sports au secondaire.

Risques : Les chercheurs m'informeront des risques potentiels associés à l'inconfort psychologique et émotionnel qui pourraient découler de ma participation à l'étude en relation avec des questions sur les enjeux de justice sociale. Si je ressens un inconfort psychologique ou émotionnel, je peux accéder à la ligne d'assistance du sport canadien à www.abuse-free-sport.ca. Je peux accéder à la ligne d'assistance sans frais de 8 h à 20 h. (heure de l'est), sept jours par semaine par téléphone, par texto (1-888-837-7678) ou par courriel (info@abuse-free-sport.ca) dans les deux langues officielles. Pour les ressources d'urgence, je peux également accéder à Services de crise du Canada à <http://www.crisisservicescanada.ca> et 1-833-456-4566.

Rémunération : Je reconnais que je ne recevrai aucune compensation monétaire pour ma participation à cette étude.

Confidentialité et anonymat : Je comprends que les données liées à ma participation seront utilisées que par les membres de l'équipe de recherche, ce

qui signifie que mes informations resteront confidentielles. L'anonymat sera assuré par l'attribution de codes à chaque questionnaire, ce qui signifie que mon nom ne sera jamais utilisé ni mentionné tout au long du processus de recherche.

Conservation des données : Tous les documents physiques et électroniques liés au projet seront entreposés à l'Université d'Ottawa dans (a) un ordinateur protégé par un mot de passe et (b) un classeur verrouillé dans le bureau du chercheur principal. Les documents seront conservés pendant cinq (5) ans (calculé à partir de la dernière année de la collecte de données), après quoi tout sera détruit et supprimé de façon sécurisée.

Participation volontaire et retrait de l'étude : Ma participation est volontaire et ma décision de prendre part au projet n'aura aucun impact sur mon statut d'entraîneur en sport scolaire. Je suis libre de me retirer du projet à tout moment, sans pénalité, ou de refuser de répondre à certaines questions. Si je choisis de me retirer du projet, les données recueillies lors de ma participation jusqu'au moment du retrait seront détruites et ne seront pas utilisées.

Questions : Si j'ai des questions concernant cette étude, je peux contacter le chercheur principal, M. Camiré, au [REDACTED]

Pour toute question concernant la conduite éthique de ce projet, je peux contacter le Bureau d'éthique et d'intégrité de la recherche de l'Université d'Ottawa, 550 Cumberland, pièce 154, Ottawa, ON, K1N 6N5, 613-562-5387, ethics@uottawa.ca.

Consentement : Je confirme avoir consulté le formulaire de consentement et je comprends les procédures de l'étude. De plus, je comprends que ma participation est volontaire et que je peux me retirer de l'étude en tout temps, sans pénalité. En appuyant sur « OUI » ici-bas, j'indique ma décision de participer à l'étude. Je vais sauvegarder une copie de la page de consentement en filière.

OUI : (lien au questionnaire)

- Je comprends la nature de ma participation à l'étude et je désire compléter le questionnaire.

NON : (lien à la page finale remerciant les entraîneurs pour leur temps)

- Je ne veux pas compléter le questionnaire.



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Consent Form: Coach Interviews

Study Name: Reimagining High School Sport Coaching through a Social Justice Lens

Principal Investigator: Dr. Martin Camiré, Associate Professor, University of Ottawa, [REDACTED]

Co-Investigator: Dr. Corliss Bean, Assistant Professor, Brock University, [REDACTED]

Co-Investigator: Dr. Leisha Strachan, Professor, University of Manitoba, [REDACTED]

Collaborator: Dr. Tarkington Newman, Assistant Professor, University of New Hampshire, [REDACTED]

Research Assistant: Evan Bishop, Ph.D. Student, University of Ottawa, [REDACTED]

Purpose of the Study: To reimagine high school sport coaching through a social justice lens

Funding: Social Sciences and Humanities Research Council (890-2020-0002)

Participation: My participation consists of taking part in one (1) individual interview that will occur at a time and place of my choosing. The interview will be conducted via Zoom videoconferencing. The interview, lasting approximately 60 minutes, will be recorded. Questions will focus on (a) my demographic information, (b) my attitudes on social justice, and (c) my recommendations for addressing social justice issues.

Benefits: The project is being conducted to gain a better understanding of Canadian high school coaches' attitudes, challenges, and recommendations related to social justice issues. The new knowledge derived from this project will help instigate a more socially responsible approach to coaching high school sports.

Risks: The researchers will inform me of potential risks associated with psychological and emotional discomfort that could arise from my participation in the study in relation to questions on social justice issues. If I experience any psychological or emotional discomfort, I can access the Canadian Sport Helpline at www.abuse-free-sport.ca. I may access the toll-free Helpline from 8 a.m. to 8 p.m. (Eastern Time), seven days per week by telephone, text (1-888-837-7678) or email (info@abuse-free-sport.ca) in both official languages. For emergency resources, I can also access Crisis Services Canada at <http://www.crisisservicescanada.ca> and 1-833-456-4566.

Compensation: I recognize that I am not to receive any monetary compensation for participating in this study.

Confidentiality and Anonymity: I understand that the content related to my participation will only be used by members of the research team, meaning that the information I share will remain confidential. Anonymity will be assured by

having codes assigned to each transcript, meaning that my name will never be used nor mentioned throughout the research process.

Data Conservation: All physical and electronic documents related to the study will be stored at the University of Ottawa, in a (a) password-protected computer and (b) locked cabinet in the principal investigator's locked office and will be kept for five (5) years (calculated upon the end of data collection), after which all documents will be securely destroyed and safely deleted.

Voluntary Participation and Withdrawal: My participation is voluntary and my decision to take part in the study will not, in any way, influence my status as a high school coach. I am free to withdraw from the study at any time, without penalty, or to refuse to answer questions. If I choose to withdraw from the study, the data collected from my participation until the time of withdrawal will be destroyed and will not be used.

Questions: If I have any questions regarding this study, I can contact the principal investigator, Dr. Martin Camiré at [REDACTED]

For any questions regarding the ethical conduct of this project, I can contact the Office of Research Ethics and Integrity at the University of Ottawa, 550 Cumberland, Room 154, Ottawa, ON, K1N 6N5, 613-562-5387, ethics@uottawa.ca.

Consent: I have read the consent form and I understand the procedures of the study. Also, I understand that my participation is voluntary and I may withdraw from the study at any time without penalty. At the beginning of the interview, I will have the opportunity to ask questions and verbally consent to participate in the present study. My verbal consent will be recorded.

Appendix H – Interview Guide

Individual Interview Guide: Coach

A. Preamble

The purpose of this interview is to explore your experiences with social justice in Canadian high school sport. The interview consists of questions related to your demographics, attitudes toward social justice, and approaches for addressing social justice issues. As the interviewer, I may ask you to further elaborate, explain, or provide examples if needed. This interview is not an evaluation of any kind and thus, there are no right or wrong answers. I want to ensure your comfort in answering the questions and remind you that the interview is voluntary, meaning that you do not have to answer any questions that you do not want to. You can withdraw from the study and end the interview at any point if you wish.

Before we begin, do you have any questions? Do I have your verbal consent to record the interview? (If yes, start recording) Do I have your verbal consent to commence the interviewing process?

Demographic questions asked only to coaches who did not complete the online survey

What is your age?

What gender (if any) do you identify with?

What ethnicity do you identify with?

What is your highest level of education?

Are you certified through the National Coaching Certification Program (NCCP)?

Have you completed any other type of coaching certification?

What is your employment?

(If a teacher) Which level(s)/subject(s) do you teach? How long have you been teaching?

(If a teacher) Can you describe your experiences teaching at the high school level?

(If not a teacher) What made you want to contribute to the high school sport environment through coaching?

B. Demographics

1. Can you describe how you got involved in coaching high school sport?
2. Can you describe your experiences coaching at the high school level?
 - i. Years of coaching experience
 - ii. Sports coached
 - iii. Gender of teams coached
 - iv. What are some positive aspects from your experiences as a high school coach?
 - v. What are some challenges from your experiences as a high school coach?
3. Are you certified through the National Coaching Certification Program (NCCP)?
 - i. Have you completed any other type of coaching certification?
4. What is your employment?
 - i. (If a teacher) Which level(s)/subject(s) do you teach? How long have you been teaching?

- ii. (If a teacher) Can you describe your experiences teaching at the high school level?
- iii. (If not a teacher) What made you want to contribute to the high school sport environment through coaching?

C. Attitudes on Social Justice

5. What influence do you think you have as a high school coach on your student-athletes?
6. How would you describe your relationship with the student-athletes you coach?
7. What is your personal definition of social justice*?
 - *See definition in footnotes if necessary.
 - i. Are there examples you would be willing to share of social justice initiatives that are important to you, that you try to advocate for?
8. Do you keep up to date with current developments related to social justice issues in society?
 - i. If yes, from where do you obtain your information?
 - ii. If no, why?
9. Have you ever encountered (e.g., experienced yourself or observed) instances of social injustice as a high school sport coach?
 - i. If yes, do you feel comfortable sharing an example?
 - ii. How did you handle this particular situation?
10. Have you had a team or an individual or a group of individuals approach you about a social justice issue? If so, what was the conversation like?
11. To what extent do you believe high school sport is a context suitable for addressing social justice issues?
12. What role do you believe you should occupy as a coach in addressing social justice issues within the team you coach, or at your school?
13. Do you believe your *identity* (e.g., gender, race, age, etc.) as a person influences *how* you coach and interact with your team in matter regarding social justice? If yes, can you elaborate?
14. Other than coaches, what role do you believe athletes, teachers, the principal, the athletic director at your school have in addressing issues of social justice?

