

# ‘BEING’ A YOUTH PERFORMANCE COACH: A HERMENEUTICAL PHENOMENOLOGICAL INVESTIGATION.

by

COLUM JAMES CRONIN

A thesis submitted to the University of Birmingham for the degree of  
DOCTOR OF PHILOSOPHY

School of Sport, Exercise and Rehabilitation Sciences  
University of Birmingham  
April, 2016

UNIVERSITY OF  
BIRMINGHAM

**University of Birmingham Research Archive**

**e-theses repository**

This unpublished thesis/dissertation is copyright of the author and/or third parties. The intellectual property rights of the author or third parties in respect of this work are as defined by The Copyright Designs and Patents Act 1988 or as modified by any successor legislation.

Any use made of information contained in this thesis/dissertation must be in accordance with that legislation and must be properly acknowledged. Further distribution or reproduction in any format is prohibited without the permission of the copyright holder.

## **Dedication**

To Hazel

I have spread my dreams under your feet; You have treaded softly.

## **Abstract**

Sport coaching is a complex phenomenon in need of greater conceptual and grounded understandings. Since Heidegger's influential text; *Being and Time* (1927/2005), the phenomenological question of what it means to 'be' has aided understanding in areas such as nursing and teaching. It is logical then, that this thesis sought to identify what it means to 'be' a youth performance coach.

The phenomenological tenet that those best placed to elucidate a phenomenon are those that experience it, guided the thesis to explore the lived experiences of four case study coaches. Findings revealed three constituent 'essences' of youth performance coaching; (i) care; (ii) a commitment to educate athletes authentically for corporeal challenges to come; (iii) working with others to achieve a specialised corporeal excellence. These findings redirect coaches, researchers and educators 'back to the thing itself'.

The thesis also includes further novel contributions:

- 1) Phenomenological philosophy and methodology were introduced to coaching research.
- 2) The essential constituents of youth performance coaching were humanised by describing the incidental experiences and lifeworld of four case study coaches.
- 3) Fresh concepts (e.g. forms of care), sources (e.g. Sartre, 1943/1984), and areas for future research (e.g. coaching imagination) extended extant sport coaching literature.

## **Acknowledgements**

Teaching is more difficult than learning. We know that; but we rarely think about it. And why is teaching more difficult than learning? Not because the teacher must have a larger store of information and have it always ready. Teaching is more difficult than learning because what teaching calls for is: to let learn. The real teacher, in fact, lets nothing else be learned than – learning

(Heidegger, 1976, p.15).

Thanks to Professor Armour for exemplary support over a number of years. You have taught me how to learn, and have also ‘let learn’. As Heidegger says, that is a very difficult task. I will be forever grateful.

Thanks to the participants in this thesis. Like many of my own sport coaches, you have invested your own time, to serve the needs of others.

Thanks to family who have read this thesis, questioned it, and wished me luck. It is very much appreciated.

Thanks to staff at Burnley College, University of Cumbria, and Liverpool John Moores University. You believed this PhD was worthwhile, and achievable. You have provided time and resources for it. Please continue to support others, like you supported me.

Thanks to UwriteIedit Ltd., who copy edited chapter two of this thesis for conventions of language, spelling, and grammar. This was done in accordance with the guidelines set out in the ‘Statement on editorial help for Postgraduate Research Theses’.

# Table of Contents

<b>CHAPTER 1 INTRODUCTION .....</b>	<b>1</b>
1.1 YOUTH PERFORMANCE COACHING .....	2
1.2 RESEARCH PROBLEM.....	6
1.3 RESEARCH FRAMEWORK .....	11
1.4 STRUCTURE OF THE THESIS AND RESEARCH QUESTIONS. ....	13
<b>CHAPTER 2 REVIEW OF LITERATURE .....</b>	<b>16</b>
2.1 THE COACHING LANDSCAPE .....	17
2.1.1 <i>The coaching landscape in 2008/2009</i> .....	18
2.1.2 <i>The development of coaching from 2008 to 2016</i> .....	20
2.1.3 <i>The coaching landscape today</i> .....	23
2.2 EARLY UNDERSTANDINGS OF THE COACHING PROCESS .....	25
2.3 COACHING AS AN INTERPERSONAL PROCESS .....	32
2.4 COACHING AS A SITUATED PROCESS.....	38
2.5 DECODING THE COMPLEXITY OF YOUTH PERFORMANCE COACHING THROUGH ETHNOGRAPHY, SOCIAL THEORY AND OTHER ASSOCIATED METHODS .....	46
2.6 LEARNING FROM OTHER PROFESSIONS.....	54
2.6.1 <i>What is a professional?</i> .....	55
2.6.2 <i>Professionalisation in sport psychology and exercise physiology</i> .....	58
2.6.4 <i>The professional within the teaching profession</i> .....	64
2.6.5 <i>Professionals within wider social contexts</i> .....	67
2.7 EXPERIENCE; A MEANS OF UNDERSTANDING SPORTS COACHING .....	70
2.8 CONCLUSION.....	73
<b>CHAPTER 3 METHODOLOGY .....</b>	<b>77</b>
3.1 QUALITATIVE APPROACHES .....	78
3.2 EPISTEMOLOGICAL AND ONTOLOGICAL POSITIONS.....	80
3.3 PHENOMENOLOGY; AN EXPERIENTIAL BASED FRAMEWORK .....	83
3.4 PHENOMENOLOGY AND SPORT .....	86
3.5 PHENOMENOLOGY AS PHILOSOPHY AND METHODOLOGY .....	89
3.5.1 <i>Husserl's influence on this study</i> .....	93
3.5.2 <i>Heidegger's phenomenological influence on this study</i> .....	96
3.6 WEAKNESS AND CRITICISM OF PHENOMENOLOGY .....	102
<b>CHAPTER 4 METHODS.....</b>	<b>110</b>

4.1	CASE-BASED METHOD.....	110
4.2	SAMPLE.....	116
4.3	PROCEDURES.....	122
4.3	DATA COLLECTION .....	138
4.3.1	<i>Reflexive vignettes.....</i>	138
4.3.2	<i>Interview schedule and process.....</i>	142
4.4	DATA ANALYSIS .....	149
4.6	COMPOSITION OF FINDINGS .....	158
<b>CHAPTER 5 FINDINGS.....</b>		<b>168</b>
5.1	ESSENCE 1 - CARE (FOR, ABOUT AND OF).....	169
5.1.1	<i>Problematising Care– a new addition to coaching literature.....</i>	172
5.2	ESSENCE 2 - EDUCATING ATHLETES AUTHENTICALLY .....	176
5.3	ESSENCE 3 - WORKING WITH OTHERS TO DEVELOP CORPOREAL EXCELLENCE .....	180
5.3.1	<i>Developing sporting excellence - learning from others .....</i>	182
5.3.2	<i>Excellent sporting performance - Assessing by others .....</i>	184
5.3.3	<i>Others - enabling and constraining excellent performance .....</i>	186
5.5	LIFEWORLD .....	188
<b>CHAPTER 6 NARRATIVE CASES .....</b>		<b>193</b>
6.1	BEING 'CARE FULL' – JANE'S STORY .....	195
6.1.1	<i>Caring enabled by the lifeworld and the human entities within it .....</i>	198
6.1.2	<i>Caring constrained by the lifeworld, and the human entities within it. ....</i>	200
6.1.3	<i>Caring through non-human entities in the lifeworld .....</i>	201
6.1.4	<i>Beyond a maternal act: choosing how to care. ....</i>	204
6.1.5	<i>Caring as choosing; what to care about in a wider coaching lifeworld?.....</i>	207
6.1.6	<i>The cost of living a 'care full' life .....</i>	212
6.2	EDUCATING AUTHENTICALLY – TERRY'S STORY.....	215
6.2.1	<i>Authentic pedagogical relations.....</i>	218
6.2.2	<i>Experiential pedagogy; lessons from the (track and) field .....</i>	223
6.2.3	<i>Periodised and dynamic pedagogy.....</i>	226
6.2.4	<i>The temporal nature of authentic education: history and foretelling .....</i>	231
6.3	WORKING WITH OTHERS – DAVE'S STORY .....	236
6.3.1	<i>Dave's relationship with his performance director.....</i>	239
6.3.2	<i>Sartrean phenomenology.....</i>	241
6.3.3	<i>Sartre's 'for others' concept .....</i>	243
6.3.4	<i>Who is the other, within Dave's coaching lifeworld .....</i>	244

6.3.5	<i>What does that other being reveal about Dave being a coach.</i>	245
6.5.4	<i>Dave's fastidious recognition of the performance director</i>	247
6.5.5	<i>Dave's terrible freedom</i>	248
6.4.	ACHIEVING A CORPOREAL EXCELLENCE – JULIE'S STORY	250
6.4.1	<i>Corporeal excellence as a motive and motif of youth performance coaching</i>	251
6.4.2	<i>Specialised knowledge as a means to corporeal excellence</i>	255
6.4.3	<i>Specialised knowledge as a means of caring, educating, working with others and achieving a corporeal excellence.</i>	257
<b>CHAPTER 7 CONCLUSION</b>		<b>265</b>
7.1	RESTATEMENT OF PROBLEM	265
7.2	FINDINGS	267
7.2.1	<i>The essence of youth performance coaching</i>	267
7.2.3	<i>Has the essence of youth performance coaching been reached?</i>	269
7.2.4	<i>Findings from the case studies</i>	271
7.2.5	<i>Findings from the lifeworld</i>	274
7.3	IMPLICATIONS AND RECOMMENDATIONS	275
7.3.1	<i>Implications for coaching research</i>	277
7.3.2	<i>Implications for coach educators</i>	278
7.3.3	<i>Implications for youth performance coaches</i>	279
7.4	LIMITATIONS	282
7.4.1	<i>Generalising from youth performance coaching</i>	282
7.4.2	<i>Description rather than prescription</i>	283
7.4.3	<i>Representation of case studies in Chapter Six</i>	284
7.4.4	<i>The interpretation of the researcher</i>	285
7.5	AUTOBIOGRAPHICAL CONSIDERATIONS	288
7.6	FURTHER RESEARCH	290
<b>APPENDIX A ETHICAL APPROVAL</b>		<b>293</b>
<b>APPENDIX B CONSENT FORM</b>		<b>294</b>
<b>APPENDIX C PARTICIPANT INFORMATION SHEET</b>		<b>295</b>
<b>APPENDIX D INTERVIEW SCHEDULE</b>		<b>298</b>
<b>APPENDIX E REFLECTIVE VIGNETTE EXAMPLE</b>		<b>303</b>
<b>APPENDIX F CRONIN AND ARMOUR (2013)</b>		<b>305</b>
<b>APPENDIX G CRONIN AND ARMOUR (2015)</b>		<b>335</b>

**APPENDIX H MILLER AND CRONIN (2013) .....360**

**BIBLIOGRAPHY.....397**

## List of Illustrations

FIGURE 1.1 CÔTÉ, J., YOUNG, B., NORTH, J. AND DUFFY, P. (2007) TOWARDS A DEFINITION OF EXCELLENCE IN SPORT COACHING. <i>INTERNATIONAL JOURNAL OF COACHING SCIENCE</i> , 1(1), 3-17 .....	3
FIGURE 2.1 SPORTS COACH UK (2009) THE UK COACHING FRAMEWORK, LEEDS .....	21
FIGURE 2.3 CHELLADURAI, P. (1990). LEADERSHIP IN SPORTS: A REVIEW. <i>INTERNATIONAL JOURNAL OF SPORTS PSYCHOLOGY</i> , 21, 328-354.....	34
FIGURE 2.4.1 SMOLL, R. AND SMITH, R. (1989) LEADERSHIP BEHAVIOURS IN SPORT: A THEORETICAL MODEL AND RESEARCH PARADIGM, <i>JOURNAL OF APPLIED SOCIAL PSYCHOLOGY</i> (19)18, 1552-1551 .....	39
FIGURE 2.4.2 CÔTÉ, J. SALMELA, J., TRUDEL, P., BARIA, A. AND RUSSELL, S. (1995). THE COACHING MODEL: A GROUNDED ASSESSMENT OF EXPERT GYMNASTICS COACHES' KNOWLEDGE. <i>JOURNAL OF SPORT AND EXERCISE PSYCHOLOGY</i> , 17 (1), 1-17. .....	41
FIGURE 2.6 LYLE, J. (2002). SPORTS COACHING CONCEPTS: A FRAMEWORK FOR COACHES' BEHAVIOUR. LONDON: ROUTLEDGE. ..	43
FIGURE 2.7. DAY, C. AND KINGSTON, D. (2008) IDENTITY, WELL-BEING AND EFFECTIVENESS: THE EMOTIONAL CONTEXTS OF TEACHING, <i>PEDAGOGY, CULTURE AND SOCIETY</i> 16, 1 7-23. ....	68
FIGURE. 4.3.2 STRUCTURE OF THE INTERVIEW SCHEDULE .....	145
FIGURE 5.1 REPRESENTATION OF THE ESSENTIAL CONSTITUENTS OF YOUTH PERFORMANCE COACHING.....	168
FIGURE 5.5. REPRESENTATION OF THE YOUTH PERFORMANCE COACHING LIFEWORLD .....	188

# **CHAPTER 1**

## **INTRODUCTION**

When this thesis began, there were 1,109,000 individuals regularly providing coaching in the UK (Sports Coach UK, 2011). Despite this prevalence, academic understanding of coaching is considered limited. Jones, (2012, p.3) for example, suggests that coaching researchers have rarely moved beyond “merely acknowledging the complexity of coaching” and have failed to provide readers with ‘better, more insightful accounts of a somewhat homogenous thing called coaching’. This lack of clarity and understanding is remiss because coaches are not only influential in the sporting lives of young people (Cushion and Jones, 2006), but are also tasked with facilitating the wider personal, social and health benefits associated with sport participation (HM Government, 2015; Fraser-Thomas, Côté and Deakin, 2005; Fraser-Thomas and Côté, 2009; Vierimaa, Erickson, Côté and Gilbert, 2012). While well intentioned, such high expectations may be premature given that the academic community has not yet provided a clear understanding of youth performance coaching. Accordingly, this thesis seeks to add clarity and understanding about youth coaching for the direct benefit of fellow researchers, coaches, and coach educators. To that end, this chapter will introduce the phenomenon of youth performance coaching, further outline the rationale for the study, and finally, describe the structure of the thesis.

## **1.1 Youth Performance Coaching**

The majority (77%) of coaches in the UK practise with young people (Sports Coach UK, 2011). Coaching episodes with children predominantly occur in environments such as schools (19%) and local sports clubs (36%) (Sports Coach UK, 2011). Typically, these environments have a general focus on promoting positive sport participation, developing physical literacy, and achieving a variety of wider health and social outcomes through lifelong participation in sport (HM Government, 2015). For example, in a definition of effective coaching, Côté and Gilbert (2009) identified that youth coaching primarily takes place in participation environments that aspire to provide fun, challenge and local competition.

As part of the Developmental Model of Sport Participation, Côté and colleagues (Côté and Vierimaa, 2014; Côté and Fraser-Thomas 2007; Côté, Baker and Abernethy 2003; Côté and Hay, 2002; Côté, 1999) have also observed more performance orientated coaching environments, which they consider to be related to, but distinct, from participation environments. For instance, Côté and colleagues recognised that many young people receive coaching in contexts that aspire to produce excellent sport practitioners for professional sports clubs and national teams. Furthermore, it was also noted that the distinction between participation and performance orientations was observable at both youth and adult age groups. As a result, Côté et al. (2007) proposed four ‘domains’ of coaching that reflected both the adult/child dimension and the performance/participation dimension of activity;

Participation coach for adolescents and Adults (13+ years)	Performance coach for adolescents and adults (16 + years)
Participation coach for children (6-12 years)	Performance coach for young adolescents (13-15 years)
Participation coach for children	

*Figure 1.1* Côté, J., Young, B., North, J. and Duffy, P. (2007) Towards a Definition of Excellence in Sport Coaching. *International Journal of Coaching Science*, 1(1), 3-17

This thesis focuses on the performance domain highlighted in the figure above. Côté and Gilbert (2009, p.314) argue that in contrast to the participation domain, coaching in the performance domain is characterised by a more “intensive commitment to a preparation program for competition and a planned attempt to influence performance variables”. Thus, performance coaches spend much more time with athletes than participation coaches (Fraser-Thomas and Côté, 2009). In addition Côté, et al. (2007) highlight specific training and clear performance goals as inherent to the performance domain. As a direct conduit to sporting excellence, the youth performance coach can be a powerful gatekeeper to elite sporting opportunities and careers (Cushion and Jones, 2006). Moreover, reflecting on the powerful position of such coaches, Taylor, Piper, and Garratt (2014) argue that the prevailing discourse tends to portray youth performance coaches either as a predator who inflicts damage on young people, or as a protector who develops young people holistically.

Although performance coaches are influential individuals who spend significant time with athletes and may be gatekeepers to future careers, it is important to recognise that power in coaching is not uni-directional. On this theme, Purdy, Potrac, and Jones (2008) and Purdy, Jones, and Cassidy (2008) provide examples of adult performance athletes using their own power to negotiate capital and positions with coaches. Similarly, both Taylor and Garratt (2010), and Lang (2010) outline how other stakeholders such as National Governing Bodies of Sport influence coaches themselves. Indeed, the development of sporting expertise, via youth performance coaching, is not only beneficial to the careers of athletes and coaches, but also to vested organisations such as sports clubs and national governing bodies. For instance, in the highly commercial world of UK Football (soccer), youth performance coaches aid the identification and development of talent that can provide competitive advantages to clubs over their competitors (Miller, Cronin and Baker, 2015). In addition, the registrations of performers, whose talent has been developed by coaches, result in sellable assets that can garner substantial transfer fees. Thus, the work of youth performance coaches can be beneficial and paramount to both the on and off field success of sporting teams (Ford, Le Gall, Carling, and Williams, 2008).

In summary, youth performance coaching is an intense activity involving stakeholders such as athletes, families, coaches, and organisations including clubs and national governing bodies. It has much in common with youth participation coaching, such as shared concern for learning (Armour, 2011) and aspirations for the achievement of wider social outcomes (HM Government, 2015). Nonetheless, youth performance coaches operate in unique social contexts that are clearly focused on developing sporting expertise in young people (Côté, et al., 2007; Côté and Vierimaa, 2014; Côté and Gilbert, 2009). Indeed, stakeholders such as

athletes, families, governing bodies and indeed national government invest significant resources such as time and capital in youth performance coaching. They do so with the explicit ambition to develop sporting performance that may lead to elite sporting careers. Of course, the coach is central to this process and can be a powerful and omnipresent influence in the sporting lives of young people. The role of a youth performance coach is therefore complex, socially-situated, and commands significant responsibility, with potential positive and negative implications for many parties.

## **1.2 Research Problem**

Although coaching as a phenomenon suffers from a lack of theoretical investigation (Lyle, 2002; Bush and Silk, 2010; Jones, 2012), many coaching models acknowledge the influence of the coach's personal experiences on the coaching process (Chelladurai, 1990; Côté, Salmela, Trudel and Baria, 1995; Bowes and Jones, 2006). It is not surprising then that some academic authors have sought to explore the experiences of sport coaches. In particular, Jones, Armour, and Potrac's (2004) elucidation of the life stories of eight elite coaches provides contextually rich accounts of the experiences, philosophies, and practices of elite coaches. The lives of these coaches were described by the authors as "complex, messy, fragmented and endlessly fascinating" (Jones, et al., 2004, p.1).

Fascination with the lives of coaches is also evidenced in the wider media discourse and commercial biographical literature. To greater and lesser extents, this literature tends to focus on adult performance coaches. Such literatures often include rich first person narratives, but rarely are those narratives subject to academic consideration. In contrast, the storied lives in Jones et al. (2004) provoked nuanced academic debate and theoretical insight into issues such as the coaching role, coach education, coach-athlete interaction, and power in coaching. Accordingly, following the work of Jones, et al. (2004), a growing corpus of rich, perceptive, and academic accounts of sport coaches' experiences has been disseminated. In particular, Jones and colleagues have depicted the everyday taken for granted activities of coaches using a variety of qualitative methods including autoethnography (Jones, 2006; Jones, 2009), ethnography (Cushion and Jones 2006; Purdy

and Jones, 2011) and narrative representation (Purdy, et al., 2009; Purdy, et al. 2008). Using similar qualitative methods, a small body of germane literature has examined the off field interactions between coaches and other staff (e.g. Bampouras, Cronin, and Miller, 2012; Huggan, Nelson, and Potrac, 2015; Potrac, Jones, Gilbourne, and Nelson, 2012; Purdy and Potrac, 2014; Thompson, Potrac, and Jones, 2013). Such studies have accounted for the experiences of those involved i.e. coaches themselves and shed light on specific coaching incidents. These studies make a useful addition to an under-researched area as they illustrate complex and challenging incidents that coaches face within their everyday experiences. For example, all the studies above provide illustrations of the ‘micro-politics’ and power relations between coaches and other key individuals such as staff. These accounts have provided insights into, and aided understanding of adult coaching activity. They also provide fellow researchers, educators, and practitioners with analyses of the complexity of sport coaching. Thus, a small body of current academic work offers insights, contextually situated explanations, and provokes further consideration of adult performance coaching practice. Furthermore, these qualitative elucidations have, in general, been presented using rich narratives that aspire to “touch the hearts and minds of readers, and that create the desire from within to provide the best possible environments” for participants (Oliver, 1998, p.257).

In common with adult performance coaching, research from physical education teaching has also examined the ‘lived experiences’ of practitioners. Physical education is posited as a phenomenon related to youth performance coaching (Armour, 2014; Armour 2011; Roberts, 2009; Jones 2006). It is therefore noteworthy that a large and rich body of narratives has also been produced which explores teachers’ experiences (Armour and Jones, 1998; Christensen,

2012; Day, Kingston, Stobart, Sammons, 2006; Dowling, Fitzgerald, and Flintoff., 2012; Goodson 2003; Green 2003; Stronach, Corbin, McNamara, Stark, and Warne, 2002). This corpus of data has attempted to engage interested parties and provide a deeper understanding of teachers' experiences and practices.

Despite the aforementioned pedagogic similarities, the lived experiences of youth performance coaches has not received comparable breadth and depth of analysis to either elite adult coaches or physical education teachers. Thus, the experiences of youth performance coaches who are influential and omnipresent in the lives of many young people have not been subject to sustained academic critique. This is not to say that researchers have not explored youth performance coaching. On the contrary, there is an abundance of bio-scientific literature for youth performance coaches. Indeed, with the aim of improving practice in youth performance coaching, many authors have sought to recommend specific models for coaching practice; for example the Long Term Athlete Development Model (Bayli, 2001). The provision of such recommendations may have been in response to articles such as that by Pensgaard and Roberts (2000, p.196) who documented the potential negative effects of coach behaviour on athletes. In that piece, the authors conclude: "it is a paradox that often the most detrimental performance disturbances emanate from the athlete's own coach".

Given the potential negative influence that coaches can have on the lives of young people (Taylor, et al., 2014), it is not surprising that researchers have intuitively sought to provide practitioners with prescriptive models, and bio-scientifically informed recommendations. Jones and Wallace (2005, p.123) however, warn against such action stating that:

As in many other areas of enquiry related to education and training, the pursuit of knowledge-for-action and instrumentalism have dominated the field of coaching and coach education. The concern of researchers, theorists and trainers alike to inform and improve policy and practice has militated against them seeking to understand the phenomenon of coaching in-depth as a precursor to practical prescription. Rather, the thrust of investigation has been more immediately to identify good practice and prescribe how to attain it at the expense of a thorough grasp of the practice itself. A fundamental problem with coaching knowledge so far, and its accompanying 'models' approach, is that knowledge producers have not taken the time to adequately acknowledge and explore the complex nature of coaching before developing general explanations of and recommendations for 'good practice' (Strean, 1998).