D. Addressing Social Justice Issues

15. What is your level of comfort with/confidence in addressing social justice issues...
 - i. In high school sport?
 - ii. In your life outside of coaching high school sport?
 - iii. (If comfortable/confident) How have you learned to address social justice issues?
 - iv. Moving forward, how would you like to continue to learn how to address social justice issues in high school sport?
16. Explain the extent to which you feel confident in your ability to say the appropriate things/use the appropriate words when it comes to talking about social justice issues.
17. Generally speaking, do you wait for events to arise (ex: teachable moments) to discuss social justice issues or do you proactively discuss social justice issues without being prompted by a specific event?
18. What are some challenges you may have faced in addressing issues of social justice at your school?

19. Do you have recommendations to confront the challenges (if any) you may have faced in addressing issues of social justice at your school?

20. Do you have recommendations for the broader Canadian high school sport system in terms of promoting social justice in high school sport?

E. Concluding Statement

21. Is there anything else I have not touched on that you would like to discuss?

** Social justice definition: social justice is the belief that everyone deserves equal social, economic, and political rights, as well as equitable opportunities and protections (National Association of Social Workers, 2015).*

Appendix I – Online Survey Questionnaires (English and French)



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Coach Attitudes on Social Justice Questionnaire (English)

Prior to starting the survey, please confirm the following.

I am or will be coaching a high school sport during the 2021-2022 school year.

- Yes
- No

Coach Attitudes on Social Justice Questionnaire (English)

Consent to Participate

Study Name: Reimagining High School Sport Coaching through a Social Justice Lens

Principal Investigator: Dr. Martin Camiré, Associate Professor, University of Ottawa, 613-562-5800 (6379), mcamire@uottawa.ca

Co-Investigator: Dr. Corliss Bean, Assistant Professor, Brock University, 905-688-5550 (5013), cbean@brocku.ca

Co-Investigator: Dr. Leisha Strachan, Professor, University of Manitoba, 204-474-8378, leisha.strachan@umanitoba.ca

Collaborator: Dr. Tarkington Newman, Assistant Professor, University of New Hampshire, tarkington.newman@unh.edu

Research Assistant: Evan Bishop, Ph.D. Student, University of Ottawa, 613-562-5800 (4274)

Purpose of the Study: To reimagine high school sport coaching through a social justice lens

Funding: Social Sciences and Humanities Research Council (890-2020-0002)

Participation: My participation entails completing one (1) survey that will take approximately 15-20 minutes of my time. The survey is online, meaning that I can complete it at a time and place of my choosing. The survey includes demographic questions as well as questions addressing social justice, racism, privilege, discrimination, social roles, disabilities, mental health, climate change, and life skills.

Benefits: The study is being conducted to gain a better understanding of Canadian high school coaches' attitudes, challenges, and recommendations related to social justice issues. The knowledge derived from this study will help instigate a more socially responsible approach to coaching high school sports.

Risks: The researchers will inform me of potential risks associated with psychological and emotional discomfort that could arise from my participation in the study in relation to questions on social justice issues. If I experience any psychological or emotional discomfort, I can access the Canadian Sport Helpline at www.abuse-free-sport.ca. I may access the toll-free Helpline from 8 a.m. to 8 p.m. (Eastern Time), seven days per week by telephone, text (1-888-837-7678) or email (info@abuse-free-sport.ca) in both official languages. For emergency resources, I can also access Crisis Services Canada at <http://www.crisisservicescanada.ca> and 1-833-456-4566.

Compensation: I recognize that I am not to receive any monetary compensation for participating in this study.

Confidentiality and Anonymity: I understand that the content related to my participation will only be used by members of the research team, meaning that the information I share will remain confidential. Anonymity will be assured by having codes assigned to each survey, meaning that my name will never be used nor mentioned throughout the research process.

Data Conservation: All physical and electronic documents related to the study will be stored at the University of Ottawa, in a (a) password-protected computer and (b) locked cabinet in the principal investigator's locked office and will be kept for five (5) years (calculated upon the end of data collection), after which all documents will be securely destroyed and safely deleted.

Voluntary Participation and Withdrawal: My participation is voluntary and my decision to take part in the study will not, in any way, influence my status as a high school coach. I am free to withdraw from the study at any time, without penalty, or to refuse to answer questions. If I choose to withdraw from the study, the data collected from my participation until the time of withdrawal will be destroyed and will not be used.

Questions: If I have any questions regarding this study, I can contact the principal investigator, Dr. Martin Camiré at 613-562-5800 (6379) or mcamire@uottawa.ca.

For any questions regarding the ethical conduct of this project, I can contact the Office of Research Ethics and Integrity at the University of Ottawa, 550 Cumberland, Room 154, Ottawa, ON, K1N 6N5, 613-562-5387, ethics@uottawa.ca.

I have read this consent page and I understand the procedures of the study. Also, I understand that my participation is voluntary and I may withdraw from the study at any time without penalty. By clicking on the “YES” link below, I indicate my consent to participate. I will save a copy of the consent page for my records.

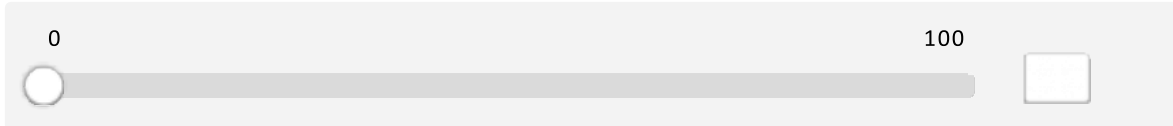
- Yes, I understand the nature of my participation in the study and I wish to complete the survey.
- No, I do not wish to complete the survey.

Coach Attitudes on Social Justice Questionnaire (English)

Demographic Information

What is your age (years)?

0 100



With which gender do you identify?

- Man
- Woman
- Non-Binary
- Prefer not to answer
- Prefer to self-identify

What is your race/ethnicity?

- Asian - East (e.g., Chinese, Japanese, Korean)
- Asian - South (e.g., Indian, Pakistani, Sri Lankan)
- Asian - Southeast (e.g., Malaysian, Filipino, Vietnamese)
- Black - African (e.g., Ghanaian, Kenyan, Somali)
- Black - Caribbean (e.g., Barbadian, Jamaican)
- Black - North American (e.g., Canadian, American)
- Indian - Caribbean (e.g., Guyanese with origins in India)
- Indigenous - First Nations
- Indigenous - Inuit
- Indigenous - Métis
- Indigenous not included above
- Latinx or Hispanic (e.g., Brazilian, Mexican, Spanish, Portuguese)
- Middle Eastern (e.g., Egyptian, Iranian, Lebanese)
- White - European (e.g., English, Italian, Russian)
- White - North American (e.g., American, Canadian)
- Mixed heritage (e.g., Black African and White North American)
- Do not know
- Prefer not to answer
- Other (please describe)

What is your province or territory of residence?

- Alberta
- British Columbia
- Manitoba
- Newfoundland and Labrador
- New Brunswick
- Northwest Territories
- Nova Scotia
- Nunavut
- Prince Edward Island
- Ontario
- Québec
- Saskatchewan
- Yukon

What is your highest completed level of education?

- High School Diploma
- College/CEGEP Diploma
- Bachelor's Degree
- Master's Degree
- Doctorate Degree
- Prefer not to answer
- Other (please describe)

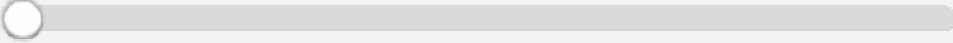
What is your primary occupation?

- Teacher
- Prefer not to answer
- Other (please describe)

Coach Attitudes on Social Justice Questionnaire (English)

How many years of experience do you have as a high school coach?

0 50

A horizontal slider control with a circular knob on the left and a square input field on the right. The slider is currently positioned at 0.

Coach Attitudes on Social Justice Questionnaire (English)

How many sports are you coaching at the high school level during the 2021-2022 school year?

- One Sport
- Two Sports
- Three Sports
- Four Sports
- Five or More Sports



Coach Attitudes on Social Justice Questionnaire (English)

In the previous question, you indicated that you are coaching **one** high school sport during the 2021-2022 school year.

What is the high school sport you are coaching during the 2021-2022 school year? (Example: Soccer, Football, Track & Field)

For the sport you indicated above, select the coaching position that best describes your role for the 2021-2022 school year.

- Head Coach
- Assistant Coach
- Other (please describe)



Coach Attitudes on Social Justice Questionnaire (English)

In the previous question, you indicated that you are coaching **two** high school sports during the 2021-2022 school year.

What is the **first** high school sport you are coaching during the 2021-2022 school year? (Example: Soccer, Football, Track & Field)

For the sport you indicated above, select the coaching position that best describes your role for the 2021-2022 school year.

- Head Coach
- Assistant Coach
- Other (please describe)

What is the **second** high school sport you are coaching during the 2021-2022 school year? (Example: Soccer, Football, Track & Field)

For the sport you indicated above, select the coaching position that best describes your role for the 2021-2022 school year.

- Head Coach
- Assistant Coach
- Other (please describe)



Coach Attitudes on Social Justice Questionnaire (English)

In the previous question, you indicated that you are coaching **three** high school sports during the 2021-2022 school year.

What is the **first** high school sport you are coaching during the 2021-2022 school year? (Example: Soccer, Football, Track & Field)

For the sport you indicated above, select the coaching position that best describes your role for the 2021-2022 school year.

- Head Coach
- Assistant Coach
- Other (please describe)

What is the **second** high school sport you are coaching during the 2021-2022 school year? (Example: Soccer, Football, Track & Field)

For the sport you indicated above, select the coaching position that best describes your role for the 2021-2022 school year.

- Head Coach
- Assistant Coach
- Other (please describe)

What is the **third** high school sport you are coaching during the 2021-2022 school year? (Example: Soccer, Football, Track & Field)

For the sport you indicated above, select the coaching position that best describes your role for the 2021-2022 school year.

- Head Coach
- Assistant Coach
- Other (please describe)



Coach Attitudes on Social Justice Questionnaire (English)

In the previous question, you indicated that you are coaching **four** high school sports during the 2021-2022 school year.

What is the **first** high school sport you are coaching during the 2021-2022 school year? (Example: Soccer, Football, Track & Field)

For the sport you indicated above, select the coaching position that best describes your role for the 2021-2022 school year.

- Head Coach
- Assistant Coach
- Other (please describe)

What is the **second** high school sport you are coaching during the 2021-2022 school year? (Example: Soccer, Football, Track & Field)

For the sport you indicated above, select the coaching position that best describes your role for the 2021-2022 school year.

- Head Coach
- Assistant Coach
- Other (please describe)

What is the **third** high school sport you are coaching during the 2021-2022 school year? (Example: Soccer, Football, Track & Field)

For the sport you indicated above, select the coaching position that best describes your role for the 2021-2022 school year.

- Head Coach
- Assistant Coach
- Other (please describe)

What is the **fourth** high school sport you are coaching during the 2021-2022 school year? (Example: Soccer, Football, Track & Field)

For the sport you indicated above, select the coaching position that best describes your role for the 2021-2022 school year.

- Head Coach
- Assistant Coach
- Other (please describe)



Coach Attitudes on Social Justice Questionnaire (English)

In the previous question, you indicated that you are coaching **five or more** high school sports during the 2021-2022 school year.

What is the **first** high school sport you are coaching during the 2021-2022 school year? (Example: Soccer, Football, Track & Field)

For the sport you indicated above, select the coaching position that best describes your role for the 2021-2022 school year.

- Head Coach
- Assistant Coach
- Other (please describe)

What is the **second** high school sport you are coaching during the 2021-2022 school year? (Example: Soccer, Football, Track & Field)

For the sport you indicated above, select the coaching position that best describes your role for the 2021-2022 school year.

- Head Coach
- Assistant Coach
- Other (please describe)

What is the **third** high school sport you are coaching during the 2021-2022 school year? (Example: Soccer, Football, Track & Field)

For the sport you indicated above, select the coaching position that best describes your role for the 2021-2022 school year.

- Head Coach
- Assistant Coach
- Other (please describe)

What is the **fourth** high school sport you are coaching during the 2021-2022 school year? (Example: Soccer, Football, Track & Field)

For the sport you indicated above, select the coaching position that best describes your role for the 2021-2022 school year.

- Head Coach
- Assistant Coach
- Other (please describe)

What is the **fifth** high school sport you are coaching during the 2021-2022 school year? (Example: Soccer, Football, Track & Field)

For the sport you indicated above, select the coaching position that best describes your role for the 2021-2022 school year.

- Head Coach
- Assistant Coach
- Other (please describe)

For any **additional** sports that you are coaching during the 2021-2022 school year, indicate the sport(s) followed by your role(s) in the textbox(es) below.

Example: soccer, head coach; basketball, assistant coach



Coach Attitudes on Social Justice Questionnaire (English)

Are you certified as a coach?

(check all that apply)

- I am certified through the National Coaching Certification Program (NCCP)
- I am in the process of getting certified through the National Coaching Certification Program (NCCP)
- I hold a coaching certification **other than** the National Coaching Certification Program (NCCP)
- I am in the process of getting certified through a program **other than** the National Coaching Certification Program (NCCP)
- I am not certified
- Prefer not to answer
- Do not know

If you hold a coaching certification or are in the process of getting certified through a program other than the National Coaching Certification Program (NCCP), please indicate the name of the program.



Coach Attitudes on Social Justice Questionnaire (English)

Please indicate the extent to which you agree with each of the following statements.

I believe that it is important to...

	Strongly Disagree			Neutral		Strongly Agree	
	1	2	3	4	5	6	7
Make sure that all individuals and groups have a chance to speak and be heard, especially those from traditionally ignored or marginalized groups.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Allow individuals and groups to define and describe their problems, experiences and goals in their own terms.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Talk to others about societal systems of power, privilege, and oppression.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Try to change larger social conditions that cause individual suffering and impede well-being.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Help individuals and groups to pursue their chosen goals in life.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Promote the physical and emotional well-being of individuals and groups.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Respect and appreciate people's diverse social identities.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Allow others to have meaningful input into decisions affecting their lives.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Support community organizations and institutions that help individuals and groups achieve their aims.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Promote fair and equitable allocation of bargaining powers, obligations, and resources in our society.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Act for social justice.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>



Coach Attitudes on Social Justice Questionnaire (English)

Please indicate the extent to which you agree with the following statements.

	Strongly Disagree		Uncertain		Strongly Agree
	1	2	3	4	5
When I hear people telling racist jokes and using negative racial stereotypes, I usually confront them.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I actively seek to understand how I participate in both intentional and unintentional racism.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I actively seek to educate myself about the experience of racism.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I interrupt racist conversations and jokes when I hear my friends talking that way.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have challenged acts of racism that I have witnessed in my workplace or at school.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I make it a point to educate myself about the experience of historically oppressed groups.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I often speak to my friends about the problem of racism, and what we can do about it.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I do not like to talk about racism in public.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I interrupt racist conversations and jokes when I hear them in my family.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>



Coach Attitudes on Social Justice Questionnaire (English)

Please indicate the extent to which you agree with the following statements.

	Strongly Disagree			Strongly Agree		
	1	2	3	4	5	6
Everyone has equal opportunity, so this so-called White privilege is really White-bashing.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
White people have it easier than people of colour.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Our social structure system promotes White privilege.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Plenty of people of colour are more privileged than Whites.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>



Coach Attitudes on Social Justice Questionnaire (English)

Please indicate the frequency at which you believe you have experienced the situations below.

“Because of my race/ethnicity, someone . . .”

	Never Happened				Happened Very Often
	1	2	3	4	5
Hinted I must be lazy	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Hinted I must not be clean	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Hinted I was dishonest	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Did not trust me	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Hinted I must be violent	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Did not take me seriously	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Coach Attitudes on Social Justice Questionnaire (English)

Please indicate the extent to which you agree with the following statements.

	Strongly Disagree			Strongly Agree
	1	2	3	4
People can be both aggressive and nurturing regardless of their gender.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
People should be treated the same regardless of their gender.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The freedom that children are given should be determined by their age and maturity level and not by their gender.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Tasks around the house should not be assigned by gender.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
We should stop thinking about whether people are male or female and focus on other characteristics.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>



Coach Attitudes on Social Justice Questionnaire (English)

Please indicate the extent to which you agree with the following statements.

	Strongly Disagree						Strongly Agree
	1	2	3	4	5	6	7
I think being transgender is a mental disorder.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
A same sex relationship between two men or two women is not as strong and committed as one between a man and a woman.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
LGB individuals must be discreet about their sexual orientation around children.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
When it comes to transgender individuals, I believe they are morally deviant.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The lifestyle of a LGB individual is unnatural or immoral.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
People who dress opposite to their biological sex have a perversion.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I would be morally uncomfortable working with a LGBT person.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>



Coach Attitudes on Social Justice Questionnaire (English)

Imagine the following situation.

You go out for lunch with some friends to a coffee shop. A person in a wheelchair, with whom you are not acquainted, enters the coffee shop and joins the group. You are introduced to this person, and shortly thereafter, everyone else leaves, with only you and the person in the wheelchair remaining together at the table. You have 15 minutes to wait for your ride to take you back home.

People experience a variety of **emotions** when they are involved in such a situation. In the survey below is a list of possible emotions, which may arise before, during, and/or after such a situation.

Please rate on each line the likelihood that this emotion might arise in you.

	Not at All					Very Much
	1	2	3	4		5
Tension Stress	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Helplessness	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Nervousness	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Shame	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Relaxation	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Serenity	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Calmness	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Depression	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Fear	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Upset	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Guilt	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Shyness	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Pity	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Disgust	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Alertness	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>



Coach Attitudes on Social Justice Questionnaire (English)

Please indicate the extent to which you agree with the following statements.