Thus, for some time now, legislative coaching literature has been criticised for oversimplification, reductionism, and a failure to recognise the particular social and cultural influences upon coaching (Cushion, Armour, and Jones, 2006). This reflects what Hammersley (2008) describes as a neo-positivist and functional approach to research, which stipulates that the purpose of research is to inform practice. As a result of this neo-positivist approach, extant coaching literature has largely provided research *for* youth performance coaches. Much of this research is divorced however, from the grounded realities of being a youth performance coach (Corsby and Jones, 2015; Cronin and Armour, 2013; Miller and Cronin, 2013; Miller et al., 2015). For researchers, our understanding of what it is to *be* a youth performance coach remains incomplete. Whereas such understandings will necessarily always be partial, at present they are wholly inadequate. This is disappointing and Jones (2012, p.3) has recommended that:

It is time to move on from just acknowledging that coaching is complex and multi-faceted (which many of us seem to do), and to do better research that integrates complexity in practice. However, this is not a call for some grand theory, gold standard or (another) generic 'model' of coaching. Nor is it to develop a given discourse that definitively 'speaks the subject' whilst denying the language resources needed to think and talk about alternatives (Trowler, 2011). Rather, the sentiment

here relates to the need to better uncover the ‘constitutive rules of practice’ (however, loose or vague those rules are found to be). Coaching and coaches will always be idiosyncratic, characterized by argument, scepticism and dispute about all sorts of things. Nevertheless, we need to read better, more insightful accounts of a somewhat homogenous thing called coaching to a greater extent than we do at the moment. It is only from such a broad common ground that a brighter stimulating debate can develop.

### 1.3 Research Framework

For nearly a century now, classic interpretative phenomenological philosophers such as Heidegger (1927/2005) and Sartre (1943/1984), have attempted to explain the essential nature of ‘being’. Interpretative phenomenology has its roots in the work of Edmund Husserl (1900/1973; 1913/1982) who developed phenomenology as a philosophical discipline that could provide understanding of phenomena. Typically, interpretative phenomenological studies garner rich descriptive experiences of being, e.g. ‘being’ a Golfer (Ravn and Christensen, 2014). These experiences are described through systematic and conscious consideration in order to identify the primordial constituents of the phenomenon itself, rather than a single, episodic, or causal account of it (Moran, 2000). More specifically, phenomenological researchers direct their consciousness at a phenomenon by adopting a phenomenological attitude that focuses ‘on the thing itself’ and guards against<sup>1</sup> a rush to description based on “the effects and assumptions induced by theory, science, concepts, values, polemical discourses, and the taken-for-granted prejudices of common sense in everyday life” (Van Manen, 2014, p.16).

On the basis of such phenomenological principles, Van Manen (2014, p.229) argues that phenomenology provides insight into what is “distinct or unique in a phenomenon” (essence) and does so by examining our “intuitive perceptions” which are, of course, situated within our ‘given’ context (lifeworld). Indeed, phenomenology has been lauded for providing insightful, evocative, and contextually vivid accounts of diverse sport experiences such as

---

<sup>1</sup> Note in this study ‘guards against’ is akin to managing these influences and does not necessarily equate to discarding them.

participation in golf (Ravn and Christensen, 2014), running and scuba diving (Allen-Collinson, 2011) and physical education (e.g. Thorburn and Stolz, 2015).

In keeping with the above, this thesis adopts a phenomenological framework and aspires to provide insightful, evocative, and contextually vivid accounts of youth performance coaching. Moreover, it does so using the phenomenological tenet that those best placed to elucidate a phenomenon are those that experience it. The thesis is, therefore, based upon the lived experiences of four case study youth performance coaches.

## **1.4 Structure of the Thesis and Research Questions.**

Developing an insightful, empirically-based account of the hitherto largely unexplored lived experiences of youth performance coaches has the potential to make an original contribution to future coaching practice and coach education. As a result, this study does not aspire to propose best practice or prescribe action for coaches. Rather, in keeping with the work of Jones (2012), the thesis aims to provide rich descriptive accounts of what it means to *be* a youth performance coach. Accordingly, the study will employ a phenomenological approach that was introduced briefly above, and that has rarely been used in coaching. More specifically, the thesis seeks to investigate youth performance coaching through lived experiences of coaches themselves. In so doing, this thesis will make an original contribution to existing knowledge by answering the following research questions:

- What does it mean to be a youth performance coach in the UK?
- What is the essence of youth performance coaching?
- What is the lifeworld of youth performance coaches in the UK?

### **Why is this study needed?**

The significance of the research questions lies in providing clarity for, and provoking consideration by coaches, coach educators, and researchers that aspire to enhance the sporting and personal development of young athletes. Hitherto, although many authors have recognised the complexity of coaching (e.g. Barnson, 2014) clear understanding of the coaching process has evaded coaching researchers. Moreover, authors such as Jones (2012;

2016) have expressly-encouraged researchers to develop further understanding of coaching for the benefit of coaches themselves. This is because coaches have an influential position in the lives of young athletes (Cushion and Jones, 2006; Stewart, 2013; Taylor, Piper, and Garratt, 2014). Moreover, although it is arguable that all coaches are influential agents, it is asserted here that the practice of youth performance coaches is particularly worthy of study because by definition both youth performance coaches themselves and participants invest considerable time and effort working alongside each other (Fraser-Thomas, and Côté, 2009). In addition, youth performance coaches are gatekeepers to sporting development and sporting careers (Bampouras, Cronin, and Miller, 2012; Christensen, 2009; Cushion and Jones, 2006; Ford, Le Gall, Carling, and Williams, 2008). As such, the youth performance coach can be a significant positive or negative influence in the lives of young people. Accordingly, it is important that youth performance coaches can draw upon a sound body of knowledge that illuminates the multi-faceted complexity of coaching and prompts them to consider the nature of their own practice for the betterment of young people. To generate such impact, I hope this thesis represents the complexity of coaching, coach experiences, and the lives of coaches in rich and illuminating narratives that stimulate readers and provides clear understanding of what it means to be a coach. Ultimately, if we are to improve sport experiences for young people in performance environments, considering and understanding the complex lives of key figures (coaches) in those environments is fundamental.

To that end, Chapter One introduced the activity of youth performance coaching and made the case for a thesis that contributes to further understanding youth performance coaching for the benefit of practitioners, educators and ultimately young performance athletes. Issues that contextualise the work of coaches such as coaching models, coach behaviour, coach

education, and the germane topic of professionalisation are explored in Chapter Two. This chapter utilises work completed and published by the author (Miller and Cronin, 2013).

Chapter Three focuses on methodology and builds significantly on the original published work of Cronin and Armour (2013) (see appendix F). It introduces and explores phenomenology philosophy and procedures that have not previously been utilised by coaching researchers. With this fresh philosophical and methodological literature in mind, Chapter Four considers case-based approaches. It also provides precise descriptions and explanations of the procedures used to gather data (Van Manen, 1990; 1997; 2014). Ethical, reflexive, and sampling strategies are also detailed to ensure methodological rigour before a critique and justification for narrative representation concludes the chapter.

Chapter Five is the first of two findings chapters. It relates directly to original published work (Cronin and Armour, 2015) (see appendix G), and details the essence of youth performance coaching as lived by four coaches. This chapter provides an original insight into the under-explored lives of these coaches and draws upon the phenomenological attitude and literature to add novel understandings of youth performance coaching.

The second findings chapter (Chapter Six) situates the essence of youth performance coaching in the lifeworld of each of the four coaches. Narratives are used to depict the life, complexities, and tensions of each case study coach. Associated theoretical discussion draws on phenomenological concepts, which are new to the field, and therefore these cases can contribute significantly to the extant literature. The significant contributions, limitations, and indeed implications of this original work are concluded in Chapter Seven.

## **CHAPTER 2**

### **REVIEW OF LITERATURE**

Reflecting the multidisciplinary nature of coaching (Armour, 2011) and the pluralistic complexity of individual lives (Armour, 2014), this literature review explores literature from a range of disciplines including pedagogy, psychology, sociology and phenomenological philosophy. It does so by drawing on phenomenological studies previously published by the author (Cronin and Armour, 2013; Cronin and Armour, 2015). Additionally, sections 2.2 to 2.4 draw on original work written by the author (Miller and Cronin, 2013). A multi-disciplinary approach to the literature review is consistent with Côté and Gilbert (2009) whose definition argued that coaching requires professional, inter-and intra-personal knowledge. Indeed, drawing on a wide range of multidisciplinary knowledge, coaching research in general has adopted a variety of paradigmatic perspectives. Nonetheless, perhaps the most prevalent coaching literature is from the sport sciences.

Sport science literature typically adopts a positivist perspective which examines the relevance of physiological, biomechanical and psychological concepts to sport coaching and athlete performance. These knowledges have, however, been supplemented with more recent interpretivist approaches that have explored the psychological, sociological and historical aspects of coaching. Given this diversity of literature, an indepth critical review of all perspectives is outside the scope of this study. Indeed, other authors (and publishers) who are faced with this challenge have, to greater and lesser extents, adopted a single disciplinary perspective of coaching (e.g. Baker, Cobley and Schorer, 2012; Baker and Farrow, 2015;

Day and Carpenter, 2016; Jones, Potrac, Cushion and Ronglan, 2011). In contrast to such work, this chapter will only explore literature directly relevant to understanding the coaching process, but will draw on different disciplines to do so. More specifically, the literature review will use sport psychology, sociology, and pedagogy to discuss how understandings of the coaching process have developed over time and how these understandings have reflexively influenced research on coach behaviour, coach education and the wider development of sport coaching as a profession. Given the choice to focus directly on the coaching process, this chapter can inevitably be criticised for a lack of breadth. For example, the germane area of athlete development will not be explored as scope restricts the review to *coach* rather than *athlete* experiences. Similarly, by drawing on a range of disciplines (sociology, psychology, pedagogy), the chapter could be accused of lacking depth in any one particular field. Nonetheless, it is posited here that a wide ranging review of literature is necessary in order to illustrate the complexity of coach experiences, the interdisciplinary knowledge used by coaches, and to review the plurality of current understandings of the coaching process.

## **2.1 The Coaching Landscape**

As a complex, situated and interpersonal process, youth performance coaching is also subject to social, economic, and political influences. This section therefore aims to provide an account of these wider macro influences on coaching in the UK. It is not an attempt to infer causality between macro structures and any given coach's lived experience. Instead, the aim of this section is to provide a descriptive account of coaching as an activity and profession in the UK. The purpose of this is to enable readers to situate this study, and in particular the

findings, in the relevant social, economic and political context. The disparate nature of coaching across diverse sports and sectors mitigates against describing the contextual intricacies of individual organisations or national governing bodies. Accordingly, the piece will focus on the industry as a whole and the macro-level initiatives designed to professionalise it.

### **2.1.1 The coaching landscape in 2008/2009**

At the inception of this thesis, North (2009, p.73) suggested that the UK had up to “2.35 million individuals” involved in coaching. Many of these ‘coaches’ were involved in what North defined as ‘sports leadership’ or ‘gym instruction’ rather than coaching sports. Furthermore, many of the 2.35 million individuals involved in ‘coaching’ did so on an infrequent basis (less than 12 times per annum). Consequently, both North (2009) and Sports Coach UK (2011) suggested that the number of individuals who regularly actually coach sport in the UK is closer to 1.1 million. This is a substantial number of coaches, and North (2009) estimated that these coaches provided 1.68 million hours of sport coaching per week in a variety of environments.

The majority (77%) of the substantial 1.1 million coaches worked with young people (North, 2009). The frequent use of sport clubs by young people has previously been described by McPhail, Gorely and Kirk (2003), and reflects Côté and Hay’s (2002) concept of ‘sampling’, whereby young people engage in a variety of sporting activities at various clubs for intrinsic reasons. Sports Coach UK (2011) elaborated on the motives of young people involved in coaching by clarifying that young people access coaching for a variety of reasons including improved fitness (72%), fun (68%), learning (47%), to develop sport skills (38%) and

enhanced life skills (21%). Given the final three motives, it is not surprising that Armour (2011) viewed coaching as predominantly a pedagogical activity. Armour (2011) also argued that as part of this pedagogical endeavor, coaches use multi-disciplinary knowledge to support participants in the achievement of both sport and/or wider personal development goals. Ironically, given the pedagogical elements of coaching and the location of much sport coaching in educational establishments, it is concerning that when the researcher started this thesis, only 53% of regularly practicing coaches possessed formal coach education qualifications (North, 2009). The figure is perhaps surprising given the demanding multi-disciplinary knowledge, significant responsibility, and range of skills required by coaches (Lee, 1993). In addition, central government (Department for Culture, Media and Sport (DCMS) 2012, 2010, 2008, 2002) has, for some time now, placed lofty expectations on coaches; for example the ambition to enhance the wider sporting and personal development of young participants. Thus, once more, it is surprising that at the outset of this thesis, coaching in the UK appeared to be a frequent activity, but one that was performed by a large body of undereducated coaches.

The low level of coach education<sup>2</sup> amongst practitioners (North, 2009) is more understandable when one considers that at the time (2009) the majority (76%) of coaches worked on a voluntary basis and may not have had the resources (e.g. time, financial) to access formal coach education. Statistics such as these prompted Kay, Armour, Cushion, Thorpe, and Pielichaty (2008) to characterise coaching in the UK as underdeveloped due to an over reliance on volunteers, unequal recruitment procedures and a lack of funding during career transition. Indeed, at the time, Kay et al stated that there is an:

---

<sup>2</sup> It is important to note that these coaches may or may not possess high levels of education in other fields.

urgent need to reconsider the number and role of volunteers within coaching as national aspirations for success in sport are unlikely to be met unless coaching is underpinned by a much larger core professional workforce.

(Kay et al., 2008, p.3)

### **2.1.2 The development of coaching from 2008 to 2016<sup>3</sup>**

Since 2008, Sports Coach UK, a non-governmental organisation with responsibility for the development of sport coaching, has aspired to implement a professionalization process for coaches in the UK. The UK Coaching Framework (Sports Coach UK, 2007) is central to this process. The framework seeks to establish a coaching system, which is ‘world number one by 2016’ (Sports Coach UK, 2007, p.3). This ambition is in keeping with functionalist approaches to sport policy that promulgate competitive performance sport (and coaching) as inherently desirable and positive phenomena (DCMS, 2012, 2010, 2008, 2002, 1998; HM Government, 2015). More specifically, the framework aspires to create a “cohesive, ethical, inclusive, and valued coaching system where skilled coaches support children, players, and athletes at all stages of their development” (Sports Coach UK, 2007, p.3). Ultimately, the UK coaching framework aimed to establish coaching as the thriving and “acknowledged profession” that has long been desired (UK Sport, 2001).

The UK Coaching Framework (Sports Coach UK, 2007) adopted the UK Coaching Model (Figure 2.1 below), in the absence of a theoretically-accepted model and a deep understanding of coaching as a process (discussed below).

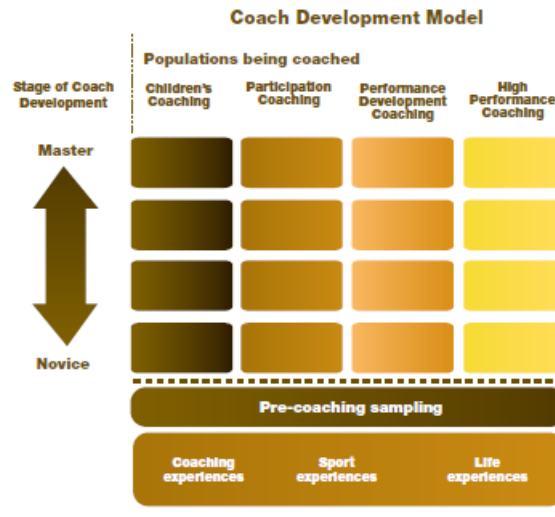


Figure 2.1 Sports Coach UK (2009) The UK Coaching Framework, Leeds

The '4 x 4' model draws heavily on the Developmental Model of Sport Participation (Côté, Baker, and Abernethy, 2007) that is further discussed below (section 2.3). Specifically, the UK coaching model uses athlete participation patterns as a theme. For example, it differentiates between the participation patterns of children and adults. It also recognises two distinct social contexts (participation and performance) in which athletes engage in sport. The UK Coaching Model is also aligned with similar European and international coaching models (AEHSIS, 2008; International Council for Coaching Excellence, 2012).

Reflecting the participation patterns of adults and children, the UK Coaching model also identifies skills and objectives, which, it argues are prerequisites for coaches operating within each of the four domains. In conjunction with the model, Sports Coach UK also developed the United Kingdom Coaching Certificate (DCMS, 2007) in order to facilitate the development of these skills and achieve associated outcomes, for example increased activity levels. These developments were consistent with Taylor and Garratt (2008, p.i) who asserted,

ambitiously, that in the future and similar to other professionals, coaching practitioners in the UK should and would have the hallmarks of an established profession, including:

- professional education
- a distinct and specialised body of knowledge
- career structures and pathways
- explicit ethical and value systems
- an independent professional membership body
- professional practice
- clarity and definition with regard to their role and remit.

Since the professionalization process began with the UK Coaching Framework and the accompanying UK Coaching model and UK Coaching Certificate, a range of academic research has portrayed coaching in the UK as a developing but not an established profession (Potrac, et al., 2013; Taylor and McEwan, 2012; Lyle and Cushion, 2010; Taylor and Garratt, 2010; Taylor and Garratt, 2008). During this time, MORI (2004), Townend and North (2007), North (2009), and Sports Coach UK (2011), gathered descriptive data on the existing coaching practitioners in the UK. This data showed small developments in the coaching workforce.

### **2.1.3 The coaching landscape today<sup>4</sup>**

More recent data (Sports Coach UK, 2015) reports on the development of coaching as a profession since the advent of the UK Coaching Framework, UK Coaching Model and UK Coaching Certificate. In a more positive development, it is reported that the number of people who see coaching as a career has increased from 5% (North, 2009) to 21% (Sports Coach UK, 2015). Between 2008 and 2015, there has also been an increase in the number of coaches possessing a coaching qualification (54% to 91%). Furthermore, in 2015, a large number of coaches (84%) were engaged in continuing professional development (CPD) in the 12 months prior to the survey (Sports Coach UK, 2015). Such results portray a developing profession staffed by individuals with increasingly formal coach education<sup>5</sup>.

The improved levels of coach education undoubtedly positive developments, but significant challenges remain for coaching as an industry. For example, although 21% of coaches see coaching as a career, only 10% are employed fulltime. There is a further 10% of coaches employed on a part-time basis, but the experiences and circumstances of these coaches have not been explored systematically. In addition, the UK coaching workforce is not reflective of the UK population. For instance, only 28% of coaches are women, 6% are disabled, and fewer than 5% are non-white (Sports Coach UK, 2015). These figures are similar to those seen in 2008 (North, 2009) and clearly do not reflect the inclusive profession that the UK Coaching Framework (Sports Coach UK, 2007) sought to develop.

---

<sup>4</sup> Material in this section has previously been published by the author in Miller and Cronin (2013).

<sup>5</sup> It is important not to confuse an increasing number of formal qualifications with improved education, as many articles have been critical of formal coach education (e.g. Chesterfield et al., 2010; Cushion, et al. 2010; Gould et al., 1990; Jones and Turner, 2006; Jones et al., 2012; Knorr, 1996; Turner and Nelson, 2009).

Another area of concern is the coaching of children. While children are still the largest group being coached, there are questions over the quality of this coaching. 37% of qualified coaches who work with young children (4-13 years) have a level 1 qualification and this means that a significant quantity of children's coaching is done by those coaches with the lowest level of formal qualification. At later age groups (21+ years), only 18% of coaches have a level 1 qualification. These statistics illustrate "a culture where coaches 'learn their trade' with children", and then progress into adult sport (Sports Coach UK, 2015, p.15). This is an area for concern, given the influential role of coaches in the lives of young people (Armour, 2014; Cushion and Jones, 2006; Fraser-Thomas, et al., 2005; Fraser-Thomas and Côté, 2009; HM Government, 2015; Vierimaa, et al., 2012).

Taken as a whole, the largely volunteer and homogenous coaching workforce suggests that the coaching may not be as developed as Sports Coach UK's professionalization agenda would desire. For instance, less than 1% of qualified coaches are from black and ethnic minority communities (Norman et al., 2014). It would thus appear that the coaching landscape in the UK is developing, but still faces significant challenges if it is indeed to become a "cohesive, ethical, inclusive, and valued coaching system where skilled coaches support children, players and athletes at all stages of their development by 2016" (Sports Coach UK, 2007, p.3).

## **2.2 Early Understandings of the Coaching Process<sup>6</sup>**

Despite the lack of a theoretical understanding of coaching as a phenomenon (discussed in the previous chapter), there has been a steady stream of research on coach behaviour (Tharp and Gallimore, 1976; Smith, Smoll and Hunt, 1977; Darst, Mancini and Zakrajsek, 1983; Lacy and Darst, 1984; Lacy and Goldston, 1989; Smith and Smoll, 1990; Bloom, Crumpton and Anderson, 1999). As alluded to in the introduction to this chapter, many of these studies focused on understanding coaching through the use of positivist approaches to data collection and coach behaviour analysis. The prevalence of positivist approaches to analysing coach behaviour in these early studies may represent an attempt to make the results more generalisable, or infer causality between ‘effective’ coach behaviour and the sporting performance of athletes. Indeed, studies such as Tharp and Gallimore (1976) make explicit reference to the sporting success of their sampled coach. Furthermore, they explicitly described the coach as a ‘master teacher’ and readers may infer causality between the behaviours of the coach and the sporting success of the programme.

Positivist stances in which behaviours are counted and analysed statistically may also have been reflective of early models of the coaching process and the dominant paradigms in areas such as sport psychology. For example, initial representations (Franks and Goodman, 1986; Fairs, 1987) of the coaching process portrayed coaching as a systematic activity in which the aim is to improve athlete performance through staged processes. In particular, Franks and Goodman (1986) reflecting early positivist approaches to coaching suggested coaching is

---

<sup>6</sup> The author in Miller and Cronin (2013) has previously published material in this section, such as the Fairs model.

focused on the explicit and efficient quantifiable measurement and improvement of athlete performance. Similarly, Fairs (1987) included stages of data collection and assessment (see Figure 2.2 below) and represented coaching as a cyclical process that can be evaluated using quantifiable performance indicators based on athlete performance.

### Coaching Process Model

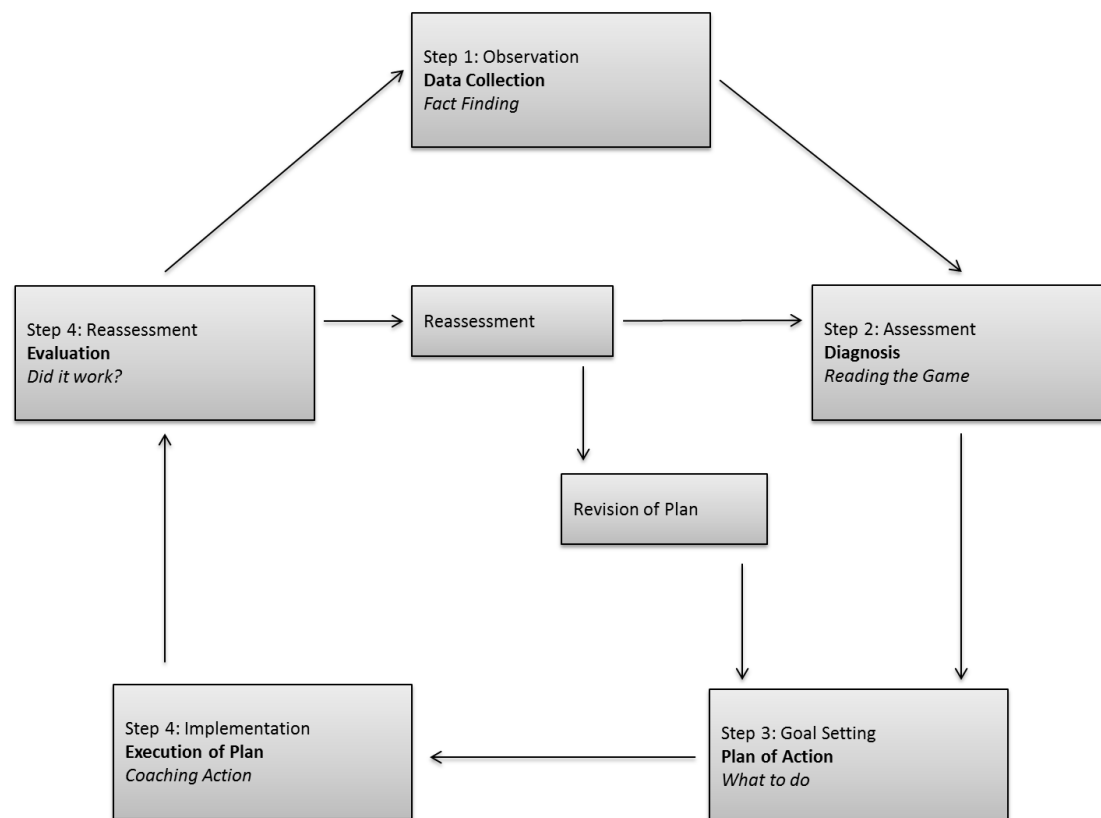


Figure 2.2 Fairs, J. (1987). The coaching process: the essence of coaching. *Sports Coach*, 11(1), 17-19

The emphasis on observation and measurement of individual variables that is inherent in the Fairs model is similar to the use of instruments such as the Coach Behaviour Assessment System (Smith, Smoll and Hunt, 1977) and the Arizona State University Observation

Instrument (ASUOU) (Lacy and Darst, 1984). For instance, early coach behaviour studies using these models sought to systematically observe and analyse the behaviour of coaches. Systematic observation instruments were perceived as objective and reliable and thus their use was seen as an effective means of describing and improving the delivery stage of the coaching process (Curtis et al., 1979; Lacy and Darst, 1985; Rushall and Smith, 1979; Segrave and Cianco, 1990).