	Strongly Disagree				Strongly Agree
	1	2	3	4	5
I believe a person with mental illness is a danger to others.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I believe a person with mental illness is unpredictable.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I believe a person with mental illness is hard to talk with.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I believe a person with mental illness has only themselves to blame for their condition.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I believe a person with mental illness would improve if given treatment and support.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I believe a person with mental illness feels the way we all do at times.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I believe a person with mental illness could pull themselves together if they wanted.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I believe a person with mental illness can eventually recover.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I believe a person with mental illness can be as successful at work as others.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Treatment can help people with mental illness lead normal lives.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
People are generally caring and sympathetic to people with mental illness.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>



Coach Attitudes on Social Justice Questionnaire (English)

Please indicate the extent to which you agree with the following statements.

	Strongly Disagree				Strongly Agree
	1	2	3	4	5
People should care more about climate change.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Climate change should be given top priority.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It is annoying to see people do nothing for the climate change problems.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
People worry too much about climate change.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The seriousness of climate change has been exaggerated.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Climate change is a threat to the world.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>



Coach Attitudes on Social Justice Questionnaire (English)

Please describe the **challenges** you face specifically **with your high school sport team** in relation to social justice issues.

Please describe the **challenges** you face specifically **at your high school** in relation to social justice issues.

Please describe the **challenges** you face specifically **with your school board** in relation to social justice issues.



Coach Attitudes on Social Justice Questionnaire (English)

Please provide **recommendations** to help you address the challenges you face **with your high school sport team** in relation to social justice issues.

Please provide **recommendations** to help you address the challenges you face **at your high school** in relation to social justice issues.

Please provide **recommendations** to help you address the challenges you face **with your school board** in relation to social justice issues.



Coach Attitudes on Social Justice Questionnaire (English)

Structuring and Facilitating a Positive Sport Climate

The following statements focus on how **you, as a high school coach**, structure your sporting context to facilitate a positive sport climate for your student-athletes. In thinking about **your current coaching in high school sport**, please indicate the extent to which you agree with the following statements, using the scales provided.

The statements include one or two examples for clarity purposes. The examples represent some, but not the only manners by which a coach can demonstrate the targeted behaviour.

As a coach, I...

Strongly Disagree Strongly Agree

1 2 3 4 5 6

Provide a safe environment. (Example: I verify that the practice space is free from risk).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Provide appropriate supervision. (Example: I actively oversee activities. I ensure athletes are not left unattended).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Make the activities fun. (Example: I use humour to create an enjoyable climate).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Foster an inclusive environment. (Example: I reprimand intimidation and bullying).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Effectively mediate interpersonal conflicts when they occur. (Example: I intervene during encounters between athletes).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Set realistic expectations for athletes on and off the playing field. (Example: I promote challenging but achievable goals).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Focus on athletes progressing in a developmentally appropriate manner. (Example: I modify activities based on athletes' skill level, if needed).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Model appropriate behaviour on and off the playing field.

(Example: I show respect to athletes, parents, and officials).

Act in a caring manner.

(Example: I behave in ways that are kind and welcoming).

Communicate effectively.

(Example: I maintain open lines of communication with athletes, parents, and officials).

Use athletes' mistakes on and off the field as teaching opportunities.

(Example: I address notions of respect after I catch an athlete talking back to an official).

Build positive coach-athlete relationships.

(Example: I check in with athletes on an individual level).

Foster the creation of positive relationships between athletes.

(Example: I give athletes opportunities to get to know each other, I work to eliminate the formation of cliques).

Consider the perspectives of others.

(Example: I acknowledge the opinions of athletes, parents, and officials).

Provide athletes with a rationale for the decisions I make.

(Example: I explain the logic behind why I emphasize the learning of certain skills during practice).

Provide constructive feedback.

(Example: I offer guidance when athletes struggle to execute a sport skill).

Promote a sense of belonging.

(Example: I foster athletes' attachment to the team, school, and/or community).

Discussing Life Skills

Life skills encompass the psychosocial abilities that enable individuals to effectively deal with the demands and challenges of everyday life. Examples of life skills include the ability to lead, the ability to work as a team, setting goals, and managing one’s emotions. **Life skills development** refers to the **process** by which athletes learn and/or refine and then internalise life skills.

The following statements focus on how **you, as a high school coach**, structure your sporting context to discuss and practice life skills. In thinking about **your current coaching in the context of high school sport**, please indicate the extent to which you agree with the following statements, using the scales provided.

The statements include one or two examples for clarity purposes. The examples represent some, but not the only manners by which a coach can demonstrate the targeted behaviour.

As a coach, I...

	Strongly Disagree					Strongly Agree
	1	2	3	4	5	6
Discuss with athletes the importance of life skills. (Example: explain how communication optimizes cooperation on the playing field).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Describe to athletes what life skills are. (Example: I explain what the different facets of leadership include).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Include life skills messages when I teach sport skills. (Example: tell athletes how they need to have good work ethic to properly execute a difficult skill).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Provide examples of how to use life skills in sport. (Example: I offer athletes tips on how they can manage their emotions)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Offer encouragement to motivate athletes to use life skills in sport. (Example: invite athletes to use conflict resolution skills when a disagreement occurs with a teammate; encourage athletes to be honest with officials).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

during critical situations).

Practicing Life Skills

As a coach, I...

Strongly Disagree

Strongly Agree

1 2 3 4 5 6

Incorporate life skills into my coaching plan.

(Example: I dedicate specific time to practice conflict resolution).

Create opportunities for athletes to use life skills in sport.

(Example: I give athletes responsibilities for planning practice activities. I have athletes lead the pre-game pep talk).

Provide athletes with support for using life skills in sport.

(Example: I expose athletes to negotiation principles they can use during conflict resolution).

Afford athletes opportunities to reflect on their use of life skills in sport.

(Example: I ask questions to athletes for them to describe their life skill application experiences in sport).

Discussing Life Skills Transfer

Life skills transfer refers to athletes taking the life skills they have learned and/or refined in sport and using them in one or more life domains beyond sport. Examples of life skills transfer domains include at school, at home, at work, and in the community.

The following statements focus on how **you, as a high school coach**, structure your sporting context to discuss and practice life skills transfer. In thinking about **your current coaching in the context of high school sport**, please indicate the extent to which you agree with the following statements, using the scales provided.

The statements include one or two examples for clarity purposes. The examples represent some, but not the only manners by which a coach can demonstrate the targeted behaviour.

As a coach, I...

	Strongly Disagree					Strongly Agree
	1	2	3	4	5	6
Emphasize to athletes the importance of transferring life skills from sport to life outside of sport. (Example: I explain how life skills such as leadership should not solely be used in sport but in all life domains)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Describe to athletes the contexts outside of sport in which they can transfer their life skills. (Example: I discuss how the life skills developed in sport can be used at home, at school, at work, and in the community).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Illustrate to athletes how they can benefit from transferring life skills from sport to life outside of sport. (Example: describe how focusing skills can be used during matches, but that they are also valuable during school exams).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Clarify that life skills transfer from sport to life outside of sport can sometimes be difficult. (Example: I help athletes understand how multiple attempts may be required before a skill learned in sport is successfully transferred and applied outside of sport).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Explain to athletes the timing component of life skills transfer from sport to life outside of sport. (Example: tell athletes that life skills can be transferred immediately or in later stages of life, depending on the opportunities afforded to them).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Practicing Life Skills Transfer

As a coach, I...

Strongly Disagree

Strongly Agree

1 2 3 4 5 6

Engage with people outside of sport (ex. teachers, parents) to create opportunities for life skills transfer for athletes.
(Example: Work with teachers for them to give athletes opportunities to use in the classroom the life skills they practice in sport).

Afford athletes opportunities to transfer life skills from sport to life outside of sport.

(Example: I take athletes to a soup kitchen for them to volunteer by helping prepare meals for the less fortunate).

Support athletes in transferring life skills from sport to life outside of sport.
(Example: I connect athletes to local sport organizations looking for volunteer leaders to act as mentors).

Offer feedback when I notice athletes missing opportunities to transfer life skills from sport to life outside of sport.

(Example: I advise athletes who are good leaders in sport to take advantage of leadership roles in group projects at school).

Praise athletes for doing the successful transfer of life skills from sport to life outside of sport.
(Example: Congratulate athletes when they tell me they used the emotional regulation skills they learn in sport to respond calmly after receiving criticism from a teacher on an assignment).



Coach Attitudes on Social Justice Questionnaire (English)

Thank you for completing the survey!

As a follow-up to the survey, we are inviting you to take part in an individual online interview (approximately 60 minutes) consisting of questions related to your demographics, attitudes toward social justice, and approaches for addressing social justice issues.

Should you be interested in taking part in an interview, please complete the following:

Name:

Email Address:

Not all coaches who volunteer will be selected as there will only be 15-20 interviews conducted. Nonetheless, we may contact you in the near future.

Thank you!

Martin Camiré, Ph.D.
University of Ottawa
coachsocialjusticesurvey@gmail.com

Questionnaire sur les Attitudes des Coachs sur la Justice Sociale

Avant de commencer le questionnaire,
veuillez confirmer ce qui suit.

Je suis ou serai entraîneur* d'un sport au secondaire au cours de l'année scolaire 2021-2022.

- Oui
 Non

** Dans ce questionnaire, l'utilisation du genre masculin est adoptée pour désigner des personnes de tous genres afin de faciliter la lecture et n'a aucune intention discriminatoire.*

Questionnaire sur les Attitudes des Coachs sur la Justice Sociale

Formulaire de Consentement

Titre du projet: Réinventer l'entraînement en sport scolaire dans une optique de justice sociale

Chercheur principal: Martin Camiré, Professeur agrégé, Université d'Ottawa, 613-562-5800 (6379),
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Co-chercheur: Corliss Bean, Professeure adjointe, Université Brock, 905-688-5550 (5013),
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Collaborateur: Tarkington Newman, Professeur adjoint, Université du New Hampshire,
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Assistant de recherche: Evan Bishop, étudiant au doctorat, Université d'Ottawa, 613-562-5800 (4274),

Objectif du projet: Réinventer l'entraînement en sport scolaire dans une optique de justice sociale

Financement: Conseil de recherches en sciences humaines (890-2020-0002)

Participation: Ma participation consiste à compléter un questionnaire qui prendra environ 15-20 minutes de mon temps. Le questionnaire est en ligne, ce qui signifie que je peux le compléter à un temps et à un endroit de mon choix. Le questionnaire comprend des questions démographiques ainsi que des questions sur la justice sociale, le racisme, le privilège, la discrimination, les rôles sociaux, les handicaps, la santé mentale, le changement climatique et les habiletés de vie.

Bénéfices: L'étude vise à mieux comprendre les attitudes, les défis et les recommandations des entraîneurs d'écoles secondaires canadiennes en ce qui concerne les enjeux de justice sociale. Les connaissances tirées de cette étude inciteront une approche plus socialement responsable à l'entraînement des sports au secondaire.

Risques: Les chercheurs m'informeront des risques potentiels associés à l'inconfort psychologique et émotionnel qui pourraient découler de ma participation à l'étude en relation avec des questions sur les enjeux de justice sociale. Si je ressens un inconfort psychologique ou émotionnel, je peux accéder à la ligne d'assistance du sport canadien à www.abuse-free-sport.ca. Je peux accéder à la ligne d'assistance sans frais de 8 h à 20 h. (heure de l'est), sept jours par semaine par téléphone, par texto (1-888-837-7678) ou par courriel (info@abuse-free-sport.ca) dans les deux langues officielles. Pour les ressources d'urgence, je peux également accéder à Services de crise du Canada à <http://www.crisisservicescanada.ca> et 1-833-456-4566.

Rémunération: Je reconnais que je ne recevrai aucune compensation monétaire pour ma participation à cette étude.

Confidentialité et anonymat: Je comprends que les données liées à ma participation seront utilisées que par les membres de l'équipe de recherche, ce qui signifie que mes informations resteront confidentielles. L'anonymat sera assuré par l'attribution de codes à chaque questionnaire, ce qui signifie que mon nom ne sera jamais utilisé ni mentionné tout au long du processus de recherche.

Conservation des données: Tous les documents physiques et électroniques liés au projet seront entreposés à l'Université d'Ottawa dans (a) un ordinateur protégé par un mot de passe et (b) un classeur verrouillé dans le bureau du chercheur principal. Les documents seront conservés pendant cinq (5) ans (calculé à partir de la dernière année de la collecte de données), après quoi tout sera détruit et supprimé de façon sécurisée.

Participation volontaire et retrait de l'étude: Ma participation est volontaire et ma décision de prendre part au projet n'aura aucun impact sur mon statut d'entraîneur en sport scolaire. Je suis libre de me retirer du projet à tout moment, sans pénalité, ou de refuser de répondre à certaines questions. Si je choisis de me retirer du projet, les données recueillies lors de ma participation jusqu'au moment du retrait seront détruites et ne seront pas utilisées.

Questions: Si j'ai des questions concernant cette étude, je peux contacter le chercheur principal, M. Camiré, au 613-562-5800 (6379) ou mcamire@uottawa.ca.

Pour toute question concernant la conduite éthique de ce projet, je peux contacter le Bureau d'éthique et d'intégrité de la recherche de l'Université d'Ottawa, 550 Cumberland, pièce 154, Ottawa, ON, K1N 6N5, 613-562-5387, ethics@uottawa.ca.

Je confirme avoir consulté le formulaire de consentement et je comprends les procédures de l'étude. De plus, je comprends que ma participation est volontaire et que je peux me retirer de l'étude en tout temps, sans pénalité. En appuyant sur « OUI » ici-bas, j'indique ma décision de participer à l'étude. Je vais sauvegarder une copie de la page de consentement en filière.

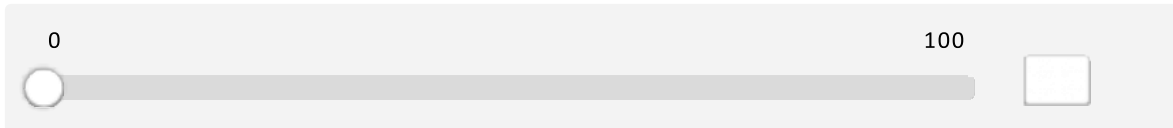
- Oui, je comprends la nature de ma participation à l'étude et je désire compléter le questionnaire.
- Non, je ne veux pas compléter le questionnaire.

Questionnaire sur les Attitudes des Coachs sur la Justice Sociale

Informations Démographiques

Quel est votre âge (en années)?

0 100



À quel genre vous identifiez-vous?

- Femme
- Homme
- Non binaire
- Je préfère ne pas répondre
- Je préfère m'auto-identifier

Quelle est votre origine ethnique/race?

- Asie - Est (p. ex., chinois, japonais, coréen)
- Asie - Sud (p. ex., indien, pakistanais, sri-lankais)
- Asie - Sud-Est (p. ex., malais, philippin, vietnamien)
- Autochtone - Premières Nations
- Autochtone - Inuit
- Autochtone - Métis
- Autochtone non inclus ci-dessus
- Blanc - Europe (p. ex., anglais, italien, russe)
- Blanc - Amérique du Nord (p. ex., américain, canadien)
- Héritage mixte (p. ex., noir africain et blanc nord-américain)
- Indien - Caraïbes (p. ex., guyanais d'origine indienne)
- Latin ou hispanique (p. ex., brésilien, mexicain, espagnol, portugais)
- Moyen-Orient (p. ex., égyptien, iranien, libanais)
- Noir - Africain (p. ex., ghanéen, kényan, somalien)
- Noir - Caraïbes (p. ex., barbadien, jamaïcain)
- Noir - Amérique du Nord (p. ex., canadien, américain)
- Je ne sais pas
- Je préfère ne pas répondre
- Autre (veuillez décrire)

Quelle est votre province ou territoire de résidence?

- Alberta
- Colombie-Britannique
- Île-du-Prince-Édouard
- Manitoba
- Nouveau-Brunswick
- Nouvelle-Écosse
- Nunavut
- Ontario
- Québec
- Saskatchewan
- Terre-Neuve-et-Labrador
- Territoires du Nord-Ouest
- Yukon

Quel est votre plus haut niveau de scolarité?

- École secondaire
- Collège / Cégep
- Baccalauréat
- Maîtrise
- Doctorat
- Je préfère ne pas répondre
- Autre (veuillez décrire)

Quelle est votre occupation principale?

- Enseignant
- Je préfère ne pas répondre
- Autre (veuillez décrire)

Questionnaire sur les Attitudes des Coachs sur la Justice Sociale

Combien d'années d'expérience avez-vous en tant qu'entraîneur au secondaire?

0 50

A horizontal slider control with a circular knob on the left and a square input field on the right. The slider bar is currently positioned at the 0 mark.

Questionnaire sur les Attitudes des Coachs sur la Justice Sociale

Combien de sports scolaires entraînez-vous pendant l'année 2021-2022?

- Un sport
- Deux sports
- Trois sports
- Quatre sports
- Cinq sports ou plus



Questionnaire sur les Attitudes des Coachs sur la Justice Sociale

Dans la question précédente, vous avez indiqué que vous entraînez **un** sport scolaire pendant l'année scolaire 2021-2022.

Quel sport scolaire entraînez-vous pendant l'année scolaire 2021-2022? (Exemples: Soccer, Football, Athlétisme)

Pour le sport que vous avez indiqué ci-dessus, sélectionnez le poste d'entraîneur qui décrit le mieux votre rôle pour l'année scolaire 2021-2022.

- Entraîneur-chef
- Assistant entraîneur
- Autre (veuillez décrire)

Questionnaire sur les Attitudes des Coachs sur la Justice Sociale

Dans la question précédente, vous avez indiqué que vous entraînez **deux** sports scolaires pendant l'année scolaire 2021-2022.

Quel est le **premier** sport scolaire que vous entraînez pendant l'année scolaire 2021-2022? (Exemples: Soccer, Football, Athlétisme)

Pour le sport que vous avez indiqué ci-dessus, sélectionnez le poste d'entraîneur qui décrit le mieux votre rôle pour l'année scolaire 2021-2022.