This corpus of research was successful in directing attention and awareness of researchers, coach educators and practitioners onto the behaviour of coaches. This is in contrast to much traditional sport science literature, which had previously examined athletic performance rather than coaching (Lyle, 2002). Moreover, the focus on coach behaviour during the delivery stage (practice and competition settings) of the coaching process is a valuable contribution to the coaching literature, as Cushion (2010) argued that coach behaviour during these episodes could positively or negatively impact athletes' behaviour and cognitions. Coach behaviour is, therefore, a valued and important focus for research. Cushion also argued that researchers and practitioners should continue to focus on coach behaviour because it can have a positive or negative impact not only on the sporting performance of athletes but, also on the wider social development and wellbeing of those athletes. This sentiment is echoed by Côté and Gilbert, (2009) and a host of positive youth development literature (Vierimaa et al., 2012; Bolter and Weiss, 2012; Camiré and Trudel, 2010; Davidson and Moran-Miller, 2005). Similarly, UK sport policy (Department of Culture, Media and Sport, 2012, 2010, 2008, 2002; UK Sport, 2001; PAT 10, 1999) has traditionally exhorted coaches to address character and moral development through the delivery of practical coaching sessions. Therefore, with either sporting or wider social

outcomes in mind, it is clear that coach behaviour warrants attention given that, it may be one of the few variables in a complex coaching environment that is substantially under the control of the coach.

In addition to directing attention towards the behaviour of coaches, the use of systematic observation has also provided researchers with a baseline generic account of coaching behaviour from which to investigate issues more thoroughly. Indeed, as a body of work, coach behaviour research has generally suggested that providing instruction, reinforcement (including both positive and negative) and silent observation, are the key behaviours of sport coaches (Cushion, 2010). These baseline descriptions of what coaches do have led to interesting debates about the effectiveness, consistency and intention of coaching behaviours (Erickson and Côté, 2015).

Despite the benefits of accounting for coach behaviour through these methods, and the debates and consideration that these data have sparked, analysis of coach behaviour has also been criticized for being overly simplistic and for failing to account for the interactive, subjective and contextual nature of coaching practice (Miller and Cronin, 2013). Similarly, Cushion (2010), drawing on models of coaching<sup>7</sup> e.g. Côté, et al. (1995) argued that replication of specific coach behaviours (e.g. instruction) without due consideration for both athletes' needs and the coaching context is an overly simplistic approach to understanding coaching.

---

<sup>7</sup> This and other models are discussed in sections 2.2-2.4

Consequently, in recent years, attempts have been made to develop more comprehensive and contextually sensitive observation instruments. Specifically, Erickson, Côté, Hollenstein and Deakin (2011) introduced State Space Grids (SSGs) as a method of describing coach behaviour in relation to athlete behaviour. Similarly, Cushion et al. (2012) developed the Coach Analysis and Intervention System (CAIS) which aims to map the coaching context by including twenty three primary behaviours, secondary behaviours linked to context and live video recording of actual coach behaviour. Both of these systems have tried to address the oversimplification of previous observation approaches by using technology, building on previous observation models and increasing the number of behaviours observed. For example, the SSG (Erickson, et al., 2011) built on the Coach Behaviour Assessment System (CBAS) (Smith, et al., 1977) by extending coach behaviours from 12 to 22. The SSG also cross-referenced coach behaviour with 14 athlete behaviours adapted from the physical education literature (Cheffers and Mancini, 1989). By indexing coach behaviour to athlete behaviour, the SSG considers multi-directional influences on behaviour. The cross-reference between athlete and coach behaviours can identify relations and patterns in both athlete and coach behaviours. Interestingly, the CAIS (Cushion et al., 2012) was also developed with reference to the CBAS (Smith, et al., 1977) and similarly increased the quantity of behaviour categories to 23 primary behaviours. The CAIS also includes secondary categories such as practice state (e.g. training or game-based practice) and live footage to capture the coaching context in which coaching occurs. Both the SSG and CAIS systems are attempts to add relational perspectives and a situational context that was absent from early coaching models and research. They have potential for improved analysis of coach behaviour and, consequently, they provide accompanying coach education possibilities.

The SSG and CAIS systems, like their predecessors (CBAS and ASUOI) use static and a priori definitions of behaviour and context. Drawing on the work of Garfinkel (1967), Miller and Cronin (2013) argued that all action is only understood when indexed to the context, meaning that *a priori* categorisation of coach or athlete behaviours has limited value. The premise behind this perspective is that a priori definitions of behaviour, a) decouple behaviours from the context in which they occur, b) ignore the ways in which a behaviour makes sense to actors, and c) imposes the social and psychological framework that informed the observation instrument upon data. A colloquial example of this is an instance whereby during the last minute of a close basketball game, a coach calls over a player and appears to provide instruction to that player, which is an action designed specifically to attract the attention of the opposing coach and ‘psych out’ the opponent. Of course systematic observation such as the SSG (Erickson et al., 2011), CAIS (Cushion et al., 2012) or traditional methods such as the ASUOI (Lacy and Darst, 1984) would apply the predetermined framework and the a priori categorisation, i.e. ‘instruction’ to this action. Thus, depending on what was said and regardless of the actions, actual intention, and the context in which it occurred, the action may be recorded as instruction, feedback, encouragement or management.

As illustrated in the example above, to make sense of individual behaviours, such behaviours need to be indexed to the context. In an attempt to do this, the CAIS (Cushion et al., 2012) clearly considers the context through the incorporation of secondary behaviours and training/game states. By considering context and exploring secondary categories such as ‘Training and Game States’, Cushion et al. (2012) added much more detail to the contextual analysis of coach behaviours. Despite this added detail, however, the CAIS (Cushion et al.,

2012) still portrays the context as largely static. Thus, these categories repeat the limitations of the original static *a priori* definitions. The practice state of 'Physiological Training' in the CAIS is an example of this. Physiological training can be perceived to be a pre-meditated, progressive and training state which unifies and challenges athletes to work together, show commitment and make sacrifice to improve their physiological state and their performance. Alternatively, physiological training could also be used as an unplanned punishment in response to poor athlete behaviour during a technical training state only minutes earlier. These two examples may be recorded as physiological training. Of course, the experiences of both athletes and coaches in the example are very different and, thus, this example demonstrates that context is a nuanced concept best explained by those experiencing it (Cronin and Armour, 2013; Miller and Cronin, 2013).

It is, therefore clear, that systematic observation has been unable to provide accounts of coaching which are indexed to athletes and the dynamic contexts that they reflexively constitute (Ford, et al., 2010a; Ford, et al., 2010b). More specifically, Jolly (2010) argued that systematic observation is limited as it does not provide the nuanced exploration of behaviours indexed to context, measure the quality of behaviour, nor consider the relevance of behaviour to the overall development of athletes. As a result, while acknowledging that systematic analysis of coach behaviour has shone a helpful light onto coaching, it has also been argued that more detailed qualitative work is necessary for context and depth of analysis (Potrac, Jones and Armour, 2002; Mackenzie and Cushion, 2013; Smith and Cushion, 2006).

## 2.3 Coaching as an Interpersonal Process<sup>8</sup>

Jowett (2012, p.1) states “successful coaching or performance success more specifically is the combined inter-relation between the coach and the athlete”. This view posits coaching as an interactional process involving athletes and coaches. A recent citation analysis of coaching literature revealed that coach-athlete relationships are among the most frequently researched areas of sport coaching (Rangeon et al., 2012). In particular, the psychologically informed 3+1C model that has been developed by Jowett and colleagues features prominently (Jowett and Meek, 2000; Jowett and Ntoumanis, 2004; Jowett and Poczwardowski, 2006). The 3+1C model sheds light on prosocial and dysfunctional coach-athlete relationships. Specifically, the model demonstrates that complementarity, commitment, and closeness are key constructs in coach-athlete dyads.

Similarly, in an influential text, Lyle (2002) suggested that the term ‘coaching process’ represents an unwritten contract that both a coach and an athlete enter into. The social interactional view of coaching has also been recognised by Côté and Gilbert (2009, p.316) who define coaching as:

The consistent application of integrated professional, interpersonal and intrapersonal knowledge to improve athletes’ competence, confidence, connection, and character in specific coaching contexts.

These views of coaching as an interactional process are in contrast to the early coaching models and systematic observations that largely ignored the role of the athlete. In contrast to

---

<sup>8</sup> The author in Miller and Cronin (2013) has previously published material in this section, such as the Multidimensional Model of Leadership in Sport.

models such as Franks and Goodman (1986) and Fairs (1987), the Multidimensional Model of Leadership (MDML) (Chelladurai, 1990) proposed a more complex interactional coaching process. Influenced and derived from work on business management and organisational psychology, the model recognises various influences (e.g. actual, preferred and required behaviours, contextual influences, personal characteristics) on leadership in sport. The model reflects an interactionist approach to leadership by suggesting that success in sports leadership is antecedent by the interaction between personal characteristics of leader, participants and the contextual factors of the environment.

Beyond the antecedents, the MDML (Chelladurai, 1990) suggested that appropriate interaction between the context and the characteristics of leaders and athletes would lead to congruence between the leader's actual behaviour, the behaviour preferred by athletes, and the behaviour required by the situation. This congruence is portrayed as a prerequisite for successful performance and satisfaction. Conversely, should tension exist between the preferred behaviour of the coach (by athletes), required behaviour (by situation) and the actual behaviours of leaders, then a range of less successful outcomes may occur.

Specifically, a combination of performance without satisfaction may be achieved when the athlete's preferred behaviour is not congruent with the required behaviours of the situation and actual behaviours of the coach. In contrast, athlete satisfaction without performance may be achieved when actual and preferred behaviours are in agreement but these do not match the required behaviour of the situation. In contexts where there is no congruence between these behaviours (required, preferred or actual), Chelladurai posits that stakeholders may decide to remove the coach.

To reflect the difference between performance and satisfaction, Chelladurai provided an updated account of the leadership model in Figure 2.3 below.

### Leadership in Sport Model

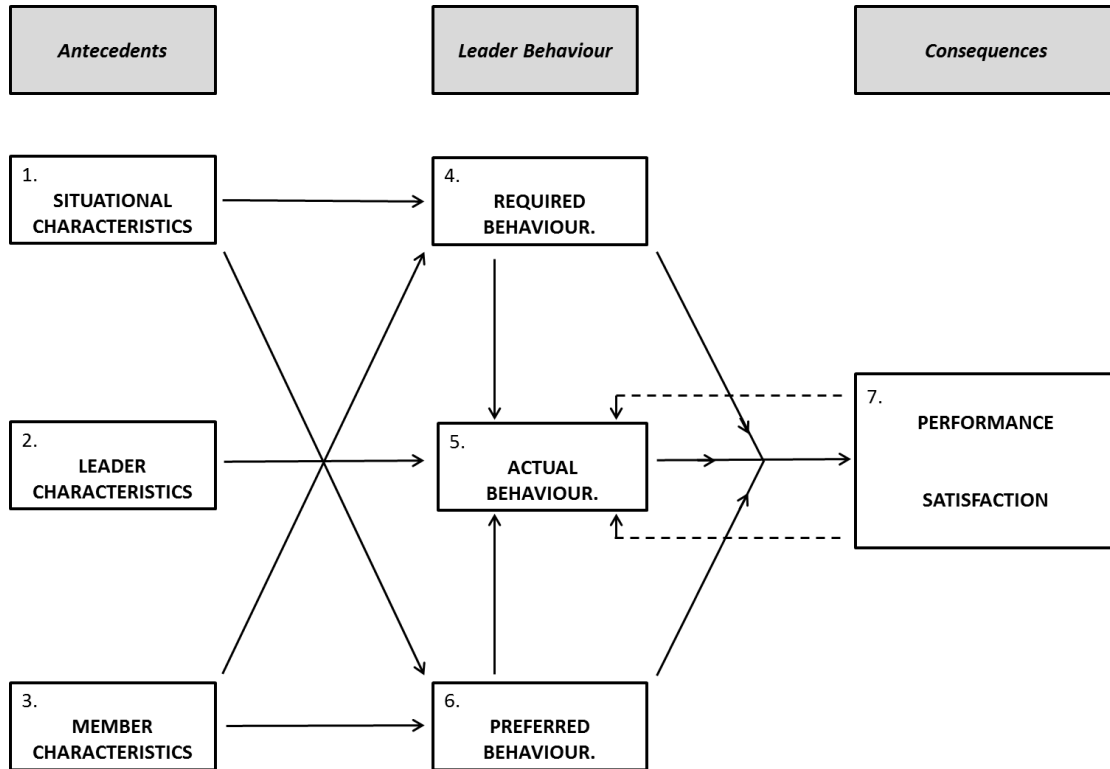


Figure 2.3 Chelladurai, P. (1990). Leadership in Sports: A review. *International Journal of Sports Psychology*, 21, 328-354.

Figure 2.3 identifies three antecedents of leadership behaviours. Chelladurai provided sport-specific examples of these antecedents such as the structure of a sport activity, previous experiences of coaches, and the values of the athletes and coaches. These have been examined previously through the development of the Leadership Scale for Sports (Chelladurai and Saleh, 1980). The LSS used five dimensions and three versions (athlete perception, coach perception and athlete preference) to assess leadership behaviours and satisfaction. Despite this information however, the LSS neglects the concept of required

behaviour, which may be a contextual-specific variable (Alfermann, Lee, Wurth, 2005). Similarly research has not explored the concepts of satisfaction and performance, as thoroughly as the three antecedents of behaviour. Nevertheless, both the MDML and the LSS have made a contribution to the theoretical understanding of coaching by addressing a variety of topics such as athlete motivation, athlete satisfaction, gender, team cohesion and coach behaviour (Alfermann, Lee and Wurth 2005; Andrew, 2009; Horn, Bloom, Berglund and Packard, 2011; Cumming, Smith and Smoll, 2006; Horn, Bloom, Vincer and Loughheed, 2010).

Although directed at sport, the MDML benefitted from being influenced by leadership theory from the business domain, including Fiedler's Contingency Theory (1967) and House's (1971) Path-Goal Theory. Using these theories as a basis, Chelladurai linked the complexity of coaching to the multi-functional (e.g. planning, scheduling, recruiting) role of a business manager (Chelladurai and Saleh, 1980) and pondered suggestions for coach behaviour depending on task type (Chelladurai, 1984). Furthermore, the MDML has also identified similarities between coaching and the multidimensional concept of organisational effectiveness (Chelladurai, 1987). This concept acknowledges the differences between required and preferred behaviours of power groups (e.g. athletes and coaches) and lends support to the benefits of seeking congruence between these behaviours.

While the use of management theory has been beneficial to the development of the MDML and to the theoretical understanding of coaching, it appears contradictory to the situation-specific nature of leadership that the model proposes. If coaching is influenced by situational

factors then those factors, whether micro or macro, are likely to be distinct from the situational factors that affect management in business.

Early coach-athlete relationship work also evidenced the bespoke and contextual nature of coach-athlete relations. Rich qualitative case studies of coach-athlete dyads have provided a description of a variety of coach relations in contexts. For example, Jowett and Meek (2000b) report on an Olympic coach whose relationship is indexed to athlete performance and the changes from a close successful relationship to a confused and incompatible dyad during periods of poor performance. In a similar article, Jowett and Meek (2000a) again used qualitative research to detail the complex relationships within the context of a coach and athlete who were also married. Jowett (2003) also provided a qualitative case study of a coach-athlete relationship in crisis and this offered rich contextual insights.

Latterly, coach-athlete relationship research has tended to adopt a quantitative approach that utilises the CART-Q questionnaire (Jowett and Ntoumanis, 2004). An exception to this is Stirling and Kerr's (2013) report on emotional abusive relations from the experiences of retired athletes. Nevertheless, recent research using the 3C+1 model has generally provided valid and reliable measurements of constructs such as closeness, commitment and complementarity using the CART-Q, and have linked coach-athlete relationships to coach burnout (Isoard-Gautheur et al., 2016), self-efficacy (Hampson and Jowett, 2014), and athlete development (Vella, Oades and Crowe, 2013).

It could be argued that while the use of questionnaires such as the CART-Q has added reliable measurements in this area, it has also reduced complex relationships to the

constructs of closeness, commitment, and complementarity and, furthermore, has divorced them from situated contexts. Thus, the detailed contextual influences upon the coaching process remain obscured (Jones et al., 2016). Nonetheless, like the MDML and its associated questionnaire, the LSS, the 3C+1 model and CART-Q have provided valid and reliable insights that have moved beyond the early systematic models and observations discussed in the previous section e.g. Fairs (1987). Moreover, the MDML and 3C+1 model have made a significant contribution in recognising and establishing coaching as a complex interpersonal and situated process.

## **2.4 Coaching as a Situated Process<sup>9</sup>**

The Mediation Model of Adult Leadership Behaviours in Sport (Smith and Smoll, 1989) (see figure 2.4.1 below) is a model that was also developed at a similar time to the MDML. The mediational model was developed using a cognitive behavioural approach. The prior development of the Coach Behaviour Assessment System (CBAS)<sup>10</sup> (Smith, Smoll, and Hunt, 1977) which allowed coach behaviours to be quantified and described was central to the development of the mediational model. Using the CBAS, Smith and Smoll (1989), concluded that situational factors, coaching individual differences, and player individual differences influenced the leadership of athletes.

---

<sup>9</sup> The author in Miller and Cronin (2013) has previously published material in this section, such as The Coaching Model.

<sup>10</sup> Discussed in section 2.2

## Mediational Model of Adult Behaviour

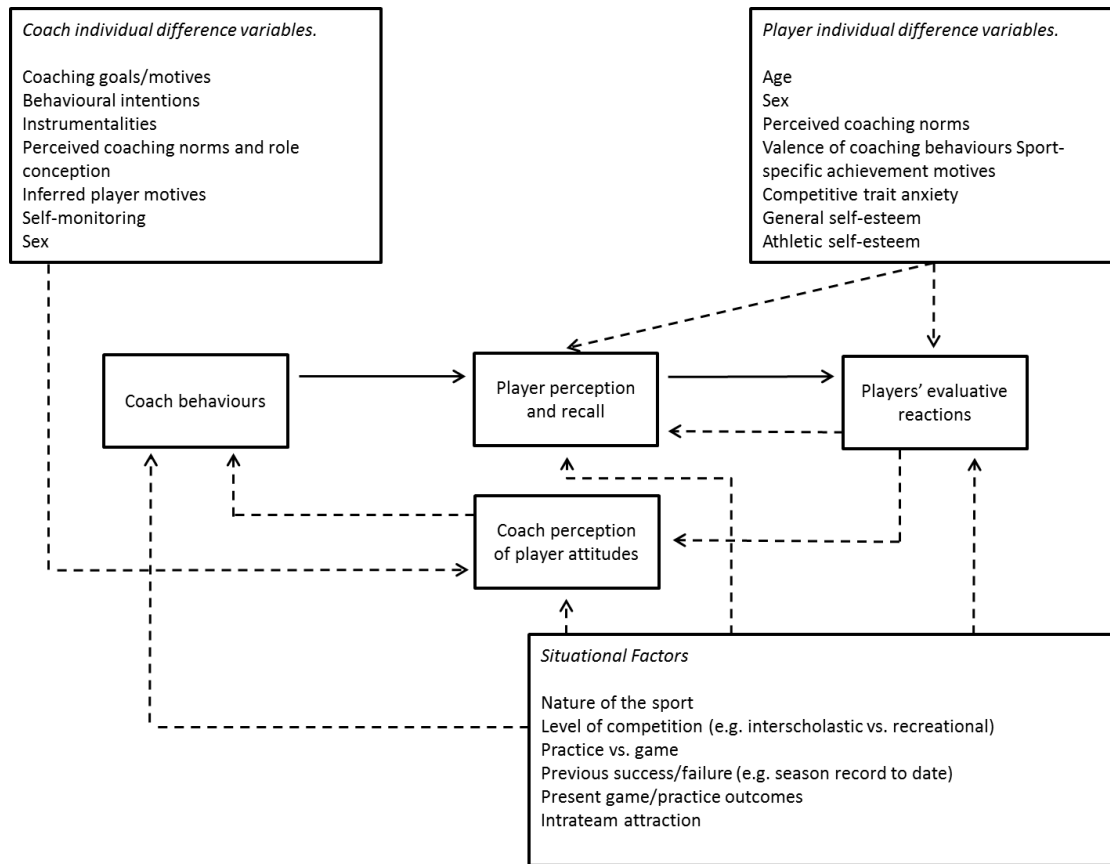


Figure 2.4.1 Smoll, R. and Smith, R. (1989) Leadership Behaviours in Sport: A theoretical model and research paradigm, *Journal of Applied Social Psychology* (19)18, 1552-1551

These three factors are similar to Chelladurai's MDML antecedents. Through the use of systematic observation (Smith et al., 1977; Curtis et al., 1979), Smith and Smoll were, however, able to add detail such as sport-related examples for each antecedent, e.g. athletic self-esteem, individual player differences and leader's values. The sport-specific examples contained within the model represented a burgeoning attempt to identify wider contextual influences upon coaching. Unfortunately, and similarly to Chelladurai's (1990) MDML, discussion of wider macro and micro social issues in the model has remained limited. This may reflect the descriptive or episodic nature of the CBAS observations that underpin the

model. As previously discussed, observation instruments such as ASUOI and the CBAS are limited to the episodes of coaching that have been observed, e.g. practice sessions. Consequently, this descriptive approach has been criticized for failing to recognize the contextual complexity of coaching (Strean, 1995), or examining the cognitive processes that influence coach behaviour (Abraham and Collins, 1998).

It is against this backdrop of increasing recognition of the complexity of coaching<sup>11</sup> that Côté, Salmela, Trudel and Baria (1995) conducted an inductive study of coaching behaviours. Côté et al. (1995) recognised the limitations of descriptive observation instruments as methods of exploring the cognitive processes of coaches as evidenced in both the Mediational and Multidimensional models. Consequently they aimed to develop a more comprehensive model by conducting a grounded theory investigation using interviews with seventeen elite gymnastics coaches. The inductive approach used during this process led to the identification of a coaching model, presented in figure 2.4.2 below.

---

<sup>11</sup> Interestingly, some authors have argued that while coaching is complex, its complexity is over-stated (Grecic and Collins, 2013).