- Entraîneur-chef
- Assistant entraîneur
- Autre (veuillez décrire)

Quel est le **deuxième** sport scolaire que vous entraînez pendant l'année scolaire 2021-2022? (Exemples: Soccer, Football, Athlétisme)

Pour le sport que vous avez indiqué ci-dessus, sélectionnez le poste d'entraîneur qui décrit le mieux votre rôle pour l'année scolaire 2021-2022.

- Entraîneur-chef
- Assistant entraîneur
- Autre (veuillez décrire)

Questionnaire sur les Attitudes des Coachs sur la Justice Sociale

Dans la question précédente, vous avez indiqué que vous entraînez trois sports scolaires pendant l'année scolaire 2021-2022.

Quel est le **premier** sport scolaire que vous entraînez pendant l'année scolaire 2021-2022? (Exemples: Soccer, Football, Athlétisme)

Pour le sport que vous avez indiqué ci-dessus, sélectionnez le poste d'entraîneur qui décrit le mieux votre rôle pour l'année scolaire 2021-2022.

- Entraîneur-chef
- Assistant entraîneur
- Autre (veuillez décrire)

Quel est le **deuxième** sport scolaire que vous entraînez pendant l'année scolaire 2021-2022? (Exemples: Soccer, Football, Athlétisme)

Pour le sport que vous avez indiqué ci-dessus, sélectionnez le poste d'entraîneur qui décrit le mieux votre rôle pour l'année scolaire 2021-2022.

- Entraîneur-chef
- Assistant entraîneur
- Autre (veuillez décrire)

Quel est le **troisième** sport scolaire que vous entraînez pendant l'année scolaire 2021-2022? (Exemples: Soccer, Football, Athlétisme)

Pour le sport que vous avez indiqué ci-dessus, sélectionnez le poste d'entraîneur qui décrit le mieux votre rôle pour l'année scolaire 2021-2022.

- Entraîneur-chef
- Assistant entraîneur
- Autre (veuillez décrire)

Questionnaire sur les Attitudes des Coachs sur la Justice Sociale

Dans la question précédente, vous avez indiqué que vous entraînez **quatre** sports scolaires pendant l'année scolaire 2021-2022.

Quel est le **premier** sport scolaire que vous entraînez pendant l'année scolaire 2021-2022? (Exemples: Soccer, Football, Athlétisme)

Pour le sport que vous avez indiqué ci-dessus, sélectionnez le poste d'entraîneur qui décrit le mieux votre rôle pour l'année scolaire 2021-2022.

- Entraîneur-chef
- Assistant entraîneur
- Autre (veuillez décrire)

Quel est le **deuxième** sport scolaire que vous entraînez pendant l'année scolaire 2021-2022? (Exemples: Soccer, Football, Athlétisme)

Pour le sport que vous avez indiqué ci-dessus, sélectionnez le poste d'entraîneur qui décrit le mieux votre rôle pour l'année scolaire 2021-2022.

- Entraîneur-chef
- Assistant entraîneur
- Autre (veuillez décrire)

Quel est le **troisième** sport scolaire que vous entraînez pendant l'année scolaire 2021-2022? (Exemples: Soccer, Football, Athlétisme)

Pour le sport que vous avez indiqué ci-dessus, sélectionnez le poste d'entraîneur qui décrit le mieux votre rôle pour l'année scolaire 2021-2022.

- Entraîneur-chef
- Assistant entraîneur
- Autre (veuillez décrire)

Quel est le **quatrième** sport scolaire que vous entraînez pendant l'année scolaire 2021-2022? (Exemples: Soccer, Football, Athlétisme)

Pour le sport que vous avez indiqué ci-dessus, sélectionnez le poste d'entraîneur qui décrit le mieux votre rôle pour l'année scolaire 2021-2022.

- Entraîneur-chef
- Assistant entraîneur
- Autre (veuillez décrire)

Questionnaire sur les Attitudes des Coachs sur la Justice Sociale

Dans la question précédente, vous avez indiqué que vous entraînez **cinq** sports scolaires **ou plus** pendant l'année scolaire 2021-2022.

Quel est le **premier** sport scolaire que vous entraînez pendant l'année scolaire 2021-2022? (Exemples: Soccer, Football, Athlétisme)

Pour le sport que vous avez indiqué ci-dessus, sélectionnez le poste d'entraîneur qui décrit le mieux votre rôle pour l'année scolaire 2021-2022.

- Entraîneur-chef
- Assistant entraîneur
- Autre (veuillez décrire)

Quel est le **deuxième** sport scolaire que vous entraînez pendant l'année scolaire 2021-2022? (Exemples: Soccer, Football, Athlétisme)

Pour le sport que vous avez indiqué ci-dessus, sélectionnez le poste d'entraîneur qui décrit le mieux votre rôle pour l'année scolaire 2021-2022.

- Entraîneur-chef
- Assistant entraîneur
- Autre (veuillez décrire)

Quel est le **troisième** sport scolaire que vous entraînez pendant l'année scolaire 2021-2022? (Exemples: Soccer, Football, Athlétisme)

Pour le sport que vous avez indiqué ci-dessus, sélectionnez le poste d'entraîneur qui décrit le mieux votre rôle pour l'année scolaire 2021-2022.

- Entraîneur-chef
- Assistant entraîneur
- Autre (veuillez décrire)

Quel est le **quatrième** sport scolaire que vous entraînez pendant l'année scolaire 2021-2022? (Exemples: Soccer, Football, Athlétisme)

Pour le sport que vous avez indiqué ci-dessus, sélectionnez le poste d'entraîneur qui décrit le mieux votre rôle pour l'année scolaire 2021-2022.

- Entraîneur-chef
- Assistant entraîneur
- Autre (veuillez décrire)

Quel est le **cinquième** sport scolaire que vous entraînez pendant l'année scolaire 2021-2022? (Exemples: Soccer, Football, Athlétisme)

Pour le sport que vous avez indiqué ci-dessus, sélectionnez le poste d'entraîneur qui décrit le mieux votre rôle pour l'année scolaire 2021-2022.

- Entraîneur-chef
- Assistant entraîneur
- Autre (veuillez décrire)

Pour les autres sports que vous entraînez au cours de l'année scolaire 2021-2022, indiquez le sport et votre rôle dans la boîte de texte ci-dessous.

Exemples: Soccer, entraîneur-chef; Basketball, assistant entraîneur

Questionnaire sur les Attitudes des Coachs sur la Justice Sociale

Êtes-vous certifié en tant qu'entraîneur?

(Cochez toutes les cases qui s'appliquent)

- Je suis certifié par le Programme national de certification des entraîneurs (PNCE)
- Je suis en train d'obtenir ma certification du Programme national de certification des entraîneurs (PNCE)
- Je suis titulaire d'une certification d'entraîneur **autre que** le Programme national de certification des entraîneurs (PNCE)
- Je suis en train d'obtenir une certification **autre que** le Programme national de certification des entraîneurs (PNCE)
- Je ne suis pas certifié
- Je préfère ne pas répondre
- Je ne sais pas

Si vous êtes certifié ou êtes en train d'obtenir votre certification autre que le Programme national de certification des entraîneurs (PNCE), veuillez indiquer le nom du programme.



Questionnaire sur les Attitudes des Coachs sur la Justice Sociale

Veillez indiquer dans quelle mesure vous êtes en accord avec les énoncés suivants.

Je crois qu'il est important d'/de...

	Fortement en désaccord		Neutre			Fortement en accord	
	1	2	3	4	5	6	7
S'assurer que tous les individus et tous les groupes ont la possibilité de s'exprimer et d'être entendus, en particulier ceux appartenant à des groupes traditionnellement ignorés ou marginalisés.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Permettre aux individus et aux groupes de définir et de décrire leurs problèmes, leurs expériences et leurs objectifs dans leurs propres termes.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Parler aux autres des systèmes sociaux de pouvoir, de privilège et d'oppression.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Essayer de changer les conditions sociales qui causent des souffrances individuelles et nuisent au bien-être.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Aider les individus et les groupes à poursuivre leurs objectifs de vie.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Promouvoir le bien-être physique et émotionnel des individus et des groupes.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Respecter et apprécier la diversité des identités sociales des individus.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Permettre aux autres de participer de manière significative aux décisions qui affectent leur vie.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Soutenir les organisations et les institutions communautaires qui aident les individus et les groupes à atteindre leurs objectifs.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Promouvoir une répartition juste et équitable des pouvoirs de négociation, des obligations et des ressources dans notre société.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Agir pour la justice sociale.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Questionnaire sur les Attitudes des Coachs sur la Justice Sociale

Veillez indiquer dans quelle mesure vous êtes en accord avec les énoncés suivants.