### The Coaching Model.

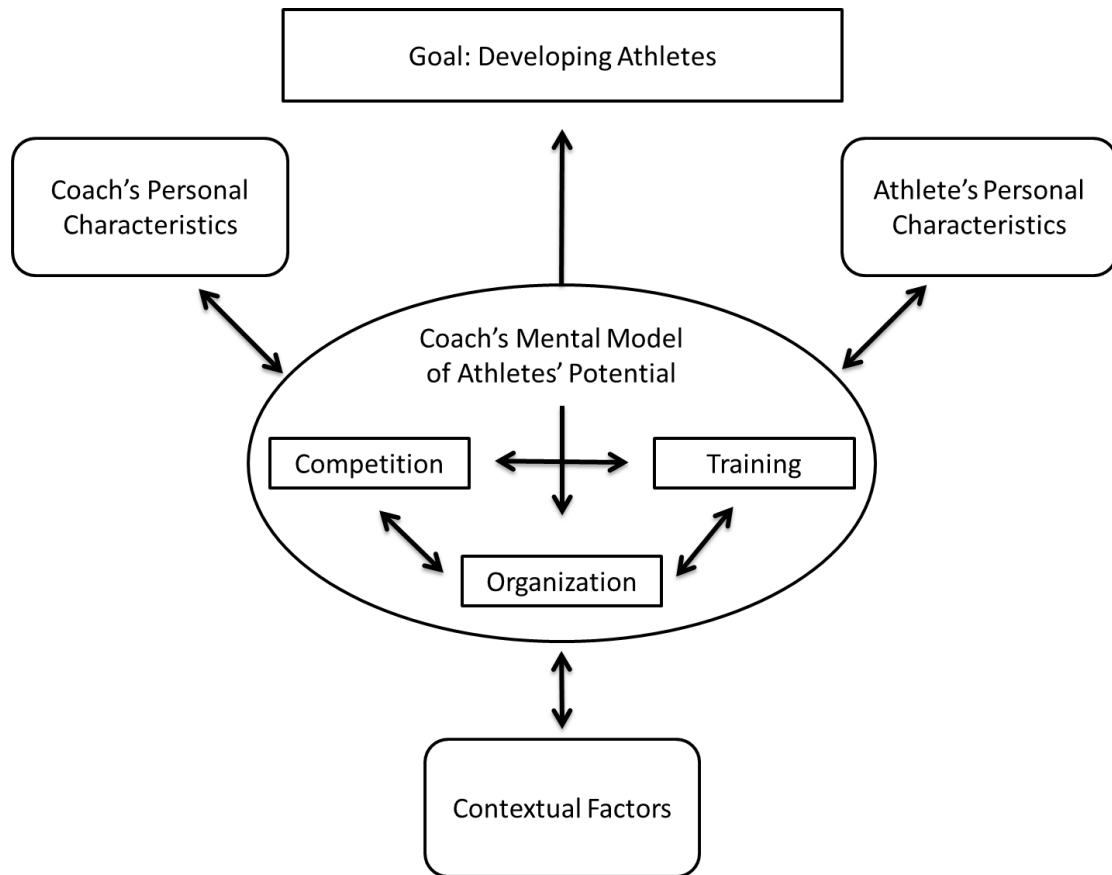


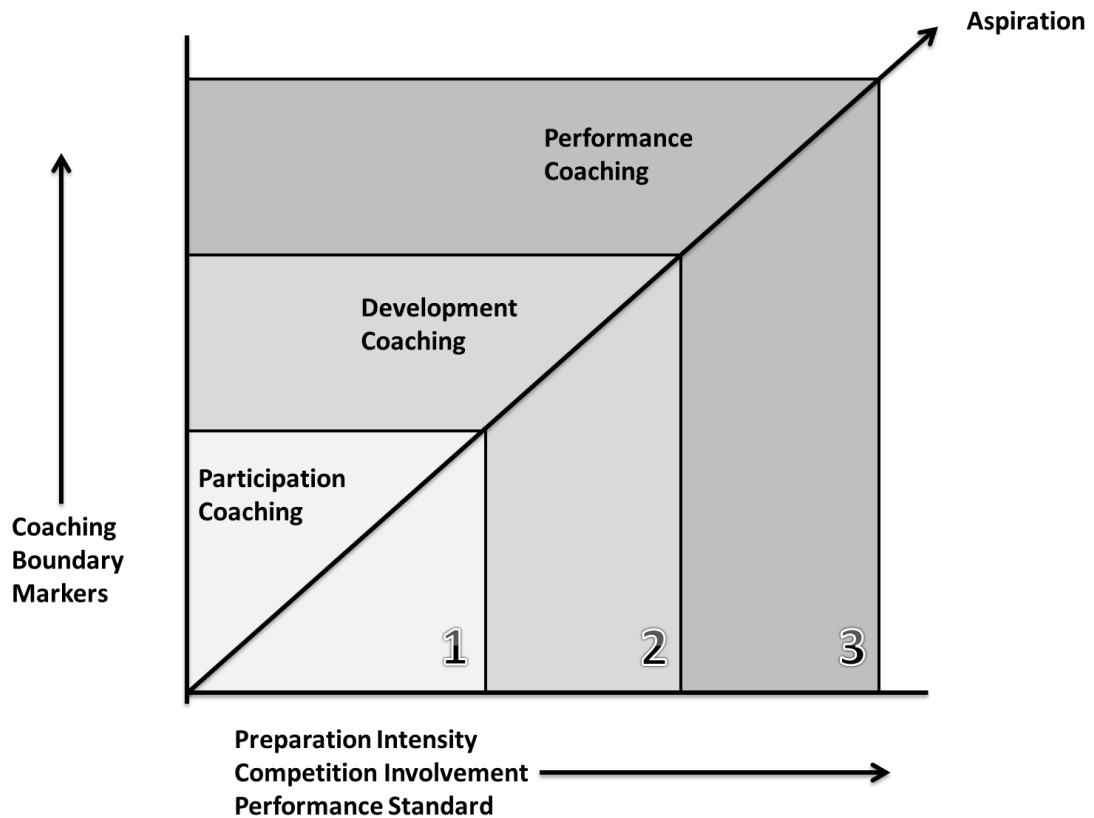
Figure 2.4.2 Côté, J. Salmela, J., Trudel, P., Baria, A. and Russell, S. (1995). The coaching model: A grounded assessment of expert gymnastics coaches' knowledge. *Journal of Sport and Exercise Psychology*, 17 (1), 1-17.

This coaching model, in keeping with both the Mediation and Multidimensional models described earlier, recognises the influence of coach characteristics, athlete characteristics and contextual influences upon coaching practice. Supplementary to these models, Côté et al. (1995) posited that the coaches' mental model of athletes' potential is central to coaching practice. Furthermore, Côté et al. (1995) stated that coaches' mental models influenced coaching practice across the three different components of the process (training, competition, and organisation). Hitherto, coaching models have not explicitly recognised these distinct

components of coaching, although many have classed these implicitly as situational factors. Further studies highlighted these factors as important constructs by describing these components of the coaching process in more detail (Côté, Salmela and Russell 1995; Côté and Salmela, 1996). This work was done not by using the observation instruments of earlier researchers, but by using in-depth grounded theory-based interviews (Côté, Salmela, Russell, 1995). Thus, the interviews and subsequent grounded theory analysis led to greater depth and wider understanding of the complexity and contextual nature of sport coaching.

Consistent with the concept of coaching as a complex situated process, Lyle (2002) proposed a typology of different 'forms of coaching'. In his seminal text, Lyle (2002) categorized three different forms of coaching: participant, development and performance. Figure 2.6 below demonstrates how Lyle's different aspirations, including emphasis on competition, performance standards and intensities of preparation, characterize and distinguish each form of coaching.

### Participation, development and elite sport coaching.



*Figure 2.6* Lyle, J. (2002). Sports coaching concepts: A framework for coaches' behaviour. London: Routledge.

Although distinct at one level, Lyle presented each form of coaching on a continuum. This may imply that while all forms have much in common, they may have distinct contextual influences. Later work on coaches (Young, Jemczyk, Brophy and Côté, 2009) and athletes (Erickson, Côté, and Fraser-Thomas, 2007; Fraser-Thomas, Côté, and Deakin, 2008) similarly recognised contextual influences upon the coaching process. In particular, Côté and his colleagues defined both adult and child participation and performance domains as part of the Developmental Model of Sport Participation (DMSP). These domains, were introduced

earlier in Chapter One, are distinguished by differences between coach education, contact-hours with athletes, experience of coaching, time spent with assistants, time spent in competition, and athletic experience. Thus, over time, the DMSP extended Lyle's (2002) proposition of three different 'coaching contexts' to four, and once more reinforced the view of coaching as a contextual and social situated process. The DMSP therefore builds directly on prior models (Chelladurai, 1990; Smith and Smoll, 1984; Côté et al., 1995; Lyle, 2002) by illustrating that coaching is a varied and complex process with poorly defined aims and contextual boundaries.

Many authors have since defined coaching as a complex, dynamic and challenging social interaction which is yet to be fully explained (Barnson, 2014; Cushion, 2007; Cushion, et al., 2006; Jones and Wallace, 2005; Miller and Cronin, 2013; Potrac, Jones and Armour, 2002). This more recent recognition of complexity is in stark contrast to the cyclical, staged and arguably over-simplified models presented earlier in this section<sup>12</sup>. It was against this backdrop of increasing recognition of the complex and situated interaction between coaches and athletes that Cushion, Armour and Jones (2006, p.95) concluded that the coaching process has the following key features:

1. The coaching process is not necessarily cyclical but is continuous and interdependent.
2. The process (and the practice it engenders) is continually constrained by a range of 'objectives' that derive from the club, the coach and the athletes involved.
3. The process is a constantly dynamic set of intra- and inter-group interpersonal relationships. These relationships are locally dialectical between and amongst agents (coach, player) and structure (club, culture).

---

<sup>12</sup> This is not to say that early models such as Franks and Goodman (1986), and Fairs (1987) did not add much to literature. Rather these models and the systematic observation of coaching served as a basis that has led to current understanding.

4. The coaching process is embedded within external constraints, only some of which are controllable (see Jones and Wallace, 2005 *inter alia* for a further discussion).
5. A pervasive cultural dimension infuses the coaching process through the coach, club and athletes, and their interaction.

The authors also warned that identifying these features does not provide “closure on this issue”, but assists in the recognition of the complexity of modelling the coaching process (Cushion, Armour and Jones, 2006, p. 95). Similarly, Cushion (2007) suggested there is much work to be done before a sound theoretical model of coaching as an activity can be accepted. More recently, and as was noted earlier, Jones (2012, p.2) called for research to “move on from just acknowledging that coaching is complex and multi-faceted (which many of us seem to do), and to do better research that integrates complexity in practice”.

## **2.5 Decoding the Complexity of Youth Performance Coaching through Ethnography, Social Theory and Other Associated Methods**

Building on the, mental model concept (Côté et al., 1995), Bowes and Jones (2006, p.238) suggested that schema theory may provide a theoretical lens through which to clarify and elucidate the apparent ‘chaos’ of coaching. Schema theory may hold one key to explaining how coaches engage in the complex process of coaching. Schemas are identified as:

Generic knowledge structures, formulated by experience through which people develop working models of their relationships. Such models, in turn, function as cognitive maps to help individuals navigate their social world.

Interestingly, Bowes and Jones (2006) suggested that schemas that inform the coaching process, and understanding thereof, are acquired through and developed from past experience of similar contexts. This raises two important conceptual points. Firstly, Bowes and Jones’ (2006) portrayal of coaching as a complex chaotic process addresses the common criticisms of over-simplification, generalization, and under-recognition of agency that characterize early coaching models (e.g. Fairs, 1987). Secondly, Bowes and Jones’ (2006) depiction of coaching as a chaotic process recognizes that coaches navigate a challenging set of ever-changing micro-dynamics within their everyday activity.

Although later coaching models (e.g. Lyle, 2002; International Council for Coaching Excellence, 2012) do recognize context as an influence on coaching, the dynamic, challenging and micro-view of context is not often explicitly referenced. To a large extent, later models (e.g. the DMSP, Côté and Gilbert, 2009) have tended to portray context as a static macro issue that is outside the control of the coach; e.g. age of the athletes, level of competition, government sport policy. This static view suggests that context has a mono-

directional influence on coaching; i.e. the coach is influenced by wider political, economic and social institutions. This position prompted Miller and Cronin (2013) to draw on the work of Garfinkel (1967) to argue that coaching is a reflexive, dynamic constituent of context. The premise of this argument is that an ever-changing context contributes to the action of the coach *and* reflexively, the actions of a coach contribute to an ever-changing context. To provide a simplistic example, the coaching context after a competition loss can be very different to the coaching context after a win despite the fact the athletes are the same age, within the same domain (e.g. youth performance), in the same sport and perhaps even in the same building. Conversely, how a coach behaves during a training session after a loss/win can dramatically influence the context, e.g. after throwing the proverbial ‘tea cup’<sup>13</sup>, the context of a game or training session is likely to be different to before. Thus, although Miller and Cronin (2013) wrote from an ethnomethodological rather than a cognitive psychological standpoint, they have provided a similar portrayal of coaching to Bowes and Jones (2006, p.242) who described coaching as dynamic, relational, obscure and messy before concluding that it occurs at the “edge of chaos”.

Sociologically-informed coaching literature has sought to illuminate understanding of the coaching process by considering the experiences of coaches. Indeed, a gamut of sociological theory has been applied to sport coaching in recent times (Jones et al., 2011). This research has been fruitful in that it has provided insight into and explanation of incidental coaching experiences. For example, among other theorists, a body of literature has explored conceptions of power in coaching using the work of Foucault (Denison, 2007; Denison and

---

<sup>13</sup> The ‘tea cup’ is a famous proverb involving notable football (soccer) managers in the UK. Following a poor competitive performance, some managers, as part of aggressive feedback sessions, have been known to throw crockery and refreshments that are provided for players in changing (locker) rooms.

Mills, 2014; Lang, 2010; Taylor and Garratt, 2010). This work and that of Purdy, Potrac and Jones (2008), which utilised Giddens work, has shown that coaches are powerful individuals in the lives of athletes, but that power is not uni-directional. For example, Taylor, Piper and Garratt (2014) argue that although coaches can enact power, they too are subject to powerful discourses that portray the coach as a dangerous individuals who can enact harm to young people, e.g. through sexual abuse. Moreover, it is argued that in response to this discourse coach education, child protection, and law enforcement agencies have initiated increased governance and surveillance of coaches. Similarly, Lang (2015) introduces Foucault's concept of the body as a site of power. More specifically, Lang explores how swim coaches use of their own body to touch others has become an area that is subject to significant surveillance. Lang (2015) used empirical data derived from an ethnographic approach, to illustrate how swim coaches have recognised this wider discourse. In an effort to conform to extant norms, these swim coaches have adjusted their practice to avoid touching participants, e.g. by staying poolside. Critically Lang (2015) introduces Foucault's technologies of power concept to also argue that despite prevailing discourse, coaches do nonetheless retain agency. Lang posits that by utilizing their own agency, coaches can decide to conform to, resist, or develop the prevailing discourse. In this sense Lang illustrates how incidental experiences of coaching are influenced by both wider contextual influences and the agency of individuals.

Other researchers have drawn on the work of Bourdieu to explain how coaching actions are reflexively influenced by social dispositions, norms and rules (Cushion and Jones, 2012; Light and Evans, 2013; Purdy et al., 2009). These studies have also used ethnographic approaches and in particular accounts of lived experience, to illustrate the complex social influences that shape behaviour in environments such as professional football, rugby and

rowing. This work has provided rich contextual accounts of coaching and has begun to explain a myriad of interesting coaching incidents. Bourdieu's concepts of habitus, capital, and field are key to this explanation. For instance, in a critical account of coaches' philosophies, Cushion and Partington (2014) illustrate how extant research and discourse has failed to recognise that coaches' philosophies are influenced by habitus and field. Specifically, Cushion and Partington (2014, p.13) argue that in recounting coaching philosophies, both researchers and coaches themselves "overplayed the role of agency and under recognise the influence of social structure upon coaches, beliefs, actions and discourses". Using Bourdieu as a framework, Cushion and Partington recognised that espoused coaching philosophy may be a doxic representation of ideology that is accepted within the field, rather than personal accounts of values and beliefs. Following this conclusion, Cushion and Partington (2010) argue that coaching investigations should be longitudinal, grounded in the practice of coaches, and move beyond coaches' subjective perceptions in order to avoid reproducing such ideological accounts. These recommendations have been incorporated into this thesis as further detailed in Chapter Four. Moreover, the findings of Cushion and Partington (2014), like other studies which have utilised Bourdieu's work, illustrates that social theory can be a useful perspective from which to explore coaching practice (Cushion and Jones, 2012; Light and Evans, 2013; McGillivray and McIntosh, 2006; Purdy et al., 2009).

It is not surprising therefore, that coaching researchers have continued to use sociological theory and accounts of lived experience to derive insights into the experiences of coaches. For example, a growing body of literature on orchestration and micro-politics has documented and provided some explanations of the challenging social interactions of elite

sport practitioners (Huggan et al., 2015; Holmemo, 2015; Potrac and Jones, 2009a; 2009b; Thompson et al., 2013). In addition, while touching on a similar theme to early coach athlete relationship research conducted by Jowett and colleagues (see section 2.3 for further elucidation) authors Jones and Corsby (2015) and Miller and Cronin (2013) have drawn upon the work of Howard Garfinkel to reinforce and explain the notion of coaching as a interpersonal process. These authors have however eschewed the cognitive and positivist approach favoured in recent times by Jowett and colleagues. Specifically, it has been posited by Jones and Corsby (2015) that coaching occurs in social contexts wherein knowledge is shared and broadly agreed with individuals. On this basis, coaches operate not under naturalistic decision making conditions, but in reponse to their understanding of social context and actors within it. Furthermore, Garfinkel (1967) argues that any coaches' interpretation of the shared social knowledge is influenced by their biography and history. While such a point has not been specifically investigated empirically, a significant body of coach education literature has identified the role of experience in developing coaching expertise (Cushion et al., 2010). Thus, on this basis, any investigation that seeks to understanding coaching needs to understand coaches and the social context they reflexively inhabit. Furthermore, it is imperative that studies explore the shared taken for granted and often acknowledged rules that pervade within such contexts (Jones and Corsby, 2015).

The synopsis of the sociologically-informed work presented here does not do justice to the range of case studies that have been produced in recent times, nor the complexity and range of social theories used. To do so would warrant several dedicated thesis. Thus, in the absence of qualitative meta-analysis, readers are encouraged to explore Jones et al. (2011) and Potrac et al. (2013) for further synthesis. Nonetheless, it is pertinent to note that the lived

experiences of case study coaches have been central to this sociological work discussed above. In general, these studies have used qualitative interviews or ethnographic reflections to access the experiences of coaches. This has led to much richer and contextually relevant accounts of coaching than earlier observation or questionnaire-informed work (Corsby and Jones, 2015; Smoll and Smith, 1989). Additionally, sociology of coaching studies have often presented engaging narratives that are designed to not only shed light on phenomena, but also to engage readers through detailed incidental accounts of the phenomenon itself (Sparkes and Smith, 2009). Moreover, many of the case studies have been accompanied by insightful analyses which have drawn on theoretical perspective and concepts to aid understanding of the coaching process. Specifically, the ethnographic and sociological informed work suggests that coaching is a dynamic interaction between agency, actors and structures.

As detailed in the introduction however, the existing sociologically-informed coaching research has tended to focus on the lived experiences of adult coaches. Yet elite adult coaching can be a very different social context from youth performance coaching (Lyle, 2002; Côté et al., 2007; International Council for Coaching Excellence, 2012). Given the interpersonal view of coaching (Chelladurai, 1990; Corsby and Jones, 2015; Jowett and Poczwardowski, 2006; Smoll and Smith, 1989), it is also reasonable to assume that coaching a child is a very different experience to coaching an adult. Thus, for those interested in youth performance coaching, the extant sociologically-informed literature provides relevant concepts and insights, but rarely provides accounts of youth performance coaching in its distinct political, economic and social context. This is ironic given that much of the sociological work of adult coaching discussed above details how coaching is a socialised

phenomenon, which is influenced by interaction between structure and agency. Moreover Cushion (2010, p.181) has called on researchers to “emphasise the integration into practice, of agent, world and activity”, such that coaching research “is not a reduction from the everyday world of engaged participation”. Rich accounts of lived experience and lifeworld are therefore fundamental to coaching analysis, and this recommendation has informed the methodology detailed in Chapter Three. Nonetheless, it is disappointing to note that social theory and youth performance coaching practice have not been more explicitly linked to date. This is particularly so given that much value has been derived from using social theory to “integrate analysis of the experience of social agents and the analysis of the objective structures” which influence adult coaching (McGillivray and McIntosh (2006, p.373). This is not to say that there have been no studies on youth coaching. On the contrary, much observation-based literature has studied youth coaching (e.g. Smith and Cushion, 2006). Rather, the argument is that there have been few accounts detailing the situated experiences of youth performance coaching from coaches themselves. Therefore, there are few accounts that connect the experiences of youth performance coaches to useful theoretical literature. Thus, whilst current literature has provided insightful explanations of incidental accounts of adult performance coaching, and a host of social theory that *may* be relevant to the lives of youth performance coaches, the essential constituents of youth performance coaching remain obscure. Moreover, the identification of coaching as a complex interaction between agency and structure, that is often recounted through doxic representations, further provides a rationale for this study to explore the *essential* rather than incidental constituents of coaching. Of course, the productive work in elite adult coaching, which has utilised a range of ethnographic and narrative approaches, illustrates that gathering and questioning the everyday taken for granted lived experience of youth coaches themselves may be a useful

first step towards further understanding youth performance coaching (Cushion and Jones, 2012).

## **2.6 Learning from other Professions**

It is against a background of both aspirations for a coaching profession and clearer understandings of coaching as a process that this thesis seeks to explore youth performance coaching in the UK. The thesis focuses on youth performance coaching in order to add knowledge and understanding of the environments and experiences of practitioner coaches. Such understanding may make a small contribution to the professionalization of coaching (Jones and Bowes, 2006; Cushion, 2007). With that in mind, it is important that the concept of professionalism be problematized. Such consideration is necessary, because the concepts of a profession and indeed professionalism are more complex than merely identifying a standard for qualification or the establishment of a regulatory body. For example, a structural approach to professions identifies a range of criteria that professions, rather than occupations, must possess (Greenwood, 1957). In one example of the structural approach, Hughes (1963) suggested that established professions should meet the following criteria:

- a code of ethics to practise
- commitment to the profession and clients
- collegiality (group identity; e.g. a regulatory body and membership)
- an expected base of knowledge
- service orientated to the client
- certification of education

In keeping with the criteria approach, Taylor and Garratt (2008, p.11) optimistically suggested that as coaching moves “towards a full profession by 2012”, the following should be established:

- professional education
- a distinct and specialised body of knowledge
- career structure and pathways
- explicit ethical and value systems
- an independent professional membership body
- professional practice
- clarity and definition of roles and remits
- opportunities for continuous professional development

Accordingly, this section will consider the concept of professionalism, before investigating the development of professions related to coaching, such as sport science and teaching.

### **2.6.1 What is a professional?**

Recent research on professionalization in sport has explored the developments of sports such as cricket (Light 2010), football (Billing, et al., 2004), and rugby union (Malcolm and Sheard, 2002). Interestingly unlike these authors, Hughes’ (1963) seminal work does not equate professionalization with full-time, paid practitioners. Instead, Hughes links professionalism to the provision of a service for the benefit of a client. In addition, Hughes (1963) depicted professions as autonomously regulated through the collegiality of members. Hughes’ conception of a profession is in keeping with what Collins’ (2010) describes as ‘professional spirit’. By way of this spirit, Collins argued that professional sport individuals enact theoretical knowledge to advance sporting practice.

Like Hughes (1963) and Collins (2010), other authors have viewed professions through criterion-based approaches. For example, Freidson and Rhea (1965) differentiated professionals from non-professionals through their knowledge. They suggested that those with a distinct body of knowledge are professionals and they use that knowledge to regulate the profession. Dorken and Rodgers (1976) also suggested that the key criterion in the development of a profession was the development of a distinct body of knowledge. They expanded on this by emphasising that professions should possess knowledge, which is both relevant to service-user needs, and distinct from other professions. In this sense, Dorken and Rodgers suggested that possessing a distinct body of knowledge is not, in itself, enough to warrant professional status. Rather the knowledge needs to be used for the benefit of a service user. Similarly, Hogan (1979) described the role of professions as to promote training and education that enable professionals to use their knowledge. Furthermore, Hogan suggested that the organising body of a profession is responsible for ensuring that members use this knowledge to deliver *ethically* (emphasis added) sound practice. Thus, in contrast to the paid notion of professionalism, a criterion approach emphasizes the importance of a distinct body of knowledge, which is used to regulate and enact practice in the interest of service users.

Lyle (2002), drew upon the criterion approach and professional spirit concept to, once again, emphasise the use of a distinct body of knowledge, and posited that practitioners could be ‘professionals’ without the presence of an established profession. Lyle suggested that it is the body of knowledge that professionals possess that affords them authority (and power) and not membership of an organised body. Indeed Lyle (2002, p.202) suggested professional practitioners should possess:

Expertise based in a broad knowledge base, a relationship with clients protected by legitimated role practice and demonstrating integrity of purpose, a social motivation beyond individual client cases and a breadth of education.

Thus, for Lyle (2002), professionalism lies not in the establishment of formal structures, coaches or qualifications but in the knowledge and practice of professionals themselves. This conception of professionalism is similar to work by Hoyle (1974) and Stenhouse (1975) who describe professionals as critically reflective practitioners who apply theory to practice for the benefit of service users. This perspective suggests that the development of a profession is not based solely on criteria such as the establishment of codes of conducts or governing bodies. Rather, the development of a coaching profession depends on the practice and experience of those who enact and receive an ethical service, which are informed by a distinct body of knowledge.

### **2.6.2 Professionalisation in sport psychology and exercise physiology.**

Previous research (Hugman, 1991) has argued that traditional professions (medical, theology), have been joined by state mediated (teaching and nursing) and client-based (accountancy and architects) professions. In recent times, professions related to coaching have also begun to develop, such as Sport Psychology (Silva, 1989), and Exercise Physiology (Boone, 2003).

Silva (1989) reported that in North America, Sport Psychology is an area of professional practice that has developed substantially during the late twentieth century. Silva posits that increased exposure through the media has facilitated a greater demand by athletes for sport psychology services. Consequently, and in keeping with the earlier discussion, sport psychologists have tailored their services to the needs of service users. Interestingly, as recognition of the role of sport psychologists in meeting service-user needs have increased, attempts to formally professionalise the field have been made through two bodies. The Association for the Advancement of Applied Sport Psychology (AAASP) and Division 47 of the American Psychological Association both made attempts to 'structure' the profession. Despite these attempts however, Fox, Barclay and Rodgers (1982) suggested that the professionalization process was stagnated due to a weak definition of the field, mixed approaches to education, lack of control over practice and a poor professional identity. Thus, although bodies were established, the initial growth and indeed stagnation was grounded in the professional practice of psychologists rather than the establishment of formal organizations, frameworks or regulation.

Similar to the professionalization of sport psychology, Boone (2003) reported that exercise physiology has developed as a profession due to its distinct body of knowledge, which focuses on an altruistic approach to servicing user needs. Brown (2000) outlined the role of organisations such as the American College of Sports Medicine and the American Society of Exercise Physiologists in the professionalization of exercise physiologists in North America. Similar to sport psychology in the UK, the British Association of Sport and Exercise Scientists (BASES) has provided a service in terms of the accreditation and education of professional exercise physiologists. Despite the developments of these bodies however, the professionalization processes in exercise physiology have suffered from a lack of control over practitioners and poorly defined areas of practice which compete against sports therapy, physiotherapy and ‘fitness professionals’ (Boone, 2003). Furthermore, Boone (2006, 2007) cited the failure of exercise physiology practitioners to hold unethical practice to account. Thus, in both sport psychology and exercise physiology, the development of organisational bodies may have aided the development of a profession, but, in practice, the establishment and progress of a profession is rooted in the knowledge and experiences of its practitioners.

In conclusion, the establishment of professional bodies in areas such as sport psychology (BASES, BPS, AAASP, ASA) and exercise physiology (BASES, ASEP, ACSM) has contributed (e.g. through accreditation services) to the development of related professions. In the UK, there is an array of coaching-related bodies (e.g. through individual NGB’s, Sports Coach UK, UK Sport, Sport England, Local Authority Providers, Private, and Voluntary Providers). Many of these are government-led however, and it would appear that there is an absence of practitioner-led bodies. This is remiss given the experiences of related

professions suggesting that the strength of a professional body is dependent on the professionalism of practitioners within a given field. This is not to say, however, that an individual cannot exist as a professional without such a body. Rather, an individual practitioner can define their scope of practice and implement ethical and professional standards for the benefit of service users. Indeed, with this in mind, an individual can enact professional coaching without receiving payment for the service. Consequently, the individual lived experiences of practitioners are a key part of a coaching profession. Moreover, without grounded accounts of individual practice, there is a standing danger that coaching develops professional organisations and not professional coaches.

### 2.6.3 Professionalization of Teaching

The relationship between teaching and coaching practitioners has traditionally been considered strong (Cassidy, Jones and Potrac, 2009; Jones, 2008; Jones, 2006, and Gallimore and Tharp, 2004). Lyle (2002, p.13) crystallised this argument by stating “sport participation coaching ... is not dissimilar at all from sports teaching”. Jones (2006) also recognized similar pedagogies between teaching and coaching. Jones (2008) continued by suggesting that not only is coaching linked to education, but that coaches should ensure that coaching practice is underpinned by pedagogical and educational research (e.g. Mosston’s teaching styles<sup>14</sup>). Given these pedagogical links, this section will examine the extant research on the professional lives and experiences of teachers. The rationale is that in so doing, examining the more established and mature profession of teaching might shed light on experiences of

---

<sup>14</sup> Mosston (1966) proposed a spectrum of teaching methods that could be used to prompt teachers or coaches to reflect and inform their practice.

coaches. It is important to recognise however, that there are substantial contextual differences (environments, competition structures) between teaching and coaching (Lyle, 2002). Thus, although this section explores the professional lives of teachers, generalizing it to coaching should be a cautious endeavour.

At a similar time that Lyle (2002) portrayed teaching as an established and developed profession, Goodson and Hargreaves (2003) suggested that teaching was in the midst of a professional crisis. They suggested that teaching practice consistently failed to reach professional standards due to poor recruitment processes and a lack of professional development. As a result, successive governments have, to greater and lesser extents, attempted to improve the professional practice of teachers. These attempts include the establishment of the Training and Development Agency (TDA) (Department for Education, 2006), The Teaching Agency (Department for Education, 2012), and the National College for Teaching and Leadership (National College for Teaching and Leadership, 2015).

The initial ambition for the TDA was to ensure teaching practitioners have a commitment to help *all* (emphasis added) pupils to achieve their potential. This emphasis on teacher development as a means of addressing student performance reflects a largely accepted pupil-centred approach to the practice of teachers (DFES, 2004<sup>15</sup>; DCSF, 2007<sup>16</sup>). This approach is in keeping with the notion of a professional commitment to the client as proposed by Hughes (1963). Furthermore, this criterion places a responsibility upon professional teachers to

---

<sup>15</sup> DFES (2004). Every Child Matters proposes a student centred approach from professionals working with young people that has five key areas for the holistic development of sport.

<sup>16</sup> DCSF (2007). The Children's Plan emphasises the importance of personalized learning amongst other recommendations as a means to improve the education of children.

commit to all learners regardless of ability. Equality of opportunity and service provision is, therefore, at the heart of government attempts to professionalise practice.

Although implemented with the laudable aim of providing an inclusive, personalized education, the Government's attempts to professionalise teachers through centralized organisational structures do not appear to be addressing the professional needs of those teachers<sup>17</sup>. For example, the 'crisis' in recruiting, developing and retaining teachers noted by Goodson and Hargreaves (2003) continues today (National Audit Office, 2016). Moreover, Goodson, (2003, p.126) argues that centralised government attempts to address the development of a teaching profession have been misplaced:

Teacher professionalism is driven by more and more government guidelines and central edicts, on issues ranging from assessment to accountability to curriculum definition. In the process, it would seem that teaching is being technicized (sic) but not professionalised. In fact, such standardization is unpicking existing patterns of professionalization and replacing them with notions of the teacher as the technical deliverer of guidelines and schemes devised elsewhere.

Later, Day et al. (2007) also recognised the standardized and bureaucratic nature of approaches to the professionalization of teachers. Indeed Day et al. (2007) described performance-orientated, 'new-managerialism' cultures that are driven by targets, as the key recent influences on the teaching profession. Furthermore, it was suggested that this approach to the professionalisation of teaching has led to negative impacts on teacher motivation and teacher identity, including self-efficacy. Similarly, Parsons and Stephenson (2005) suggested that bureaucratic top-down managerialist approaches to teacher development have emphasised demonstration rather than professionalism. Williamson and

---

<sup>17</sup> This is not to say that strategies have or have not been effective. Such a conclusion is out with the scope of this thesis.

Morgan (2009, p.292) have gone further by suggesting that attempts to professionalise teaching through centralised government performance management approaches have ultimately led to the “professional disempowerment” of teachers.

Taylor and Garratt (2008) have also taken a critical view of a centralised and standardised approach to professional development of teachers. Writing with the professional development of coaches in mind, Taylor and Garratt (2008; 2010) cited several authors (e.g. Johnson, 1984; Eraut, 1994; Stronach, et al., 2002) when cautioning against overly centralised central control in the development of a coaching profession. Taylor and Garratt (2008) were concerned that the pitfall of disempowering practitioners in coaching should be avoided, as it may lead to a lack of critical thinking and professional development by coaches. Consequently, they explicitly advocated an individual and empowered concept of the coaching profession. Taylor and Garratt (2008) argued that individually empowered professionals could enact varied and personalised professional practice. In turn, and as a means of education, fellow practitioners should critically examine such practice in order to develop their professionalism.

Taylor and Garratt’s exhortations are also in keeping with Hoyle’s (1974) ‘extended professional’ concept. For Hoyle, the extended professional is not developed by government dictates, but by the practice and research of individuals themselves. Similarly, Stenhouse’s (1975) classic text on curriculum and teacher development shuns top-down development of teaching and argues that as extended professionals “it is not enough that teachers’ work should be studied; they need to study it themselves” (p.143). Likewise, Skilbeck (1990) recommended teachers engage in research that develops them as individual professionals and

argued that this research should be situated within the lived experiences of the classroom to ensure a link between theory and practice. The emphasis on the empowered teacher professional is also consistent with the educational philosophy of Freire (1982) who recommended situating research in the lived experiences of learners<sup>18</sup>. Moreover, Freire argued for reflective consideration of individual practice as a means of empowering individuals to learn about and from their own contextual situated experiences. Thus, a significant body of education research supports the summation that focusing on the lived experiences of individual practitioners can contribute to the development of “nuanced professional cultures in disparate areas of practice” (Taylor and Garratt, 2008, p.24).

#### **2.6.4 The professional within the teaching profession**

In keeping with the teacher-focused approach to professional development, Ball and Goodson (1985, 2005) suggested that professional practice is rooted in the personal lives of teachers. Similarly, Acker (1999) suggested that values constructed from events and experiences in the personal lives of teachers influence their professional practice. More recently, Bullough (2008) summarized the literature on teachers’ lives, and argued that teaching is influenced by the personal values held by the teacher, as well as the wider social and political influences.

In a review of literature, He and Levin (2008) cited a wide range of authors who suggested that teacher identity is a dynamic construct that is developed from the personal beliefs and experiences of individuals (Clandinin, 1986; Fenstermacher, 1986; Sanders and

---

<sup>18</sup> Reflective practice as promoted by, amongst others, Kolb (1984), Schön (1983).

McCutcheon, 1986; Goodman, 1988; Marland and Osborne, 1990; and Cornett, Yeotis and Terwilliger, 1990). Similarly, Cornett et al. (1990) and other authors (Clandinin, 1986; Pape, 1992; Chant, 2002) described a process whereby personal beliefs acquired through previous experience, influence the planning, delivery and reflection processes of teachers. Maclure (1993) explained this process by arguing that individuals use personal beliefs to construct identities from meanings attributed to personal experiences. This social constructivist theory posits that personalized meaning-making leads to a dynamic sense of identity.

Given the influence of personal experiences, values, beliefs and meaning-making on the professional practice and identity of teachers, many authors have deemed it appropriate to explore the lived experiences of teachers (Day, Kingston, Stobart, Sammons, 2006; Goodson, 2003; Stronach, Corbin, McNamara, Stark and Warne, 2002; Green, 2000). Day and Kingston (2008) conducted a novel longitudinal study, which described how experiences influenced teacher's practice throughout their careers. The large sample size (300 teachers) and longitudinal approach used by Day and Kingston is unusual in this field. Typically, studies exploring personal lived experiences have used qualitative case studies with smaller samples. For example, Tait (2008) used mixed methods (questionnaires, interviews and metaphors) to investigate the lived experience of a case study teacher, 'Mary'. Prior to entering teaching, Mary had developed a resilient identity from previous non-teaching experiences. When entering the challenging world of teaching, Mary drew upon her past experiences and resilience to improve as a practitioner. Similarly, Bo and Pa (2010) also provided a case study of 'family life education' to show how personal values and beliefs influence the curriculum and practice of teachers.

Interestingly, Bullough (2008) considered the fundamental nature of teaching and concluded that it is, influenced by personal lives and constructed identities and is, essentially, a value-laden activity. To support this conclusion, Bullough (2008, p.9) provided qualitative narratives of value laden teaching episodes, which illustrate that “teachers’ lives ... mean a great deal to students and their parents” as they influence teaching practice. The influence of lived experiences is also apparent in Brady and Boyd’s (2005) qualitative investigation of maths teachers. More specifically, Brady and Boyd explored the experiences of primary school teachers who taught maths, but who had negative experiences from their time as pupils. This work demonstrated how those who have constructed negative views and experiences of math learning are prone to ‘math anxiety’. Moreover, math anxiety was linked with low confidence in individuals who were asked to teach ‘a six week math practicum at the elementary level’ (Brady and Boyd, 2005, p.420). Thus, while shedding light on the experiences of maths teachers, Brady and Boyd’s (2005) study also reinforced Bullough’s (2008), Day and Kingston’s (2008), and Kelchertman’s (2009) view of teaching as a value-laden process that is directly influenced by personal lived experiences. In addition, Brady and Boyd’s (2005) article illustrated that examining the lived experiences of individuals through qualitative case studies is an effective means of understanding teaching and teachers. In effect, to understand teaching, we need to understand teachers and their lived experiences.

### **2.6.5 Professionals within wider social contexts**

The in-depth qualitative consideration of teachers' experiences discussed above has added much to the understanding of teachers' lives. It has illustrated that teachers are complex individuals who are central to the pedagogical process. It has also illustrated that teaching is a value-laden activity. A range of previously discussed coaching models (section 2.2-2.5) have similarly acknowledged the coach as central to the coaching process (Chelladurai, 1990; Côté, 1995; Smoll and Smith, 1989; Jowett and Poczwardowski, 2006). In addition, there is a body of literature on coaching philosophy, which suggests that the individual coach's experiences and values are an influential aspect of the coaching process (Armour et al., 2004; Cushion and Partington, 2014; Grecic and Collins, 2013; Jones et al., 2016). At this point, it therefore appears that in-depth qualitative case study research, which has illuminated the professional practices of teachers (2.6.3), could do likewise for coaches. Moreover the in-depth qualitative accounts from teachers have provided insight into teachers' experiences and have also shed light on the wider social contexts that teachers inhabit and reflexively construct. For example, Day and Kingston (2008) describe how teacher identities, values and behaviours are influenced by both personal agency (personal events, past experiences, social construction) *and* wider social structures (pupils, career phase, organisation cultures).

## Relationship between variations and effectiveness

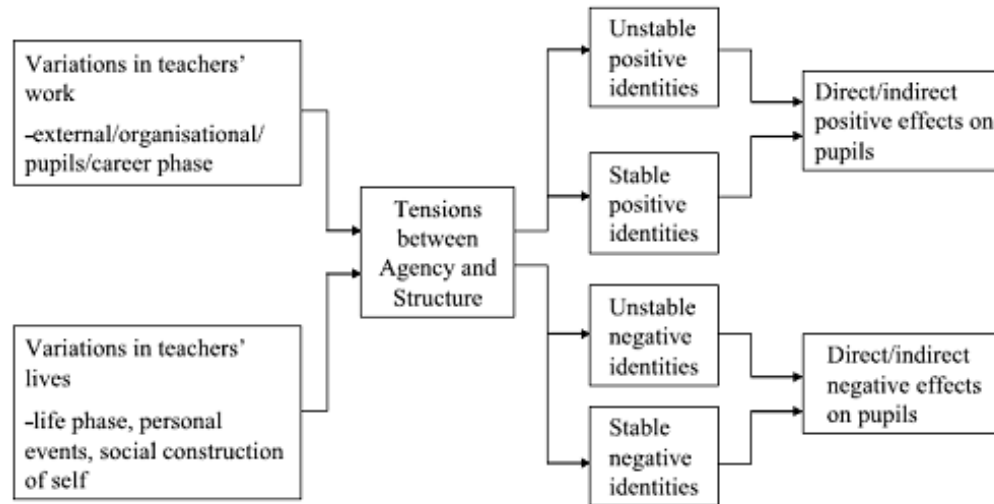


Figure 2.7. Day, C. and Kingston, D. (2008) identity, well-being and effectiveness: the emotional contexts of teaching, *Pedagogy, Culture and Society* 16, 1 7-23.

More specifically, despite the simplistic representation of teaching as a systematic and staged process, Day et al. (2008) suggested that teaching is a complex dynamic interaction of personal agency and wider social structures. They provided narrative examples of teachers whose practice is influenced by personal factors such as health, and spousal relationships. They also provided examples of teachers whose professional lives have been influenced by wider economic conditions, such as high levels of poverty, and political influences, such as periods of frequent policy change. Similarly, in an earlier example, Jeffrey and Wood (1996) provided a narrative example of how structures such as ‘quality assurance inspections’ can shape teachers’ professional identities. This reinforces the concept of teaching as a personal process but also illustrates how wider social, political and economic structures manifest themselves within the lives of teachers (Day and Lee, 2011). Thus as Dex (1991) suggested, by examining individuals’ lives and experiences in-depth, a better understanding of the

social and institutional structures related to those experiences can be gained. More explicitly, social and institutional structures are reflected in the experiences of people who are impinged, moulded or constrained by them. This is supported by Kubler LaBosky (2006) who used teachers' lived experiences to critique national assessment policy. Similarly, Cole and Knowles (2001) supported the study of 'lived experiences' by stating:

It is about comprehending the complexities of a person's day-to-day decision making and the ultimate consequences that play out in that life so that insights into the broader, collective experience may be achieved ... every in-depth exploration of an individual life in context brings us that much closer to understanding the complexities of lives in communities.

(Cole and Knowles, 2001, p.11)

Of course as discussed in sections 2.3 and 2.4, sports coaching, like teaching, has long been recognized as a situated process. Jones et al. (2016, p.201) stated however that:

Despite such recognition, with a few exceptions (e.g. Cushion and Jones, 2006; Purdy, Jones, and Cassidy, 2009), research in coaching continues to be somewhat starved of contextual considerations, the associated complex-aware rhetoric being somewhat hollow in terms of appreciating how coaching actually plays out as situated action (Jones, Bowes, and Kingston, 2010).

Given this, perhaps the in-depth qualitative case studies that have illuminated understanding of teaching, teachers and the wider contexts of teaching, can act as templates for similar in-depth accounts of coaching, coaches and the wider coaching context.

## **2.7 Experience; a Means of Understanding Sports Coaching**

Given the complex, ambiguous and chaotic nature of coaching portrayed in previous sections, it is a wonder that any coaches are able to make progress in their careers. This question has been the source of a large body of literature which has charted the role of experiential learning in the development of ‘successful’ coaches (Camiré et al., 2014; Erickson et al., 2008; Gilbert, Côté and Mallet, 2006; Gilbert, et al. 2009; Jones, Armour and Potrac, 2003; Knowles, Borrie and Telfer, 2005; Knowles, Gilbourne, Borrie and Nevill, 2001; Lemyre, et al. 2007; Mallet, et al. 2014; Nash and Sproule, 2009; Stoszkowski and Collins, 2016; Werthner and Trudel, 2009). This corpus of literature argues that coaches learn through informal methods<sup>19</sup> such as reflecting upon experience.

Underpinned by educational literature (Dewey, 1938; Kolb 1984; Moon 2004; Schön 1983), reflective practice has been posited as an informal method for coaches to develop their knowledge and to make sense of their world (Côté, 2003; Gilbert and Trudel, 2001, 2004; Nelson and Cushion, 2006). For example, Nash et al. (2008) suggested that reflecting upon experience can aid coaches to articulate a personal coaching philosophy, which informs and improves their practice. In addition, a substantial body of coach educational literature has argued that experience, and reflection upon experience, are effective methods for coaches to develop a contextually-relevant understanding of the challenging socially-situated process that is coaching (Cassidy and Rossi, 2006; Cropley et al., 2012; Cushion et al., 2003;

---

<sup>19</sup> Other informal learning methods such as mentoring and engaging in communities of practice have also been posited and demonstrated as effective learning methods (Cushion, et al., 2010; Nelson, et al., 2006).

Cushion et al., 2010; Mallet et al., 2009; Nash and Sproule, 2011; Nelson et al., 2006; Werthner and Trudel, 2006). Interestingly, in what is termed a ‘critical’ consideration of reflection, Cushion (2016, p.10) argued that reflection is not unproblematic as it can lead to reproduction of practice and power structures both in coaching and coach education. Nonetheless, if enacted critically, reflection can facilitate epistemological understanding of the “shadowy world of coaching” (Cushion, 2016, p.10). This conclusion has much in keeping with both Miller and Cronin’s (2013) and Bowes and Jones’ (2006) conceptions of coaching as a complex, dynamic and at times chaotic process. More specifically, both sets of authors see experience of coaching contexts, as a means of developing shared understanding, which enables individuals to exist successfully within ever-changing, demanding social contexts (Bowes and Jones 2006; Jones and Corsby, 2015; Garfinkel 1967; Miller and Cronin, 2013).

Section 2.6.4 has illustrated, and other research supports the assertion, that teachers have drawn upon experience to construct professional identities and practice. For example in a large qualitative study of 99 teachers, Nias (1984) concluded that teachers enter the profession with a wide variety of strongly held personal beliefs. Nias also suggested, however, that teachers often developed their behaviours and identities by reflecting upon their teaching experiences. Conversely, in a critical review of reflective practice literature, Cushion (2016) suggested that behaviour change can be the result of socialization processes, rather than the development of a critical understanding of personal experience. Thus, the findings from Nias (1984) should be interpreted cautiously as behaviour and identities may be the result of staff room socialisation, rather than purposeful reflective practice.

Nevertheless, it appears that for coaches and teachers, contextualized experiences, are key to understanding how to ‘become’, and how to ‘be’ a professional practitioner.

Fields such as nursing have, for some time, recognized the importance of experience as a source of practitioner understanding. As a result, researchers have turned to phenomenological methods that embrace individual experience to guide their attempts to understand complex social phenomenon (Brocki and Wearden, 2006; Crotty, 1996; Earle, 2010; Flood, 2010; Giorgi, 2000; Munhall, 1994; Munhall, 2012). Similarly, physical education research and physical activity research have utilised phenomenology to gain in-depth, contextualised accounts of lived experience, while simultaneously acquiring insightful understandings of the essential nature of phenomenon (Breivik, 2010; Brown and Payne, 2009; Løndal, 2010; Standal, 2014; Standal and Engelsrud, 2013; Standal and Moe, 2011; Thorburn and Stolz, 2015).

Phenomenological research is a broad term for a series of methodologies (Colaizzi, 1978; Giorgi, 1975; Van Manen, 1990), which present systematic research procedures that have the explicit aim of understanding phenomena through subjective experiences<sup>20</sup>. These methodologies have yielded abundant and useful understandings of contextualised experiences (Standal and Engelsrud, 2013). Ultimately, these procedures and the above research are derived, to greater and lesser extents, from the tenets of phenomenological philosophy, which reacts against naturalist positivism and advocates a human science based upon subjective experiences (Brown and Payne, 2009). More precisely, in phenomenology, individual experience rather than traditional positivism is viewed as the route to explaining phenomena and depicting the lifeworld of practitioners (Van Manen, 2014).

---

<sup>20</sup> Further discussed in Chapter Four section 4.3

To summarize, although not unproblematic, it would appear from a) the large body of coach education research; b) recent conceptions of coaching as situated, dynamic and relational; and c) the related field of teaching and alternate fields such as nursing, that consideration of experiences is a route to making sense of, and understanding, complex chaotic social processes such as coaching (Gallimore et al., 2014).

## **2.8 Conclusion**

As indicated in the introduction, it was anticipated that this review of the literature could not explore all the disciplinary knowledge relevant to coaching (Côté and Gilbert, 2009).

Accordingly, the review can be accused of lacking breadth or depth and for not addressing relevant areas. For example, although the review incorporates various disciplinary perspectives, it has not considered topics such as talent development, talent identification and skill acquisition. Fortunately, in recent times, a series of texts have been developed that explore many areas more fully than is possible here (Albert et al., 2012; Baker and Farrow, 2015; Potrac et al., 2013; Green and Smith, 2016; Giulianotti, 2015; Hanrahan, 2010; McGarry et al., 2013; McNamee and Morgan, 2015).

However, the review of literature presented herein does serve an important function. It has accounted for the most pertinent topics that are relevant to the study, and thus it aids readers by contextualizing the forthcoming methods and findings chapters. In particular, the review has draw upon pedagogical, sociological, psychological, and sport development literature to critique current understandings of coaching as both a process and a profession. This is a

useful exercise because coaching literature is often isolated within specific disciplines, and is, thus, informed by different, and at times competing, epistemologies (Jones et al., 2016).