	Fortement en désaccord		Incertain		Fortement en accord	
	1	2	3	4	5	
Quand j'entends des gens raconter des blagues racistes et utiliser des stéréotypes raciaux négatifs, habituellement, je les confronte.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Je cherche activement à comprendre comment je participe au racisme à la fois intentionnel et non intentionnel.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Je cherche activement à me renseigner sur l'expérience du racisme.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
J'interromps les conversations et les blagues racistes quand j'entends mes amis parler de cette façon.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
J'ai contesté des actes de racisme dont j'ai été témoin à mon travail ou à l'école.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Je m'assure de me renseigner sur l'expérience des groupes historiquement opprimés.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Je parle souvent à mes amis du problème du racisme et de ce que nous pouvons y faire.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Je n'aime pas parler de racisme en public.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
J'interromps les conversations et les blagues racistes quand je les entends dans ma famille.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Questionnaire sur les Attitudes des Coachs sur la Justice Sociale

Veillez indiquer dans quelle mesure vous êtes en accord avec les énoncés suivants.

Fortement

	Fortement en désaccord					Fortement en accord
	1	2	3	4	5	6
Tout le monde a des chances égales, alors ce soi-disant privilège blanc est /ra ment une attaque contre les blancs.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Les blancs ont plus de facilité que les personnes de couleur.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Notre système de structure sociale favorise le privilège blanc.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Beaucoup de gens de couleur sont plus privilégiés que les blancs.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>



Questionnaire sur les Attitudes des Coachs sur la Justice Sociale

Veillez indiquer la fréquence à laquelle vous pensez avoir vécu les situations décrites ci- dessous:

« À cause de ma race / origine ethnique, quelqu'un. . . »

	Jamais vécu				Vécu souvent
	1	2	3	4	5
A fait allusion que je dois être paresseux	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
A fait allusion que je dois être malpropre	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
A fait allusion que je suis malhonnête	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ne m'a pas fait confiance	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
A fait allusion que je dois être violent	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ne m'a pas pris au sérieux	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Questionnaire sur les Attitudes des Coachs sur la Justice Sociale

Veillez indiquer dans quelle mesure vous êtes en accord avec les énoncés suivants.

	Fortement en désaccord			Fortement en accord
	1	2	3	4
Les gens peuvent être à la fois agressifs et encourageants quel que soit leur genre.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Les gens devraient être traités de la même façon quel que soit leur genre.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
La liberté dont bénéficient les enfants devrait être déterminée par leur âge et leur niveau de maturité et non par leur genre.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Les tâches dans la maison ne doivent pas être attribuées par le genre.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Nous devrions cesser de penser à si les gens sont des hommes ou des femmes et nous concentrer sur d'autres caractéristiques.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>



Questionnaire sur les Attitudes des Coachs sur la Justice Sociale

Veillez indiquer dans quelle mesure vous êtes en accord avec les énoncés suivants.

	Fortement en désaccord						Fortement en accord
	1	2	3	4	5	6	7
Je pense qu'être transgenre est un trouble mental.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Une relation entre deux hommes ou deux femmes n'est pas aussi forte et engagée qu'une relation entre un homme et une femme.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Les personnes gays, lesbiennes et bisexuelles doivent être discrètes sur leur orientation sexuelle avec les enfants.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
En ce qui concerne les personnes transgenres, je pense qu'elles sont moralement déviantes.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Le style de vie d'une personne gay, lesbienne et bisexuelle est contre nature ou immoral.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Les personnes qui s'habillent à l'opposé de leur sexe biologique ont une perversion.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Je serais moralement mal à l'aise de travailler avec une personne gay, lesbienne, bisexuelle ou transgenre.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>



Questionnaire sur les Attitudes des Coachs sur la Justice Sociale

Imaginez la situation suivante.

Vous sortez déjeuner avec des amis dans un café. Une personne en fauteuil roulant, que vous ne connaissez pas, entre dans le café et rejoint le groupe. Vous êtes présenté à cette personne, et peu de temps après, tout le monde part, avec seulement vous et la personne en fauteuil roulant restant à la table. Vous avez 15 minutes à attendre que votre taxi vous ramène à la maison.

Les gens éprouvent une variété d'**émotions** lorsqu'ils sont dans une telle situation. Dans le questionnaire ci-dessous se trouve une liste d'émotions possibles qui peuvent survenir avant, pendant et / ou après une telle situation.

Veuillez évaluer le degré de probabilité que ces émotions surviennent en vous.

	Bas		Haut		
	1	2	3	4	5
Tension	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Stress	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Impuissance	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Nervosité	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Honte	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Relaxation	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sérénité	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Calme	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Dépression	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Peur	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bouleversement	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Culpabilité	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Timidité	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Pitié	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Dégoût	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Vigilance	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>



Questionnaire sur les Attitudes des Coachs sur la Justice Sociale

Veillez indiquer dans quelle mesure vous êtes en accord avec les énoncés suivants.

	Fortement en désaccord				Fortement en accord	
	1	2	3	4	5	
Je crois qu'une personne atteinte de maladie mentale est un danger pour les autres.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	
Je crois qu'une personne atteinte de maladie mentale est imprévisible.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	
Je crois qu'il est difficile de parler à/avec une personne souffrant de maladie mentale.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	
Je crois qu'une personne atteinte de maladie mentale n'a qu'à se blâmer pour son état.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	
Je crois qu'une personne atteinte de maladie mentale s'améliorera si elle reçoit un traitement et un soutien.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	
Je crois qu'une personne atteinte de maladie mentale ressent parfois la même chose que nous tous.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	
Je crois qu'une personne atteinte de maladie mentale pourra se réhabiliter si elle le veut.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	
Je crois qu'une personne atteinte de maladie mentale peut éventuellement se rétablir.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	
Je crois qu'une personne atteinte de maladie mentale peut réussir au travail autant que les autres.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	
Les traitements peuvent aider les personnes atteintes de maladie mentale à mener une vie normale.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	
Les gens sont généralement attentionnés et sympathiques envers les personnes atteintes de maladie mentale.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	



Questionnaire sur les Attitudes des Coachs sur la Justice Sociale

Veillez indiquer dans quelle mesure vous êtes en accord avec les énoncés suivants.

	Fortement en désaccord				Fortement en accord
	1	2	3	4	5
Les gens devraient se soucier davantage du changement climatique.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Le changement climatique devrait être une grande priorité.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Il est fâcheux de voir les gens ne rien faire pour les problèmes du changement climatique.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Les gens s'inquiètent trop du changement climatique.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
La gravité du changement climatique est exagérée.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Le changement climatique est une menace pour le monde.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Questionnaire sur les Attitudes des Coachs sur la Justice Sociale

Veillez décrire les **défis** auxquels vous faites face spécifiquement **avec votre équipe de sport scolaire** en ce qui concerne les enjeux de justice sociale.

Veillez décrire les **défis** auxquels vous faites face spécifiquement à **votre école secondaire** en ce qui concerne les enjeux de justice sociale.

Veillez décrire les **défis** auxquels vous faites face spécifiquement **avec votre conseil scolaire** en ce qui concerne les enjeux de justice sociale.



Questionnaire sur les Attitudes des Coachs sur la Justice Sociale

Veillez fournir des **recommandations** pour relever les défis auxquels vous faites face **avec votre équipe de sport scolaire** en ce qui concerne les enjeux de justice sociale.

Veillez fournir des **recommandations** pour relever les défis auxquels vous faites face à **votre école secondaire** en ce qui concerne les enjeux de justice sociale.

Veillez fournir des **recommandations** pour relever les défis auxquels vous faites face **avec votre conseil scolaire** en ce qui concerne les enjeux de justice sociale.

Questionnaire sur les Attitudes des Coachs sur la Justice Sociale

Structurer et faciliter un climat sportif positif

Les énoncés suivants se centrent sur la façon dont **vous, en tant qu'entraîneur scolaire**, structurez votre contexte sportif afin de favoriser un climat positif pour vos élèves-athlètes. En réfléchissant à votre **entraînement actuel dans le sport scolaire**, veuillez indiquer dans quelle mesure vous êtes en accord avec les énoncés suivants, en utilisant les échelles fournies.

Les énoncés comprennent un ou deux exemples à des fins de clarté. Les exemples représentent certaines, mais pas les seules façons dont un entraîneur peut démontrer le comportement visé.

En tant qu'entraîneur, j' / je:

	1	2	3	4	5		6
							Fortement en accord
							Fortement en désaccord
Fournis un environnement sécuritaire. (Exemple: je vérifie que l'espace de pratique est exempt de risque).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	
Assure une supervision appropriée. (Exemple: je supervise activement les activités. Je m'assure que les athlètes ne sont pas laissés sans surveillance).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	
Rends les activités amusantes. (Exemple: j'utilise l'humour pour créer un climat agréable).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	
Favorise un environnement inclusif. (Exemple: je réprimande l'intimidation et l'intimidation).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	
Médie efficacement les conflits interpersonnels lorsqu'ils surviennent. (Exemple: j'interviens lors de disputes entre athlètes).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	
Fixe des attentes réalistes pour les athlètes à l'intérieur et à l'extérieur du terrain de jeu.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	

(Exemple: je fais la promotion d'objectifs stimulants mais réalisables).



M'assure que les athlètes progressent de manière appropriée au niveau développemental.

(Exemple: je modifie les activités en fonction du niveau de compétence des athlètes, si nécessaire).



Modélise un comportement approprié à l'intérieur et à l'extérieur du terrain de jeu.

(Exemple: je démontre du respect envers les athlètes, les parents et les arbitres).