The early sections of the review drew upon ‘grey literature’ to describe the proliferation of coaching (Department for Culture, Media and Sport, 2002, 2010; International Council for Coaching Excellence, 2012; Sports Coach UK, 2007; Sports Coach UK, 2015). Research has acknowledged that the prevalence of coaching activity is worthy of academic attention as coaches, and particularly youth performance coaches, have powerful influences, that are potentially harmful and beneficial in nature, and in the lives of young people (Côté et al., 2007; Côté and Vierimaa, 2014; Côté and Gilbert, 2009; Cushion and Jones, 2006; Pensgaard and Roberts, 2000). It is noteworthy then, that there have been recent attempts to develop professional coaching practice through the UK Coaching Framework, the UK Coaching Model and the UK Coaching Certificate. Indeed, following the problematization of professionalization and the development of a coaching profession (section 2.6), it was concluded that coaching remains an underdeveloped/developing profession (Taylor and Garratt, 2008; 2010). It was also concluded that regardless of professional structures, professional practice continues to be a relevant and important aspiration for youth performance coaches and the children they serve (Hoyle, 1974; Stenhouse, 1975; Taylor and McEwan, 2012).

Interestingly, the grey literature which considers coaching as a profession is often divorced from the more academic literature that explores coaching as a process (sections 2.2 -2.5). This is remiss, because just as the development of a coaching profession remains incomplete, so too, do academic understandings of the coaching process. This is not to say that progress has not been made. On the contrary, section 2.2-2.5 illustrate that conceptions of coaching

have progressed from those of a positivistic, systematic and simple process, to recognition of coaching as a socially-situated, complex, interpersonal and value-laden activity.

Despite, or perhaps because of rejecting simplified positivistic models of coaching however, coaching researchers have generally been frustrated by a failure to decipher the complexity of coaching (Cushion, 2007; Cushion et al., 2006; Jones, 2012). Simultaneously, academics (Jones et al., 2016, p.220) have been accused of “over-egging” the complexity of coaching (Grecic and Collins, 2013). Notwithstanding this critique, however, more recent literature has begun to decode the complexity of the coaching process by drawing on a range of sociologically-informed frameworks. For example, authors have used concepts such as orchestration and micro-politics to explain the situated experiences of case study coaches (Potrac and Jones, 2009; Jones et al., 2013; Jones and Wallace, 2006; Thompson et al., 2013).

It is important at this point to acknowledge that other phenomena such as nursing and teaching are also complex social processes. Indeed, research from these areas has also used qualitative methods to derive understanding of practitioners’ lived experiences. Teaching for instance, has benefitted from exploring the lived experiences and professional lives of case study practitioners (Day and Lee, 2011; Kelchtermans, 2009). This narrative work is similar to the case studies of coaches mentioned above.

In keeping with the narrative case study approach, areas such as physical education and nursing have used phenomenological methods to consider practitioners’ lived experiences. Phenomenology argues that practitioners themselves, rather than researchers, are best placed

to elucidate the complex social phenomena that they experience (Brocki and Wearden, 2006; Martinkova and Parry, 2011). This decision is rooted in the phenomenological tradition of embracing subjective experience as a means to deriving insight and contextually rich description. In addition, phenomenological findings represented through rich narratives have been viewed a useful ways to inform and develop professional practice. Yet, although coaching research has embraced qualitative case studies, it has thus far failed to utilise phenomenological methods to get to the essence of the thing itself (Nesti, 2011). Thus, it appears that a phenomenological gap exists within the extant literature (Bush and Silk, 2010). This gap is particularly promising for coaching researchers because although coaching literature is compartmentalized into disciplinary silos (Jones et al., 2016), qualitative case studies have shown that coaches and their experiences are fundamental to the coaching process. Moreover, given the influential role of youth performance coaches in the lives of young people, and neoliberal claims made on behalf of coaching (Bush and Silk, 2010), it is imperative that the phenomenological gap is filled, such that practitioners and educators can draw upon contextualized and insightful accounts of what it means to be a youth performance coach. Accordingly, this study seeks to add to the existing qualitative case studies of coaching and to fill the phenomenological gap in coaching literature by:

- 1) identifying what is the essence of youth performance coaching;
- 2) describing the youth performance coaching lifeworld; and
- 3) illustrating what it means to be a youth performance coach

## **CHAPTER 3**

### **METHODOLOGY**

Drawing from an interpretivist paradigm (Guba and Lincoln, 1994), this study used a qualitative approach in order to examine coaches' lived experiences. The differences between quantitative and qualitative research have often been discussed (O'Donoghue, 2010; Berg and Latin, 2008; Tenebaum and Driscoll, 2005; Gratton and Jones, 2004). Accordingly, I do not intend to repeat these arguments here. Rather, this chapter will provide a rationale for qualitative research in sport coaching research. As research and researchers are guided by paradigmatic and conceptual considerations (Crotty, 1998; Denscombe, 2008; Gray, 2009), the chapter will also describe the ontological and epistemological positions guiding this study. Following clarification of these positions, the key phenomenological concepts that shape the thesis will be discussed. To be clear, sections 3.4 and 3.5 primarily explore the philosophical rationale for phenomenological research by drawing upon the work of key authors; Edmund Husserl, and Martin Heidegger. More detailed discussion of methods such as sampling, data collection and analysis is provided in Chapter Four. Finally, this methodological chapter, which draws on the original published work (Cronin and Armour, 2013; Cronin and Armour, 2015), will conclude by reviewing critiques of phenomenology.

### **3.1 Qualitative Approaches**

Qualitative research approaches have been recognised as effective methodologies that gather in-depth accounts of individual experience and report on the social context of phenomena under investigation (Merriam, 2009; Silverman, 2009; Denzin and Lincoln, 2003; Cresswell, 1998). The effectiveness of qualitative approaches is also emphasised by Andrews, Mason and Silk (2005, p.6) who declare that in contrast to quantitative approaches, qualitative approaches are effective for researching social phenomena:

Human behaviour is not reducible to fixed patterns but shaped by and in turn produces cultures...positivist science is not well suited to capturing the myriad perspectives of those in the social world.

Andrews, Mason and Silk (2005, p.1) also argue that qualitative approaches are effective at studying “performative human beings, in their lived (physical) cultural domains”. Indeed, as noted by Kvale (2007), and Silverman (2006), there has been a notable increase in the number of recent qualitative studies. This increase may reflect growing recognition of the usefulness of qualitative research when examining social phenomena:

The number of qualitative texts, research papers, workshops, and training materials has exploded. Indeed, it would be difficult to miss the distinct turn of the social sciences toward more interpretative, post-modern, and critical practices and theorising.

(Lincoln and Guba, 2011, p.163)

Concomitant with the general increase in qualitative research, there has also been an increase in the quantity of qualitative studies on coaching (Gilbert and Trudel, 2004; Rangeon, et al., 2012). This represents a clear paradigm shift (Hammersley, 2008) from early coaching studies, which often used quantitative approaches to examine areas such as coach behaviour<sup>21</sup>. The paradigm shift from quantitative to qualitative approaches is appropriate given that Andrew et al. (2005) and Stelter, Sparkes and Hunger (2003) argue that qualitative approaches can examine the lived experiences of ‘performative human beings’, and can also explore and situate lived experience in the wider social context. This is particularly relevant to sport coaching where it has been argued that coaching is a dramaturgical act (Jones, 2006; Jones, et al., 2011; Potrac, et al., 2002; Partington and Cushion, 2012). Furthermore, many coaching researchers have offered evidence to show that coaching practice is subject to a myriad of complex personal, cultural, and social influences<sup>22</sup> (Chelladurai 1980, 1989; Côté et al 1995; Jones, Potrac and Cushion 2011; Lyle 2002; Smith, Smoll and Curtis, 1977). Accordingly, and against a backdrop of increased recognition and proliferation of qualitative research in sport, this study of coaching will take a qualitative and specifically, an interpretivist approach to examine the essence<sup>23</sup> of youth performance coaching.

---

<sup>21</sup> Early studies (Tharpe and Gallimore 1976; Lacy and Darst 1984) on coaching used semi-quantitative techniques and quantitative instruments to analyse coach behaviour and these are discussed further in Chapter Two.

<sup>22</sup> This is discussed further in Chapter Two

<sup>23</sup> Essence is a phenomenological term that reflects the notion of an objective ‘truth’ of a phenomenon that is reached through the subjective experiences of those engaged in the phenomenon. This will be discussed in sections 3.5.

### **3.2 Epistemological and Ontological Positions**

Qualitative research and qualitative researchers have been respectively described as a bricolage and bricoleurs (Denzin and Lincoln, 2000). This metaphor reflects the eclectic range of methodologies and methods at the disposal of the qualitative researcher. As highlighted above, research methodologies and indeed methods are guided by ontological and epistemological concepts (Guba and Lincoln, 2000). The range of qualitative research methodologies and methods therefore reflects a variety of theoretical paradigms; e.g. critical theory, post positivism, or traditional positivism. Each of these paradigms has complex and nuanced ontological and epistemological perspectives. It is, therefore, beyond the reach of this study to explore all these paradigms. Nonetheless, the interpretivist paradigm that guides the ontological and epistemological features of this particular thesis clearly warrants discussion (Denzin and Lincoln, 2000).

Altheide and Johnson (1994) state that the interpretivist paradigm acknowledges that data are individually constructed and interpreted by (co)researchers within specific social environments. Furthermore, readers also interpret and construct meaning from the data presented by researchers. As researchers, co-researchers, and readers actively develop meaning and construct their own knowledge, the interpretivist approach is referred to interchangeably as constructivism, constructionism, or constructivist (Silverman 2006).

Interpretivism adopts a relativist ontology and subjectivist epistemology<sup>24</sup> (Andrews et al., 2005). The relativist ontology is part of the modernist phase of qualitative enquiry and is associated with grounded theory, symbolic interactionism, and subjective (hermeneutic) epistemology (Denzin and Lincoln, 2003). Reality is considered local and social, and is viewed as a personal construction based upon interaction between the environment and the individual. The relativist ontology suggests that both co-researchers and researchers possess and acquire informed interpretations of reality. This is in contrast to traditional realist ontologies associated with a positivist paradigm that propose a single, universal, and factual reality (Gray, 2009; Guba and Lincoln, 1994).

A subjective epistemology acknowledges the “concerns, values, and particularities of the researcher” (McKenzie, Powell, Usher, 2005, p.3). More specifically, the subjective approach to epistemology “focuses on human action and interaction, which by its nature is meaningful and hence has to be interpreted,” (McKenzie, et al., 2005, p.5). The subjective epistemology posits that, through meaningful interaction, both the researcher and the co-researcher can co-create knowledge drawing on the skills and experiences of both (Guba and Lincoln, 1994). Consequently, this study, in keeping with, and guided by a subjective epistemology and relativist ontology, will primarily gather data from collaborative semi-structured interviews<sup>25</sup> that seek to describe and interpret the subjective and contextualised experiences of individual practitioners. More specifically, a phenomenological approach that

---

<sup>24</sup> The ontological and epistemological positions of this study are influenced by phenomenology as a methodological framework. Phenomenology and the philosophical positions associated with it are discussed in section 3.4.

<sup>25</sup> Interviews as a method and in particular the collaborative interview will be discussed further in Chapter Four.

attempts to understand phenomena, not through objective decontextualized natural science but through the study of subjective lived human experience is undertaken (Moran, 2000).

### **3.3 Phenomenology; an Experiential Based Framework**

Phenomenology is a research method that:

Emphasises inductive logic, seeks the opinions, subjective accounts and interpretations of participants, relies on qualitative data analysis, and is not so much concerned with generalisations to larger populations but with contextual description and analysis.

(Gray, 2009, p.28)

Gray's (2009) definition of phenomenology is a clear and helpful starting point. It acknowledges that for phenomenologists, subjective experience is fundamental to understanding phenomena. Gray's (2009) characterisation of phenomenology could however, also be applied to other interpretivist qualitative approaches such as ethnography, symbolic interactionism and, to an extent, grounded theory. Thus, it is important to note that phenomenology seeks to not only gather and report subjective lived experiences, but also to explore lived experiences using a specific phenomenological analysis<sup>26</sup>.

Phenomenology analysis is based on the premise that conscious, systematic, and deep consideration of first person human experience can aid in the identification of the essential nature of phenomena (Cerbone, 2006; Dowling, 2007; Finlay, 2009; Lavery, 2003; Moran, 2000; Spiegelberg, 1994). Van Manen (2014, p.229) argues that phenomenological analysis provides insight into what is "distinct or unique in a phenomenon" (essence) and does so by examining our "intuitive perceptions" that are, of

---

<sup>26</sup> Phenomenology typically uses innovative procedures such as the adoption of a phenomenological attitude to analyse subjective lived experiences and these procedures are further discussed in Chapter Four.

course, situated within our ‘given’ context (lifeworld). For example, Osborn and Smith’s (1998) classic interpretative phenomenological analysis (IPA) uses personalised accounts of lived experience to demonstrate the *essential* aspects of the phenomenon (chronic lower back pain). Osborn and Smith (1998) posit the essential constituents of lower back pain as being prevalent beyond description of any single episodic experience.

Simultaneously, Osborn and Smith’s themes are reported through grounded first person *incidental* accounts of participants’ experiences. For instance, Osborn and Smith (1998) identify the theme “comparing this self with other selves” as an *essential* feature of back pain. They also illustrate an *incidental* occurrence of the theme through the following extract:

Well my personality is gone, I used to be right bubbly, and lively you know. But it’s, gone, that’s gone, and even my mum says that I’ve changed, she never really says in what way, she says I’ve got more snappy and more nasty. You want the old Alice back but you can’t.

You feel like, just not particularly giving up, but *you don’t feel the person that you are* [author’s emphasis] that you’re capable of feeling or capable of doing basically. It makes you feel a bit down and a bit miserable.

The above quotes are rooted in an idiographic personal experience as lived by the participant. In addition, the theme, “comparing this self with other selves”, adds insightful phenomenological analysis of the essential experience of lower back pain that may be relevant to many readers. Together, both the essential theme and rich description of its manifestation in the lives of individuals may support practitioners who serve clients with back pain. Indeed, reviews of phenomenology in areas such as health have suggested that it can aid the understanding by and practice of practitioners (Brocki and Wearden, 2006). Over a number of years, it has been posited that phenomenology can make a similar contribution

to understanding sport and informing practice (Allen-Collinson, 2009; Bain, 1995; Brown and Payne, 2009; Martinkova and Parry, 2011; Nesti, 2011; Whitson, 1976).

### 3.4 Phenomenology and Sport

The contextual nature and variety of social influences upon sport experience<sup>27</sup> (Côté, 1999) mean that phenomenology is an appropriate framework for studying sport. As a field of study, sport provides a rich array of subjective experiences; e.g. participating, coaching, refereeing, and spectating. Given phenomenology's emphasis on using subjective experiences, and the abundance of sensory information experienced by athletes (Bain, 1995), it is not surprising that phenomenological research in sport has examined the essence of athletes' participation. For example, studies have focused on areas such as movement (Brown and Payne, 2009), and physical contact in basketball (Rail, 1990). Indeed, a growing body of work on sport related topics has been published using various phenomenological approaches (Allen-Collinson and Hockey, 2011; Brown and Payne, 2009; Becker, 2009; Greenfield and Jensen, 2010; Hockey and Collinson, 2007; Thorburn, 2008). This body of work may have been in response to what Kerry and Armour (2000, p.2) described as the 'promise of phenomenology' to help understand the 'subjective knowledge...at the core of sport related inquiry'. Indeed, recent phenomenological studies have been lauded for providing insightful, evocative, and contextually vivid accounts of diverse sport experiences such as participation in golf (Ravn and Christensen, 2014), running and scuba diving (Allen-Collinson, 2011), and physical education (e.g. Thorburn and Stolz, 2015).

Despite growing phenomenological work on the experiences of athletes, there are few phenomenological studies of coaching. Exceptions to this include; Lundkvist, et al's. (2012) account of burnout in elite coaches, Gearity and Murray's (2011) examination of 'bad

---

<sup>27</sup> This is discussed further in section 2.2 and recognises coaching as a complex process influenced by

coaching’, and Becker’s (2009) study of athletes’ experiences of ‘great coaching’.

Interestingly, even in these phenomenological accounts of coaching, the latter two studies focused on the lived experience of the athlete, as opposed to the coach. Christensen (2009), and Miller, Cronin and Baker (2015) do however provide studies that explore the experience of coaches. These studies focus on talent identification but do not explore coaching as a phenomenon itself. Nonetheless, the phenomenological approaches in these studies have shed light on the interpersonal nature of coaching and the reflexive influence of the lifeworld on talent identification. Similarly a study of community sport coaching has used phenomenology to describe the lived experience of community sport coaches (Cronin and Armour, 2013). This study identified the essence of community coaching and described a hidden and public lifeworld of the community coach. In effect, phenomenology in the above studies has enabled researchers to “look at, what we normally look through...to try to give an account of what we are (community sport coaches) and how we experience our practice (e.g. talent identification)” (Martinkova and Parry, 2011, p.188).

As illustrated in the small number of existing phenomenological studies of coaching, the concept of an individually experienced lifeworld resonates with pertinent coaching issues such as coaching context and coach behaviour. Indeed, several models discussed in Chapter Two have previously recognized that contextual and personal factors have significant influences on the coaching process (Chelladurai, 1980; Smith and Smoll, 1989; Côté et al., 1995). Furthermore, work on coach education has highlighted the importance of conscious reflection and action by a coach (Mallet, Trudel, Lyle and Rynne, 2009; Erickson, Bruner, MacDonald and Côté, 2008; Cushion, Armour, Jones, 2003; Gilbert and Trudel, 2001). This

work accounts for the benefits of conscious reflection that subjective experiences can provide and once again reinforces the promise of phenomenology as a potential research framework to examine coaches' processes and practices. Notwithstanding the studies above, the dearth of phenomenological coaching research is therefore surprising. This is particularly the case given a) the value derived from phenomenology in areas such as health and education, b) the increasing proliferation of phenomenological methods in sport, and c) the importance attached to coach experiences in coach education and recent sociologically informed studies (see Chapter Two). Thus, the lack of in-depth phenomenological accounts of what it means to 'be' a coach is a somewhat surprising gap in the literature.

Alternative qualitative research approaches including grounded theory (Côté et al 1995; Smith and Cushion, 2006), ethnography (Jones, 2009), and narrative analysis (Lemyre, Trudel and Durand-Bush, 2006), have attempted to examine coaching practice and appear to hold much promise for providing richly detailed understanding of coaching<sup>28</sup>. Despite the useful and descriptive accounts provided by such work however, and perhaps due to the complexity of coaching discussed in Chapter One and Two, it has been argued (Jones, Armour and Potrac, 2004; Jones and Wallace, 2005; Bowes and Jones, 2006; Jones, 2009), that the extant and burgeoning research has so far failed to identify the 'essential' nature of coaching. Consequently, examining the lived experiences of coaches from a phenomenological perspective holds promise in the quest to further understand coaching as a phenomenon.

---

<sup>28</sup> This is particularly relevant in contrast to the systematic observation hitherto used to investigate coaching discussed in section 2.3

### **3.5 Phenomenology as Philosophy and Methodology**

In keeping with relativist ontology, subjectivist epistemology and a host of advocates (Allen-Collinson, 2009; Bain, 1995; Brown and Payne, 2009; Kerry and Armour, 2000; Martinkova and Parry, 2011; Nesti, 2011; Standal, 2014; Whitson, 1976), this investigation used a phenomenological approach. Esteemed philosophers such as Sartre, Merleau-Ponty, and Schultz have previously developed phenomenological approaches that could contribute to our understanding of sport. For example, Merleau-Ponty's (1962) phenomenology of perception holds much promise given the rich sensory experiences associated with sport participation (Breivik, 2010; Standal and Moe, 2011; Thorburn, 2008). It is however, outside the scope of this PhD thesis to account for and utilise the vast gamut of occasionally contradictory phenomenological perspectives (Davidsen, 2013)<sup>29</sup>. Thus, the following sections will limit explanation to the key tenets of early phenomenological philosophy as initially developed by Husserl and subsequently Heidegger, which have influenced this thesis.

The phenomenologies of Edmund Husserl and Martin Heidegger offer novel and original methodological insights. These phenomenologies provide a philosophical framework and findings that may be applicable to other studies of coaching. This is a key point, because Gray (2009, p.28) describes phenomenology primarily as a method. Although Gray (2009) is correct to acknowledge phenomenology as a method, it is perhaps more precise to recognise that its roots are grounded in a complex philosophy that influenced a tradition of psycho-

---

<sup>29</sup> Readers interested in the range of phenomenological philosophy should consider exploring Spiegelberg (1994) or Moran (2000).

social investigations throughout the late twentieth and twenty first centuries (Merriam, 2002). More specifically, the phenomenological methods to which Gray (2009) refers have been developed directly from a philosophy that aspires to study phenomena through the subjective view of individuals (Becker, 1992). This emphasis on subjective interpretation is in stark contrast to traditional dualistic and positivist approaches, which sought knowledge, in spite of, rather than through, individual experience.

Reflecting a philosophy that values subjective experience rather than positivist science, Fischer (2006, p.231) describes phenomenology as “the discipline of studying the character of consciousness through which humans construe the world.” This definition highlights three important philosophical constructs that guide phenomenological methods: 1) consciousness of an object, 2) essential nature (character) of an object, and 3) the lifeworld.

The first construct is the recognition of consciousness of an intentional object. Husserl (1913/1982) argued that consciousness is directed at an intentional object (noema): i.e. any consciousness is consciousness of something. By this observation, Husserl linked the traditional separate dualities of a subjective inner mind and objective outer worlds (Sokolowski, 2000). To be clear, for Husserl an object does not have to be a physical object but can be a fact, experience or concept (Paley, 1997). Regardless of the form of an object, our initial consciousness of any object is subjective. Phenomenology, therefore, purports that the essence of an intentional object can only be reached through the subjective consciousness of those who experience the object. Husserl therefore urged researchers to return to the root of the phenomenon; i.e. their own initial experience as “truth dwells inside man” (Spiegelberg, 1994, p.81). More precisely, it is posited that truth is reached through an

examination of our subjective experience. Accordingly, Husserl (1900/1973) saw a systematic consideration of subjective consciousness as the route to an objective understanding of phenomena. Moreover, Husserl saw consciousness as the means to a rigorous science, which explains the world around us in a more human manner than dominant reductionist and positivist science.

Secondly, although Husserl (1913/1982) urged researchers to explore their subjective experiences, he argued that for phenomenology to be considered a rigorous science, subjective experiences need to be examined with a phenomenological philosophical attitude. Gadamer (2004) summarises the phenomenological attitude as not an incidental concern about “what we do or what we ought to do, but (a concern for) what happens to us, over and above our wanting and doing” (p.xxxviii). This phenomenological philosophy and attitude focuses ‘on the thing itself’ and guards against<sup>30</sup> a rush to description based on “the effects and assumptions induced by theory, science, concepts, values, polemical discourses, and the taken-for-granted prejudices of common sense in everyday life” (Van Manen, 2014, p.16). The philosophical attitude seeks to identify the primordial constituents (character) of the phenomenon itself, rather than a single, episodic, or causal account of it. Thus, a concern (and attitude) for the essential nature of intentional objects separates phenomenology from other interpretivist methods; e.g. grounded theory (Moran, 2000).

---

<sup>30</sup> Note in this study ‘guards against’ is akin to managing these influences and does not necessarily equate to discarding them.

Thirdly, Fischer's definition of phenomenology (above) also recognises that consciousness of an intentional object takes place within a world construed by those within it. Husserl (1913) termed the 'construed world' as the 'lifeworld', and described how within the lifeworld there are pervading structures that need to be studied. Husserl suggested that through studying the lived experiences of individuals, the pervading structures of a lifeworld will be also revealed.

These three philosophical constructs (consciousness, essence through phenomenological analysis, and lifeworld) fundamentally shape the use of phenomenological methods. For example, in this study, the intentional object is youth performance coaching. A detailed description of youth performance coaching is gathered by directing consciousness of both the researcher and participants to the 'lived experience' of youth performance coaching. Furthermore, by gaining access to these subjective lived experiences, this study aimed to reveal the essence of youth performance coaching; i.e. an essence that transcends the experiences of the co-researchers<sup>31</sup>. Additionally, by exploring the experiences of individuals, we also gain rich description of the world in which youth performance coaches exist. In this sense, the phenomenological *methods* in this study are intertwined with, influenced by, and consistent with phenomenological *philosophy*.

As illustrated above phenomenological methods are inextricably linked to phenomenological philosophy. The efficacy of this is emphasised further by Giorgi, (2010, p.19) who states that; "to apply the phenomenological method correctly one has to have at least a minimum

---

<sup>31</sup> The concept of a universal essence is a debated area and leads to questions of generalizability. In qualitative research, generalizability is a disputed and complex area and thus will be explored further in later sections.

understanding of phenomenological philosophy.” Giorgi, (2010, p.19) argues; “to do proper phenomenological research requires a sound understanding of continental phenomenological philosophy”. Accordingly, the followings section will explain the relevant philosophical contributions of Husserl, and Heidegger. While it is outside the scope of this thesis to explore the work of these influential phenomenologists and philosophers in full, the features salient to this study of youth performance coaching are articulated.

### **3.5.1 Husserl’s influence on this study**

Edmund Husserl (1900/1973) was a founding influence on phenomenology. Phenomenology was Husserl’s attempt to build on the work of previous philosophers (e.g. Brentano) and to address perceived flaws in positivist science and ‘psychologism’ (Russell, 2006). In particular, Husserl critiqued the concept of applying natural scientific methods to human experience arguing that reductionist natural sciences do not consider the role of perception, context, and a range of social variables influencing individuals’ cognition (Lavery, 2003). Instead, Husserl proposed phenomenology as a more relevant rigorous and human route to knowledge.

Despite his rejection of psychologism, Husserlian phenomenology includes the recognition of consciousness as a key feature. Husserl suggested that all phenomena are both subjective and objective and that by examining our consciousness and directing it towards ‘the things themselves’, a deeper level of understanding can be gained. This supports the concept of experience as a link between mind-body and moves away from the Cartesian Dualism of a distinct reality that views the person and object as separate entities (Lavery, 2003). Accordingly, Husserl argues that all consciousness is directed at something, be that a

physical object or a subjective experience, and that we can intentionally direct our conscious towards such an object.

Through phenomenological processes and using phenomenological methods, Husserl proposed that we could use the mind-body dualism and conscious thought to gain an understanding of the objective essence of an intentional object. In this sense, Husserl argued that the way to universal objective (realist) knowledge was not through natural sciences but through subjective experience. In effect, it is posited that considering the way an object is experienced by an individual is the path to identifying how an object is for everyone (Schnell, 2010). According to Husserl, the objective essence of an object lies in distinct, recognisable, and universal features, which distinguish one object from one another (Lavery, 2003 Merriam, 2000).

Given that Husserl's phenomenology was a significant break from dominant positivist science at the time, and the search for an objective essence, the issue of bias was a key concern. Indeed, Husserl aspired to rigorous science, which describes objects in an intuitive human and essential manner (Giorgi, 2010). Thus, Husserl was faced with the dilemma of how to describe without engaging in the natural world. As a result, Husserl introduced specific data analysis methods such as the phenomenological attitude (epoche) and imaginative variation (Husserl, 1913).

Pure (early) phenomenology, as originally proposed by Husserl, insists that researchers should adopt a 'phenomenological attitude' by 'bracketing' **all** presuppositions to allow an

unbiased view of the object (Cerbone, 2006). For Husserl the bracketing or ‘epoche’ process involves the explicit identification of pre-understandings and allows researchers to proceed with a phenomenological rather than natural attitude (Merriam, 2002). Adopting a phenomenological attitude is therefore seen as a cornerstone of phenomenology, which facilitates the openness required for the researcher to examine the intentional object without biased subjectivities tainting the research process (Hermberg, 2006). Of course, given the emphasis on bracketing all suppositions, it would be hypocritical to ‘allow’ individuals (researchers or co-researchers) to interpret objects (Paley, 1997). Paley, (1997) considers this to be a rather extreme position and suggests that researchers now consider bracketing more of an examination and temporal suspension of beliefs. Paley argues that bracketing is best viewed as a means of generating an awareness of researcher prejudices and assumptions regarding the phenomenon.

Imaginative variation is another Husserlian phenomenological procedure. It involves examining the properties and themes of the intentional object with a phenomenological attitude. The properties are intuitively considered as to whether they are essential to the meaning of the intentional object. Properties, which are identified as not essential to the phenomenon are considered irrelevant and, thus, the key properties remain afloat in our imagination (Paley, 1997). By stripping away irrelevant themes and properties, this process reveals the essence of the intentional object (Hogan, 2000). Thus, Husserl’s ‘human science’ philosophy argues that subjective experience and phenomenological methods such as bracketing and imaginative variation are the path to an objective essence.

Husserl's rejection of positivist science, appreciation of experience as a means of understanding, and the explicit description of methods such as the epoche and imaginative variation, are direct influences upon this study (see Chapter Four for further examples of this influence). This is not to claim that this thesis contains a Husserlian account of youth performance coaching. Indeed, in explicit contradiction to Husserlian phenomenology, this study involves empirical data from others, views bracketing as a temporal rather than all-inclusive process, and accepts presuppositions as potentially beneficial to the study. Moreover, Husserl's emphasis on a single universal truth is in contrast to the relativist ontology that underpins this study (Spiegelberg, 1994). Husserl's influence on this thesis is, therefore, more about inspiration for a phenomenological method rather than imitation of a phenomenological philosophy (Giorgi, 2000).

### **3.5.2 Heidegger's phenomenological influence on this study**

Despite Husserl's attempts to develop an objective human science, it has been argued that phenomenological reduction and imaginative variation are processes that are dependent upon the skill and subjectivity of the researcher (Lavery, 2003; McConnell-Henry, Chapman and Francis, 2009; Natanson, 1974). Adopting a more interpretative (hermeneutical) approach than Husserl, Heidegger (1927/2005) saw phenomenological descriptions as constructed entities derived through subjective experiences. In addition, Heidegger (1927/2005) argued that experiences and indeed humans are embedded in and indexed to the lifeworld. From this position, Heidegger (1927/2005) argues that regardless of transcendental phenomenological attitudes, it is impossible to generate value or context-free findings.

Given his previous position as a student of Husserl, Heidegger's emphasis on interpretation rather than description was a controversial departure from the objective science.

Nonetheless, Heidegger rejected the aspiration of pure phenomenology; i.e. to identify an objective essence through untainted reflections. Brook (2009) argues that Heidegger's phenomenology sought to embrace human subjectivity and the wider lifeworld as a means of developing ontological, rather than epistemological knowledge; e.g. what does it mean to be a human, rather than, what is a human? For example, Heidegger (1927/2005) famously describes a hammer, not through colour, weight, or shape, but by considering the subjective experience of using a hammer. To the novice, the essence of a hammer lies in its conspicuous, unusable, and even dangerous experience. To the skilled carpenter, however, the essence of a hammer lies in a seamless almost automatic extension of the body that moulds peripheral objects (Hale, 2013). Thus, from an interpretative phenomenological perspective, the essence of a hammer lies not in a visual description, but in a description of how the hammer is for us. In that sense, Heidegger (1927/2005) fused Husserl's phenomenology with hermeneutic meaning making, and argued that knowledge lies not in objective epistemological descriptions, but through subjective ontological experiences (Moran 2000).

Given the emphasis on subjective ontology, Heidegger did not see prior human experience as something to be bracketed. He also rejected the realist notion of a world full of objective epistemological knowledge. Rather, with existentialist underpinnings, Heidegger argued that we are part of the world and we come to know it through experiencing the world. Indeed, in his seminal text, 'Being and Time' (Heidegger, 1927/2005), he argued that we are 'thrown into the world' at birth and thus our experiences are always situated both spatially and

temporally in a lifeworld. In this sense, he rejected Cartesian dualism and promulgated a phenomenology with an ontological focus on being within a lifeworld; e.g. being a youth performance coach in the UK. Interpretative phenomenology, therefore, differs from pure Husserlian phenomenology by examining lived experience within, rather than separate to, the lifeworld (Lopez and Willis, 2004). Furthermore, rather than search for a descriptive objective essence, hermeneutic phenomenology recognises experiences as situated and interpreted. This applies to humans (termed *Dasein* by Heidegger) who experience phenomena.

Ricouer (1990) argues that Heidegger's hermeneutic phenomenology is not a rival of pure phenomenology. Rather it is more a development of, and addition to, the founding view of Husserl. For example, hermeneutic or interpretative phenomenology builds on the work of Husserl by rejecting natural science and extending the focus on lived experience and the subjective lifeworld. Also, Heideggerian-influenced phenomenology does not reject the 'epoché' completely (Lavery, 2003; McConnell-Henry, et al., 2009). Indeed, Kincheloe and McLaren (2005) argue that examining prior experiences in a critical manner allows hermeneutic phenomenological researchers to reveal their subjectivities. Rather than removing subjectivities through bracketing, hermeneutic phenomenology encourages researchers to consider and explicitly report their experiences. Considering the subjectivity of the researcher in a critical manner such as this is seen as a crucial stage in developing new knowledge (Watt, 2007); i.e. if we are not aware of our existing prior meanings of an intentional object, how would we recognise that we have developed a new understanding of said object? In this way, Heideggerian-influenced phenomenology embraces interpretation and relativism much more than the pure phenomenology of Husserl. This is not to say that

Heidegger did not consider material such as rocks as real. Rather, he argued that the only way we come to know them is through our own interpretative experiences (Hale, 2013).

Not everyone has experience of a given phenomenon and thus researchers have turned to examining the subjective descriptions of co-researchers, who have lived experiences of an 'intentional object', as a means of identifying a phenomenological philosophy of the intentional object (Hammond, Howarth, Keat, 1991). Thus, hermeneutic phenomenological methods include a double interpretation; i.e. researcher making sense of the co-researcher who has made sense of a phenomenon. This, once more, demonstrates a nuanced development rather than outright rejection of Husserlian phenomenology.

Heidegger's view (1927/2005) also differed from Husserl's by arguing that the essence of being reveals itself in the 'everydayness' of *Dasien*'s activity, rather than through a transcendental state of consciousness. Specifically, Heidegger (1927/2005) argues that a holistic description of everyday activity and the lifeworld is needed to identify the practical orientation (i.e. the implicit function and structure) of an intentional object (Moran, 2000). While emphasising phenomenological description, Heidegger argues that the practical orientation of an object is revealed against and through the other entities in the lifeworld; e.g. a hammer only makes sense in relation to nails, and a coach only makes sense in relation to an athlete, parent, or referee. Heidegger termed this concept, 'referential totality', and it suggests that our experience is not separate from the world, but is both enabled and obscured by it. Heidegger's everydayness and referential relation concepts thus situate phenomenological work in the everyday temporal and spatial experience of *Dasien*, rather than the Husserlian transcendental attitude (Cerbone, 2006). More explicitly, Heidegger saw

people and the world around them as “indissolubly related in cultural, in social and in historical contexts” (Lavery, 2003, p.8). In this manner, Heidegger, extends the Husserlian appreciation for phenomenological description of experience by including both description and interpretation of the wider lifeworld, while once again rejecting the bracketing and transcendental approach of Husserl (Gibbs, 2011).

Heideggerian-influenced hermeneutic phenomenology looms large in this study. At this point, therefore, it is important to acknowledge that prior to, during, and post-World War Two, Heidegger led a controversial political life. In fact, it is widely accepted that Heidegger’s politics were disturbingly consistent with far right National Socialism. Accordingly, it is important to clarify that in this thesis, as in others (e.g. Westerlund, 2014), Heidegger’s political views are wholly denounced and refuted. Heidegger’s influence on this study is, therefore limited to his basic philosophical constructs rather than any political stances or activism. For instance, the methods in Chapter Four include a clear declaration of the presuppositions of the researcher. This is not a Husserlian attempt to remove bias, but an acknowledgment of subjectivity and a modest attempt to refrain initially “from importing external frameworks” (Finlay, 2009, p.8). In addition, through a series of interviews, those who experience the intentional object (youth performance coaching); i.e. Dasein, will fully describe it. This reflects Heidegger’s position that only those who experience the phenomenon can fully describe it. Consequently, the study uses a purposeful sample and acknowledges a double hermeneutic; i.e. as researcher, I make sense of coaches, who have made sense of their own experiences. Furthermore, in response to Heidegger’s referential totality concept, the interview schedule includes questions that gather descriptions of all entities within the lifeworld.

Heidegger's hermeneutic phenomenology also influences the study in two further fundamental aspects. First, the primary research question itself reflects a subjective ontological ambition rather than an objective epistemological aspiration. The research question is 'What does it mean to **be** a youth performance coach' rather than 'what is a coach?'

Hermeneutic phenomenology has also influenced the two research sub-questions:

- What is the essence of youth performance coaching?
- What is the lifeworld of youth performance coaches in the UK?

Secondly, the Heideggerian concept of phenomenon as temporal and spatially experienced is adopted as a means to answering these questions. Thus, the study does not purport to identify the essence of all coaching experiences or to describe all coaching lifeworlds in a Husserlian sense. Rather, in keeping with hermeneutic influenced phenomenology (Finlay, 2014; Lopez and Willis, 2004), I attempt to provide insightful, recognisable and revealing details of youth performance coaching as experienced by these coaches, in their own worlds.

### **3.6 Weakness and Criticism of Phenomenology**

As an interpretivist form of research, hermeneutic phenomenology is subject to general criticisms associated with qualitative research. For example, phenomenology typically utilises idiographic sampling strategies, so it is subject to criticisms associated with case study research. These criticisms generally centre on a) perceived limitations of interpretative findings, b) negative influence of research subjectivity, and c) the temporality of experience (Flyvbjerg, 2006; Hammersley, 2008). Together, this can result in a view that phenomenology is biased and as such is limited in terms of generalisability (Finlay, 2009).

In many ways, the criticisms of phenomenology and qualitative research are understandable. For instance, the Interpretative Phenomenological Analysis (IPA) of Smith and Osborne (2008, p.3) is explicitly concerned with “analysing how participants make sense of their world”. The focus on making ‘sense’ indicates the idiographic and interpretative nature of phenomenology. Subjective interpretation is also replicated, to greater and lesser extents, in other hermeneutic phenomenological methods that privilege relativist perspectives rather than objective realist knowledge (Davidsen, 2013; Finlay, 2014; Lopez and Willis, 2004). Therefore, hermeneutic phenomenology is subject to critiques based on the Kantian notions of ‘I think, therefore I am’. Specifically, due to the double hermeneutic, interpretative phenomenology can be critiqued easily on the grounds of bias by participants and researchers (Finlay, 2009).

In addition to the critiques of bias and subjectivity that are common to many qualitative methods, Heideggerian-influenced interpretivist phenomenology explicitly locates modes of being within a spatial and temporal lifeworld. This more existentialist phenomenology, which was further developed by Sartre (1943/1984), focuses on the lifeworld and lived experience of the current moment rather than the universal essence of an object. Critiques of existentialist phenomenology, therefore, point to the collection of data at a certain point as a limitation. Spiegelberg (1960) argues that it can potentially disguise the prior development of experience while any findings are, of course, located in a spatial and temporal lifeworld. In contrast to hermeneutic and existentialist perspectives, Husserl's pure phenomenology (1913/1982) can be accused of naively attempting to objectively describe phenomenon by claiming to remove presuppositions and by refusing to analyse and consider the consequences and causes of human experience (Spiegelberg, 1960). Thus, depending on the philosophy adopted, phenomenological research can be criticised for being both too situated and failing to have an explicit actionable impact.

The above criticisms, including that of research bias, limited generalisability, and impact are well-known to qualitative researchers (Hammersley, 2008). In many ways, they are accurate. For instance, interpretative phenomenology is situated in subjective accounts of human experience and context. Idiographic accounts of experience and context may not be generalisable to everyone. While these criticisms are accurate, it is possible to argue that they are irrelevant given that they reflect positive notions of validity and reliability (Hammersley, 2008; Sparkes and Smith, 2014). By that, I infer that hermeneutic phenomenology does not attempt to provide context and value-free findings that are repeatable but actively embraces the subjectivity of researcher and participants in order to

provide contextualised personalised insights. Husserlian phenomenology does not aspire to draw causality or prescribe action, but to describe the essential rather than incidental aspects of phenomenon. Thus, in many ways, phenomenology does emphasise subjectivity and description, but this is not viewed as a negative. Rather, subjective experience and the contextualised lifeworld are considered to be positive and inherent aspects of a human science (Moran, 2000; Sokolowski, 2000). Therefore, criticisms, of phenomenology for embracing subjectivity can be inconsistent with the philosophical interpretations that guide phenomenology.

The irrelevance of objective and realist criteria as a means of assessing qualitative research have been acknowledged for some time (Andrews, et al., 2005; Denzin, 2009; Sparkes and Smith, 2009). To greater and lesser extents, qualitative researchers have rejected positivist criteria such as validity and reliability, for concepts such as trustworthiness, transparency and credibility (Hammersley, 2008; Tracy, 2010). Trustworthiness, credibility, and transparency have been promulgated as parallel and more appropriate criteria as they are seen to be consistent with interpretivist positions (Andrews, et al., 2005; Elo, et al., 2014; Lincoln and Guba, 1985; Silverman, 2006; Sparkes and Smith, 2014). These new criteria are justified on the basis that they are more consistent with relativist philosophy, recognise the temporality of experience, and seek the agreement of readers in recognising and judging qualitative research (Hammersley, 2008). Interestingly, on that basis, recent literature has moved beyond the parallel criterion approaches that advocate trustworthiness and credibility. For example, Smith, et al. (2014, p.70) argue that to apply “universal criteria would mean going against a subjective and constructionist epistemology”. From this position, Smith and Hodkinson (2009) critique Hammersley’s criterion approach as neo-liberal and functional.

It is important to note, however, that Smith and Hodkinson do not eschew criteria altogether. Instead, it is argued that criteria can be useful aids for those judging and constructing qualitative research (Sparkes and Smith, 2014). Nonetheless, judgements and criteria are bound in time and space. Therefore criteria are helpful, but need to be seen as dynamic, local, contextualised and temporal (Smith and Hodkinson, 2009; Sparkes and Smith, 2009; Sparkes and Smith, 2014; Tracy, 2010). With this in mind, Sparkes and Smith, (2014) argue that instead of criteria, the notion of ‘connoisseurship’ in which readers learn to appreciate, if not always accept a text, should be a means of assessing qualitative approaches. With that in mind, I urge readers not to judge this text on the basis of validity or reliability, but to appreciate what phenomenology purports to do; i.e. make apparent and explicit, that which is abundant, yet inconspicuous (Inwood, 1997). Interestingly, on this basis, perhaps the most relevant criticisms of phenomenology are from within the field itself. It is here that phenomenology ‘connoisseurs’ have, over time, developed both philosophy and methods in response to perceived weaknesses and strengths (Finlay, 2009).

Since the early 20<sup>th</sup> century, philosophers have examined and adapted the phenomenological work of others. Much of the adaptation of phenomenology philosophy and methods has been in response to perceived weaknesses of previous phenomenological approaches. For example, as discussed above, Heidegger’s critique of the Husserlian concept of epoche led to the development of hermeneutic phenomenology. In turn, Heidegger’s ‘Being and Time’ (1927/2005) was subsequently critiqued and developed in Sartre’s ‘Being and Nothingness’ (1943/1984). Specifically, Sartre agreed with many of the hermeneutic arguments put forth

by Heidegger, but advocated a more cognitive and existentialist pre-reflective/reflective position.

The continuous development of phenomenological approaches means that it is difficult to identify criticisms of phenomenology that are relevant to all approaches. For example, as mentioned above hermeneutic phenomenology can be criticised for being too relativist, while Husserlian phenomenology can be criticised for being naively realist. Nonetheless, it is appropriate to consider the original Husserlian ambition to develop a rigorous scientific method, which connected separated dualism of mind and material worlds. In a classic text, Natanson (1974) recognises the ambition of Husserlian phenomenology to provide a rigorous objective yet human science that identifies universal features of phenomenon. Natanson (1974) argued that the universal essence of phenomenon is a difficult concept to accept. Like interpretative research in general, Natanson suggested that in phenomenology, the subjectivity of the researcher is paramount in reaching conclusions. This is not to say that Natanson did not argue for a rigorous phenomenology. On the contrary, Natanson argues that researchers need patience and care to ensure rigour in the phenomenological method but, even then, the personal discipline needed to ‘return to the things themselves’ and to adopt the phenomenological attitude that leads to a reliable universal essence is a difficult process. On this basis, it is appropriate to analyse the rigour of phenomenological research.

In a critique of Husserlian phenomenological research, Paley (1997, p.187) makes the dramatic claim that “researchers largely misunderstand phenomenological concepts and that, as a result, their version of Husserl’s philosophy bears little resemblance to the original”. Paley’s critique is supported by a discussion of Husserlian concepts and is reminiscent of

Crotty's (1996) scathing critique of phenomenology work in nursing . Controversially, Crotty (1996) criticised nursing researchers for failing to move beyond the subjective accounts to the essence of experience. Crotty (1996) drew upon Heidegger to argue that phenomenological research should also be a first person account and rejected double hermeneutical approaches. In response, Derbyshire, et al. (1999) argue that Crotty himself has misinterpreted Heidegger and the wider nursing research. Giorgi (2000) also accuses Crotty of misunderstanding phenomenological philosophy and, what he terms, scientific phenomonenology. More specifically, Giorgi (2000) argues that Crotty's (1996) and indeed Payley's (1997) desire for adherence to philosophical phenomenology is misguided:

Are nurses doing philosophical work, or are they trying to do 'nursing or caring' scientific work? ...If phenomenology is indeed relevant for scientific work, then what are the modifications that must be introduced? Crotty offers none. Seemingly he is encouraging nurses to practise philosophy. But this will not do.

In support of his critique, Giorgi devised and prescribed clear and systematic procedures for those interested in 'phenomenological science' rather than phenomenological philosophy (1970; 1975; 2010; 2012). These procedures are clearly related to the work of Husserl but are designed to be more systematic and replicable for use as a research method. Thus, it is argued that phenomenological research should be inspired by, rather than seek to be imitations of, phenomenological philosophy (Finlay, 2014). This is consistent with Merleau-Ponty (1962, p.318) who argues:

Phenomenology can be practised and identified as a manner of (philosophical) style or thinking" rather than a research protocol to be replicated exactly by researchers.

If Crotty (1996) and Payley (1997) have been criticised for suggesting that research should replicate phenomenological philosophy, then the converse has also been true. For instance,

although Giorgi (2010; 2011) argues for phenomenological research to be different and more applied than philosophy, he is also very critical of Interpretative Phenomenological Analysis (Smith and Osborn, 2008). Explicitly, he is critical of Smith and Osborn for not recognising that “phenomenology had its historical roots in philosophical phenomenology” (Giorgi, 2010, p.5). Similarly, wider reviews of phenomenological research suggest that many researchers do not declare the philosophical influences or explicit research procedures that guide their studies (Brocki and Wearden, 2006; Earle, 2010; Lopez and Willis, 2004; Martinkova and Parry, 2011; Norlyk and Harder, 2010). This results in a scenario where phenomenological researchers are critiqued for contributing to “research that is either mislabelled or is classified broadly as qualitative and subject to charges that qualitative research lacks rigour” (Baker, et al., 1992, p.1357)

In summation, phenomenological research is subject to many of the same critiques as qualitative research; e.g. researcher bias or limited generalisability. In addition, and perhaps of most relevance, phenomenology has also been subject to debates between phenomenological philosophers (Finlay, 2009). This has resulted in a range of phenomenological philosophies. Therefore, more recently, critiques of phenomenological research have centred on which, and to what extent, phenomenological philosophy should inform phenomenology research. This debate appears to suggest that studies should explicitly be informed by phenomenological philosophy (Brocki and Wearden, 2006; Finlay, 2014; Martinkova and Parry, 2011). Simultaneously, researchers need to make explicit practical methodological decisions that put the experience of practitioners at the heart of phenomenology (Finlay, 2009). Unfortunately, it appears that in many cases researchers describe neither the philosophical influence nor methodological choices. To avoid these

criticisms, this study seeks to make an original contribution, not to metaphysical philosophy, but to the lives of coaching practitioners in the UK. With that in mind, the hermeneutical phenomenological philosophy that has guided the study has been explained in some detail in this chapter. In addition, the following chapter provides detail on the methodological choices that have enabled this study to explore what it means to be a youth performance coach in the UK. It is hoped that these two chapters, help readers to evaluate this study as ‘connoisseurs’.

## **CHAPTER 4**

### **METHODS**

#### **4.1 Case-based Method**

Case-based studies are an effective means of situating empirical research in complex social contexts (Baxter and Jack, 2008; Hartley, 2004; Robson, 1993; Stake, 1995; Yin, 1981, 1984). This may explain the prevalent use of case studies across a range of disciplines such as business, law, and health sciences (Crowe, et al., 2011). More specifically, it has been argued that the qualitative case study is a flexible method that addresses particular research questions and accounts for complex social contexts (Hyett, et al., 2014). Given this, it is not surprising that case-based approaches are increasingly used in complex social contexts such as sport coaching (Armour and Griffiths, 2012; Byrne, 2009; Baxter and Jack, 2008; Yin, 2003).