Agis de manière bienveillante.

(Exemple: je me comporte de manière gentille et accueillante).

Communique efficacement.

(Exemple: je maintiens des lignes de communication ouvertes avec les athlètes, les parents et les arbitres).

Utilise les erreurs des athlètes à l'intérieur et à l'extérieur du terrain de jeu comme des occasions d'enseignement.

(Exemple: j'aborde les notions de respect après avoir surpris un athlète en train de rouspéter à un arbitre).

Établis des relations positives entraîneur-athlète.

(Exemple: je rencontre mes athlètes individuellement).

Favorise la création de relations positives entre les athlètes.

(Exemple: je donne aux athlètes des occasions de mieux se connaître, je travaille pour éliminer la formation de cliques).

Considère les points de vue des autres.

(Exemple: je reconnais les opinions des athlètes, des parents et des arbitres).

Fournis aux athlètes une justification pour les décisions que je prends.

(Exemple: j'explique la logique à savoir pourquoi je mets l'accent sur l'apprentissage de certaines compétences pendant les pratiques).

Fournis des rétroactions constructives.

(Exemple: j'offre des conseils lorsque les athlètes ont de la difficulté à exécuter une compétence sportive).

Promeus un sentiment d'appartenance.

(Exemple: je favorise l'attachement des athlètes à l'équipe, à l'école et /ou à la communauté).

Discuter des habiletés de vie

Les habiletés de vie comprennent les habiletés psychosociales qui permettent aux individus de faire face aux exigences et aux défis de la vie quotidienne. Des exemples d'habiletés de vie comprennent le leadership, le travail d'équipe, la fixation d'objectifs et la gestion des émotions. **Le développement des habiletés de vie** fait référence au processus par lequel les athlètes apprennent et/ou pratiquent puis intériorisent les habiletés de vie.

Les énoncés suivants se centrent sur la façon dont **vous, en tant qu'entraîneur scolaire**, structurez votre contexte sportif afin de discuter et de pratiquer les habiletés de vie avec vos élèves-athlètes. En réfléchissant à votre **entraînement actuel dans le sport scolaire**, veuillez indiquer dans quelle mesure vous êtes en accord avec les énoncés suivants, en utilisant les échelles fournies.

Les énoncés comprennent un ou deux exemples à des fins de clarté. Les exemples représentent certaines, mais pas les seules façons dont un entraîneur peut démontrer le comportement visé.

En tant qu'entraîneur, j' / je...

	Fortement en désaccord				Fortement en accord	
	1	2	3	4	5	6
Discute avec les athlètes de l'importance des habiletés de vie. (Exemple: j'explique comment la communication optimise la coopération sur le terrain de jeu)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Décris aux athlètes ce que sont les habiletés de vie. (Exemple: j'explique les différentes facettes du leadership).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Encourage des messages sur les habiletés de vie lorsque j'enseigne des habiletés sportives. (Exemple: je dis aux athlètes qu'ils doivent avoir une bonne éthique de travail pour exécuter correctement un mouvement difficile).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Donne des exemples de la façon d'utiliser les habiletés de vie en sport. (Exemple: j'offre aux athlètes des conseils sur la façon dont ils peuvent gérer leurs émotions dans des situations critiques).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Offre des encouragements pour motiver les athlètes à utiliser leurs habiletés de vie en sport. (Exemple: j'incite les athlètes à utiliser des techniques de résolution de conflits lorsqu'un désaccord surgit avec un coéquipier, j'encourage les athlètes à être honnêtes avec les arbitres).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Pratiquer les habiletés de vie

En tant qu'entraîneur, j' / je...

Fortement
en
désaccord

Fortement
en accord

1 2 3 4 5 6

Intègre les habiletés de vie dans mon plan d'entraînement.
(Exemple: je consacre un temps spécifique pour pratiquer la résolution de conflits).

Crée des occasions pour les athlètes d'utiliser leurs habiletés de vie en sport.

(Exemple: je donne aux athlètes la responsabilité de planifier des activités d'entraînement. J'ai des athlètes qui s'occupent du discours d'avant-match).

Fournis aux athlètes un soutien pour utiliser des habiletés de vie en sport.

(Exemple: j'expose les athlètes à des principes de négociation qu'ils peuvent utiliser lors de la résolution de conflits).

Offre aux athlètes des moments pour réfléchir à leur utilisation des habiletés de vie en sport.

(Exemple: je pose des questions aux athlètes pour qu'ils décrivent leurs expériences d'appliquer des habiletés de vie en sport).

Discuter du transfert des habiletés de vie

Le transfert des habiletés de vie fait référence aux athlètes qui prennent les habiletés de vie acquises et / ou raffinées en sport et les utilisent dans un ou plusieurs contextes au-delà du sport. Des exemples de contextes de transfert sont l'école, la maison, le travail et la communauté.

Les énoncés suivants se centrent sur la façon dont **vous, en tant qu'entraîneur scolaire**, structurez votre contexte sportif afin de discuter et de pratiquer le transfert des habiletés de vie avec vos élèves-athlètes. En réfléchissant à votre **entraînement actuel dans le sport scolaire**, veuillez indiquer dans quelle mesure vous êtes en accord avec les énoncés suivants, en utilisant les échelles fournies.

Les énoncés comprennent un ou deux exemples à des fins de clarté. Les exemples représentent certaines, mais pas les seules façons dont un entraîneur peut démontrer le comportement visé.

En tant qu'entraîneur, j' / je...

Fortement en
désaccord

Fortement en
accord

1 2 3 4 5 6

Discutez auprès des athlètes sur l'importance de transférer les habiletés de vie du sport à la vie en dehors du sport.

(Exemple: j'explique comment les habiletés de vie telles que le leadership ne doivent pas être utilisées uniquement en sport mais dans tous les contextes de la vie).

Décris aux athlètes les contextes en dehors du sport dans lesquels ils peuvent transférer leurs habiletés de vie.

(Exemple: je discute de la façon dont les habiletés de vie apprises en sport peuvent être utilisées à la maison, à l'école, au travail et dans la communauté).

Explique aux athlètes comment ils peuvent bénéficier du transfert des habiletés de vie du sport à la vie en dehors du sport.

(Exemple: je décris comment la capacité à se concentrer peut être utile pendant les matchs, mais également lors des examens scolaires).

Précise que le transfert des habiletés de vie du sport à la vie en dehors du sport peut parfois être difficile.

(Exemple: j'aide les athlètes à comprendre comment plusieurs tentatives sont parfois nécessaires avant qu'une habileté acquise

en sport soit transférée et appliquée avec succès en dehors du sport)

Expliquez aux athlètes la composante temporelle du transfert des habiletés de l'école du sport à la vie en dehors du sport (Exemple: je dis aux athlètes que les habiletés de l'école peuvent être transférées immédiatement ou à des périodes ultérieures de la vie, selon les opportunités qui se présentent).



Pratiquer le transfert des habiletés de vie

En tant qu'entraîneur, j' / je...

Fortement
en
désaccord

Fortement
en accord

1 2 3 4 5 6

Travaille avec des personnes extérieures au sport (par exemple, les enseignants, les parents) pour créer des opportunités de transfert d'habiletés de vie pour les athlètes.

(Exemple: je travaille avec des enseignants pour qu'ils donnent aux athlètes la possibilité d'utiliser en classe les habiletés de vie qu'ils pratiquent en sport).

Offre aux athlètes des occasions de transférer des habiletés de vie du sport à la vie en dehors du sport.

(Exemple: j'emmène des athlètes à une soupe communautaire pour qu'ils se portent volontaires à préparer des repas pour les moins fortunés)

Supporte les athlètes à transférer des habiletés de vie du sport à la vie en dehors du sport

(Exemple: je mets en contact des athlètes avec des organisations sportives locales à la recherche de leaders bénévoles pour agir en tant que mentors).

Donne des rétroactions lorsque je remarque que les athlètes ratent des occasions de transférer des habiletés de vie du sport à la vie en dehors du sport.

(Exemple: je conseille aux athlètes qui sont de bons leaders en sport de prendre avantage des rôles de leadership qui s'ouvrent à eux lors de projets de groupe à l'école).

Félicite les athlètes après un transfert réussi d'une habileté de vie du sport à la vie en dehors du sport

(Exemple: je félicite les athlètes lorsqu'ils me disent qu'ils ont utilisé leurs habiletés de gestion d'émotions apprises en sport pour répondre calmement après avoir reçu des critiques d'un enseignant sur un devoir).



Questionnaire sur les Attitudes des Coachs sur la Justice Sociale

Merci d'avoir complété le questionnaire!

Suite au questionnaire, nous vous invitons à prendre part à un entretien individuel virtuel (environ 60 minutes) comprenant des questions liées à vos données démographiques, à vos attitudes à l'égard de la justice sociale et à vos approches pour aborder les enjeux de justice sociale.

Si vous êtes intéressé à prendre part à un entretien, prière de compléter les informations ici-bas:

Nom:

Adresse courriel:

Nous ne contacterons pas tous les entraîneurs qui se portent volontaires, car seulement 15-20 entrevues seront effectuées. Cependant, nous allons potentiellement vous contacter bientôt.

Merci!

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