Despite their increasing prevalence, case-based studies are often a misunderstood form of research (Baxter and Jack, 2008; Flyvbjerg, 2006). Misunderstanding is perhaps both a result of, and a contributory factor to, the under discussion of case studies within research articles. For example in a review of 34 qualitative case studies, Hyett, et al., (2014) report that only 8 articles explicitly discussed case study as a framework. Under-reporting of case-based approaches is remiss as the term case study can be interpreted flexibly and has been used to describe quite different approaches. For instance, Yin (2003) has demonstrated positivist leanings in his framework, which appears suited to the evaluation of processes in areas such

as medicine. Specifically, the approach emphasises “objectivity, validity, and generalisability” while accounting for the success or failure of given events (Yazan, 2015, p.136 ). In contrast, Stake argues for a constructivist approach to case studies, which, he suggests, are best suited to studying individuals. With this in mind, he promulgates a view that case studies are best done from an interpretative and emic perspective. He readily acknowledges that his approach draws on the “holistic, ethnographic, phenomenological and biographical” traditions to “explore the uniqueness and commonality” of individuals (Stake, 1995, p.1). This approach is increasingly popular and has much in common with case studies in sport coaching research that have been produced over some time (e.g. Annerstedt and Eva-Carin, 2014; Cushion and Jones, 2006; Jones, et al., 2003). The Stakian perspective on case studies is also consistent with the phenomenological philosophy underpinning this study. Accordingly this study, like others in sport, exercise and health (Sparkes and Smith, 2014), embraces the Stakian notion of a case study. That is to say, a case is a “specific, complex functioning thing”, with whom we engage a “sincere interest in learning how they function in their ordinary pursuits and millieus” (Stake, 1995, p.2).

Sport is “a socially constructed activity, which is influenced by any number of social and cultural phenomena” (Denison, 2007, p.371). Like other socially constructed activities; e.g. commercial business and law, it appears that case studies and Stakian (1995) case studies in particular, are suitable methods for constructing contextually relevant knowledge in sport. Accordingly, this thesis will use a case-based approach to identify and describe what it means to be a youth performance coach. The decision to use a small, case study approach is consistent with many other coaching studies (e.g. Armour, 2014; Armour, et al., 2003; Cronin and Armour, 2013; Cushion and Jones, 2006; Jowett, 2003; Jowett and Meek, 2000;

Lorimor and Holland-Smith, 2012; Jones, et al., 2003; Kuklick, et al., 2016; Thompson, et al., 2013).

Despite their prevalence in sport coaching research, qualitative case-based approaches have been criticised for several limitations (Flyvbjerg, 2006; Garrod and Fyall, 2013). For example, like qualitative research in general, case studies have been criticised because they are neither value free nor free from the influence of the researcher. The concept of researcher bias has been discussed previously in Chapter Three, in which a body of hermeneutically influenced phenomenological philosophy was explored. That chapter concluded that researcher subjectivity is an inherent aspect of research, and that it can add value to the researcher process (Heidegger, 1927/2005; Hein and Austin, 2001; Lavery, 2003; Lindseth and Norberg, 2004; Tomkins and Eatough, 2013; Zichi Cohen, et al., 2000). Similarly, Baxter and Jack (2008) argue that if researcher subjectivity is managed through careful research questions, purposeful sampling and systematic procedures, then qualitative case studies can provide useful and credible findings. Accordingly, sections 4.4 - 4.7 of this chapter will introduce the procedures used to 'manage' researcher subjectivity through the design, data collection, data analysis, and the composition phases of this thesis.

Case-based research has also been critiqued for limited generalisability (Crowe, et al., 2011; Flyvbjerg, 2006; Garrod and Fyall, 2013; Stake, 2000). More precisely, as case studies provide in-depth accounts of specific populations and social contexts, it has been argued that research findings may be neither relevant nor useful to readers who operate in wider contexts. Yin (1994) and others (Armour and Griffiths, 2012; Day, et al., 2013; Noor, 2008; Sparkes and Smith, 2014) disagree with such criticisms and argue that the generalisability of

a case study extends not through sample populations but through theoretical findings. Consequently, Yin, proposes that theory should be considered and developed across multiple or in Stake's (1995) terms; collective case studies. More specifically, collective analysis *across* cases allows researchers to examine theory through multiple views and experiences (Eisenhardt, 1989). Such a view is consonant with the ambition of this thesis to identify the shared essential, rather than incidental, constituents of what it means to be a youth performance coach (Van Manen, 2014). It is also consistent with Allen-Collinson (2011, p.52) who emphasises that 'the essence is more about recognition of generalities in the phenomenon'.

This approach to generalisation is also consistent with analytical generalisability as outlined by Yin (2003; 2009; 2011). Analytical generalisability occurs when generalisation are made on the basis that theoretical findings can be relevant to other cases and contexts (Smaling, 2003). More precisely, analytical generalisation is in contrast to the traditional positivist view, wherein generalisation is claimed because of the sample population. For instance, positivist studies typically use samples that are representative of a large population. Using statistical analyses, and statistical generalisation, these studies confidently extrapolate results from the smaller sample to the larger population. In contrast, analytical generalisation does not generalise from the sample, but from the social process; i.e. this study does not represent the incidental experiences of all coaches, but analyses the essential generalities of coaching as a process (Stodart, 2004). Of course, examining the generalities of a social process is aided by exploring a variety of accounts (Smaling, 2003; Stake, 1995; Yin, 1994). Thus, in keeping with this recommendation to consider multiple cases, and with the ambition to

identify the essential rather than incidental constituents of youth performance coaching in mind, this thesis will investigate the lived experience *across* four case study coaches.<sup>32</sup>

In addition to analysis across cases, each coach in this thesis is a case in his or her own right. Different activities, life histories, and social environments (Stake, 1995) bound the coaches distinctly. Indeed, it is important to note, that while this study raises empirical material to the general level, “the precise form a process takes in any given setting is a matter for empirical determination’ (Schwalbe et al., 2000, p. 421). Thus, the individual cases are unique, particular, and of value for those seeking to understand what it means to be a youth performance coach in the UK. Accordingly, analysis and representation of what it means to be a youth performance coach will also take place *within* individual cases. Each coach’s experiences will, therefore be part of a collective analysis *across* four cases, while also being presented *within* an individual incidental manifestation of the essential constituents of youth performance coaching (Van Manen, 2014). This will allow readers to understand the empirical particularities and personal experiences of each case study coach. It will also enable readers to utilise their own natural attitude and intuition to recognise contexts, issues and insights that may be generalisable to their own world (Stake, 1995). Indeed, Feagin, Orum and Sjoberg (1991) rebuke criticism of single case studies by suggesting that even the most specific case study can be a small step toward generalisation. Furthermore, consistent with the approach taken herein, Feagin et al. (1991) argue that the generalisability of case studies lies within the theoretical interpretation and natural attitude of the reader.

---

<sup>32</sup> See section 4.1 for further details on the case study coaches and section 4.5 and 4.6 for details of data analysis and collection.

To reflect the analyses both *across* and *within* the cases, two findings chapters are presented in this thesis (Chapter Five and Six). Chapter Five introduces the essential constituents of youth performance coaching based on analysis across the cases. Chapter Six on the other hand, will represent the manifestation of a constituent essence within the idiographic lived experience of a single case study coach. This dual approach allows for consideration of both the essential constituents of coaching, while recognising the contextually bound nature of knowledge constructed through case studies (Arksy and Knight, 1999). Thus, the case study approach adopted herein, and further detailed in the rest of this chapter, is consistent with the ambition to both identify *and* describe what it means to be a youth performance coach.

## 4.2 Sample

Qualitative research should ensure the deepest possible understanding of the person, issue or setting being studied

(Hastie and Hay, 2012, p.83)

Phenomenological studies typically involve the recruitment of a small, purposeful sample that facilitates in-depth reflective and idiographic accounts of experience (Finlay, 2009). Consistent with this convention and following institutional ethical approval (see appendix A, B, C), purposeful sampling (Patton, 1990) was used to identify four case study coaches to act as co-researchers. Qualitative studies have, however, been criticised for “selective” and “sympathetic” sampling (Hammersley, 2008). Accordingly, it is important to clarify that two criteria were employed as a means of ensuring that the sample reflected the phenomenological nature of the study (Sparkes and Smith, 2014). The first criterion required participants to have in-depth and recent experiences of the ‘phenomenon’ (Becker 1992). This criterion is consistent with the phenomenological philosophy presented in Chapter Three, which posits that the people best placed to elucidate a phenomenon are those that experience it (Cronin and Armour, 2013). Secondly, Moustakas (1994) argues that not only must the sample have experience of the phenomenon under investigation, but they must also have an interest in exploring the phenomenon alongside the researcher, acting as such, as a variant of co-researcher. With these two criteria in mind, a sample was selected that consisted of four coaching practitioners who could be deemed ‘information rich’ (Patton, 2002).

Prior to recruitment of the four coaches, consideration was given to the label of ‘coaching practitioner’. This was important because ‘coaching’ is a contested term. For example, North (2009), on behalf of Sports Coach UK, has previously contemplated this label and provided a definition that excludes P.E. teachers and Gym Instructors. More specifically, North declared that coaches are individuals who lead:

any sporting session which is set up for the ‘guided improvement’ of participants, and is organised, coached and safeguarded by an individual or individuals who are recognised amongst the members of the session as being a ‘head coach’, ‘coach’ and/or ‘assistant coach.

(North, 2009, p. 5)

In terms of detailing and recruiting an appropriate sample, North’s definition was a useful aid. Consistent with North, the thesis does not focus on physical educators, gym instructors or coaches at large, but specifically explores one domain of coaching; youth performance coaching (Côté and Gilbert, 2009; Côté and Vierimaa, 2014; International Council for Coaching Excellence, 2012; Sports Coach UK, 2007). More specifically, the research questions proposed in Chapter One that guide this thesis, focus on those coaches who practise predominantly with young athletes (under 18) within the performance domain. The youth performance domain<sup>33</sup> is predominantly focused on the specialisation (13-15 years) and investment stages (16+ years) of athletic development. During these stages, athletes are primarily involved with competitive performance and the development of sporting expertise

---

<sup>33</sup> Côté et al (2009) proposed the concept of four domains of coaching. One of which is the child performance domain. Examples of this domain include youth academies, and underage national/regional squads. This is discussed further in section 2.2 and 2.3.

(Côté et al 2007; Côté and Gilbert, 2009). Thus, it was important that all four coaches recruited had recent experience of this domain.

Following the recruitment of four coaches who met both criteria above, and with informed consent provided, the coaches were allocated pseudonyms:

- **Jane** (in her 40s) is a practising coach in endurance running and long distance events. She has a wealth of experience including coaching athletes in universities, national teams, international camps, and competitions. She works as a national selector (under 20s), as an individual coach to athletes (under 21s), and as a coach for a national governing body (under 18s, under 20s, and seniors). She has also been an international athlete (retired early 2000s), primary school teacher, and has worked in sport business. During the course of the study, Jane secured the prestigious position of performance director for a National Governing Body.
- Although **Julie** (in her 50s) was coaching prior to and during the study, she took a break from coaching towards the end of the study due to a change in personal circumstances. Julie is a former distance runner who returned to athletics through her children's participation. She has experience of coaching a range of young people including primary school children, talented adolescents and university runners. She has also worked with national running teams and a governing body in a developmental role dedicated to elite adult sport.
- **Terry**, (soon to turn 70), describes himself as an 'old school, classically educated' coach. This refers to his training and years of practice as a physical educator and drama teacher in secondary (high) schools. He has now retired from teaching and works as a coach mentor for a national governing body. Alongside this role and

during his years of teaching, Terry has coached young (14 years upwards) athletes in sprint events. In the past, some of Terry's athletes have performed at the highest levels of national and international competitions; e.g. The Olympic Games.

- **Dave** (early 30s) coaches basketball in an inner city school. This involves coaching all the pupils (12-16 year olds) during and after school lessons. In addition to this participation-focused role, Dave coaches a club team, a regional team, and a youth national team, which involves working with athletes between 12 and 18 years old. Thus, throughout the period of investigation, Dave alternated between coaching basketball to beginners (participation domain) and coaching at a youth European Championship (performance domain).

It was important that the sample selected shared prior experience of the phenomenon in question: youth performance coaching. This does not mean that the sample shared uniform experiences. On the contrary, researchers such as Chelladurai (1980, 1990), Smith and Smoll (1984), and Côté et al. (1995) have established the nature of the influence of idiographic antecedents such as context, athletes' characteristics, and coach characteristics upon the coaching process<sup>34</sup>. Consequently, the sample has shared experience as youth performance coaches, but also contained variety in coaching contexts such as operating in individual or team sports. The sample also exhibited varied characteristics such as gender, age, and experience that have been identified previously as influences upon the development of coaching expertise (Amis, 2005). Furthermore, the range and diversity of coaches sampled ensured the coaches also work with a range of athletes. This reflects the notion that coaching

---

<sup>34</sup> For example, context could include time of season and level of competition. Athlete characteristics could include such as global and athletic self-esteem and coach characteristics could include motives. This literature is further explored in chapter two.

is a dyadic relationship (Jowett, 2007; Jowett, O'Broin, and Palmer, 2010; Lafrenière, Jowett, Vallerand, and Carbonneau, 2011; Chelladurai 1980, 1990, Côté et al 1995).

The varied characteristics of the sample provided opportunities to explore both the typical and a-typical experiences of youth performance coaching (Hastie and Hay, 2012). Indeed, the varied characteristics of the sample included:

- An individual new to an international head coaching role (Dave)
- Two very experienced international coaches (Terry and Jane)
- Three coaches who predominantly coach individuals rather than teams (Jane, Julie, Terry)
- An individual who predominantly coaches teams (Dave)
- Two female coaches (Julie and Jane)
- Two male coaches (Dave and Terry)

It is important to note, however, that although the sample included varied characteristics it is not claimed that the sample is representative of a population. For instance, both Jane and Julie are female coaches, but it is not claimed that they represent all female coaches. Instead, in keeping with the hermeneutic phenomenological literature discussed in Chapter Three, and the procedures/method to be outlined in the forthcoming section, the sample was selected because these coaches' experiences are interesting in their own right. Indeed, the unique characteristics ensured that each coach was diverse enough to be characterised as a bounded and distinct case (Stake, 1995). More importantly, each coach provided rich and

robust descriptions of incidental accounts of youth performance coaching. As outlined in the next section, each coach contributed to the identification of the essential constituents that are recognisable as key features of youth performance coaching. In this manner, the sample was successful in terms of elucidating both the shared essential and unique incidental features of youth performance coaching.

### **4.3 Procedures**

At its simplest level, phenomenology posits that deep consideration of human experience is a means to understanding the essential characteristics of a phenomenon (Sokolowski, 2000). Phenomenological studies typically involve a researcher adopting a phenomenological attitude that is mindful of consciousness, directs attention to a specific phenomenon, and aims to identify the essential nature of the phenomenon (Moran, 2000). This is achieved by garnering rich descriptive experiences of the phenomenon and engaging in detailed analysis of these experiences in order to understand the phenomenon itself rather than a single, episodic, or causal account of it.

Having identified some shared characteristics of phenomenological studies above, it is important to acknowledge differences between pure, transcendental, hermeneutic, and existentialist approaches to phenomenology (see Chapter Three). Indeed, inspired by a range of phenomenological philosophies, researchers have, in recent times, proposed a range of nuanced phenomenological methods (Giorgi, 1970; Colaizzi, 1978; Van Manen, 1984; Smith and Osborn, 2008). Although, these procedures are grounded in the philosophical underpinnings of phenomenology, they provide practical recommendations that facilitate the application of phenomenology as a research method.

Critical reviews in areas such as health studies (Brocki and Wearden, 2006) and physical education (Martinkova and Parry, 2011) have illustrated the capacity of phenomenological methods to provide insightful and passionate accounts of individual lived experience. These reviews, however, have also identified that the quality of phenomenological research can be

inconsistent, because researchers fail to consider the philosophical underpinnings or document the specific methods that inform their work (Brocki and Wearden, 2006; Earle, 2010; Martinkova and Parry, 2011). Mindful of this critique, and with the aim of establishing trustworthiness and credibility, this section will explore a range of the most common phenomenological methods. Specifically, the following section considers methods including Giorgi (2012), Colaizzi (1978), Halldorsdottir (2000), and Interpretative Phenomenological Analysis (Smith and Osborn, 2008). The section concludes by outlining and justifying the Van Manen (1990; 1997; 2014) approach undertaken.

## **The Giorgi Method**

Phenomenology as a method has been used extensively in areas such as nursing (Crotty, 1996; Munhall, 1994; Zichi Cohen, et al., 2000; Munhall, 2012). Nursing researchers have often utilised phenomenology with a particular emphasis on understanding phenomena from a psychological perspective (Langdridge, 2007; Nesti, 2011; Molbak, 2012). More specifically, the methods and procedures recommended by Giorgi, (1970) have been commonly used to address practical experiences, events, and feelings from a psychological viewpoint. Interestingly with a background in experimental psychology, Giorgi's early research work was grounded in the natural scientific method (Giorgi, 2012). Giorgi was, however, frustrated by the perceived limitations of natural scientific psychology, and he turned instead toward phenomenological philosophy as a basis for method (Giorgi, 2012). In an attempt to explore the whole human experience, but with respect for the scientific method, Giorgi outlined and used a phenomenological procedure which largely focuses on psychological phenomenon (Giorgi, 1970; Giorgi, 1975).

Although Giorgi writes from a psychological perspective, this does not denote that the methods informing his work are bereft of phenomenological philosophy (Giorgi, 2000). On the contrary, Giorgi's methods and procedures are strongly influenced by Husserl and Merleau-Ponty's phenomenological philosophies. Indeed, Giorgi (2000) strongly rebukes Crotty (1996) for suggesting that 'new phenomenology' can be practised without consideration of Husserl's philosophy. Moreover, like Husserl, the root of Giorgi's method and research lies in an ambition to explore holistic human experience and a rejection of depersonalised, reductionist psychology.

Like Husserl, Giorgi also advocates the adoption of a phenomenological attitude. Giorgi's phenomenological attitude does not, however, imitate Husserlian transcendental reduction, which attempts to suspend all prior knowledge. Rather, inspired by Husserl, Giorgi advocates a psychological reduction in which a researcher identifies, considers and acknowledges prior psychological knowledge before being immersed in the data through reading and rereading (Finlay, 2008). Once complete, meaning units are identified through the use of the psychologically-informed phenomenological attitude. Finally, largely consistent with the work of Husserl, a process of 'free imagination' is used to identify the psychological value and the essential structures of the human experience. Free imagination is a process that involves considering the identified structures and imagining the nature and existence of a phenomenon without them. This imaginative process aims to consider whether identified constituents are an essential feature of a phenomenon, and in what form, or whether they are merely an incidental occurrence in an episode(s).

Beyond the phenomenological attitude and free imagination, the influence of Husserl's phenomenology is seen strongly in the rationale for Giorgi's descriptive phenomenological method. Indeed, Husserl's human science influence is such that "in essence, Giorgi's research method is founded on the assertion that psychology as a human science requires a praxis that offers an alternative to the empirical (natural science) while equaling(sic) the empirical in its clarity of articulation, epistemology, and guidance for practitioners" (Applebaum, 2012, p.45). Giorgi's phenomenology attempts to develop this praxis through explicit, repeatable and sequential methods, while simultaneously advocating that methods should be grounded in lived human experience. Thus, with a strong psychological approach

and influenced by Husserlian philosophy, Giorgi's descriptive and scientific phenomenological method<sup>35</sup>, has been the basis for a large corpus of research in health research (Applebaum, 2011). For instance, Giorgi and others (e.g. Dowling, 2007; Flood, 2010; Whiting, 2001) have used the method to explore a gamut of areas such as psychiatric nursing (Koivisto, et al., 2002) and paediatric health promotion (Whiting, 2001).

In addition to advocating rigorous and repeatable methods, Giorgi is also critical of interpretative and hermeneutic phenomenological approaches. Specifically, Giorgi (2010) argues that hermeneutic phenomenological research privileges interpretation over systematic method and rigorous description of lived experience. For example, Giorgi (2010) labels interpretative phenomenological work in areas such as nursing as imprecise, uncritical and too researcher orientated. Giorgi, (2010, p.12) additionally critiques Interpretative Phenomenological Analysis (Smith and Osborn, 2008) for "failing to meet some basic rules of science". Giorgi chastises the IPA for failing to advocating accurate and consistent application, curtail the personal influence of individual researchers and accounting for all data (Giorgi, 2010; 2011; 2012). In contrast, it is claimed that "Giorgi's work is..... an attempt to transcend the limits of empiricism while articulating a genuine sense of psychological science" (Applebaum, 2012, p.45). This sense of psychological science is one that is recognisable in terms of the rigour, objectivity and the accurate application methods used within a study.

It is important to note that while Giorgi calls for rigour and systematic description in phenomenological methods, Giorgi's phenomenology was borne out of a recognition of the

---

<sup>35</sup> Often referred to as part of the Duquesne School of phenomenology.

limitations of natural, positivist science (Giorgi, 2012). Indeed, the procedures advocated by Giorgi and described briefly above, recognise the aspiration of phenomenology to move beyond mechanistic reductionist natural science. To achieve this, Giorgi's work incorporates the phenomenological attitude and psychological intuition of the researcher throughout the process and emphasises the need for holistic and not reductionist science. Consequently, Giorgi's procedures, claim to tread a fine line between recognising the limits of natural science to explain human experience and rejecting the perceived flaws of extreme interpretivism, including the abandonment of objectivity, lack of repeatable methods, privileging of interpretation over description, and the use of art to represent science; e.g. through poems, literature and story (Applebaum, 2012). Interestingly, Giorgi, (2000) argued extensively with Crotty, (1996) over the use of phenomenology as a philosophy, rather than science, in nursing and stressed the point that phenomenology can be science, but if it is to be so, it has to be applied with "the steps required to make research both scientifically and phenomenologically relevant" (Giorgi, 2000, p.15). Nonetheless to this researcher, Giorgi's rejection of interpretive qualitative work and interpretive phenomenology in particular, appears paradoxical given his criticism of natural science's focus on 'universal truth'. Consequently, despite its prevalence, accessible structure, and clear link to Husserlian philosophy, it was decided not to use Giorgi's methods as it did not link consistently with the hermeneutic phenomenology philosophy discussed in Chapter Three. Furthermore, Giorgi's positivistic leanings (e.g. emphasis on repeatability) are inconsistent with the epistemological foundations of the thesis.

## **The Colaizzi Method**

As a result of the decision not to apply Giorgi's method, I began to investigate alternative phenomenological methods. Mindful of the critiques of phenomenological research above, I was keen to ensure that any specific methods were informed by phenomenological philosophy. The Colaizzi (1978) method provides a seven-step method that is replicable and consistent with Husserlian human science principles:

1. Each transcript should be read and re-read in order to obtain a general sense about the whole content
2. For each transcript, significant statements that pertain to the phenomenon under study should be extracted. These statements must be recorded on a separate sheet noting their page and line numbers
3. Meanings should be formulated from these significant statements
4. The formulated meanings should be sorted into categories, clusters of themes, and themes
5. The findings of the study should be integrated into an exhaustive description of the phenomenon under study
6. The fundamental structure of the phenomenon should be described
7. Finally, validation of the findings should be sought from the research participants to compare the researcher's descriptive results with their experiences

(Shosha, 2012, p.33)

Colaizzi's (1973) steps have much in common with Giorgi's method. For example, gathering the fundamental description of experience, reading and re-reading transcripts to immerse the researcher in the data, and focusing on essential structures of phenomena. Beyond Giorgi's methods, Colaizzi includes respondent validation as an additional step that is designed to ensure rigour. It is argued that by checking thematic analysis with participants, the trustworthiness and credibility of data are validated by returning to participants (Edward and Welch, 2011).

Member checking or respondent validation involves returning data to participants for confirmation. While respondent validation may be a useful step to ensure validity, it has also been posited that this step is only effective if results are consistent with the self-image of participants (Silverman, 2006). By considering the interpretation of the participant, the Colaizzi method adds a further level of interpretation (Dowling, 2007). In this sense, the Colaizzi method is one that prioritises epistemological description of a phenomenon, but, to some degree, also recognises a relativist ontology and hermeneutics.

### **Halldorsdottir Method**

The recognition of interpretation within the Colaizzi method is a theme that is further developed by Halldorsdottir's (2000) descriptive phenomenological method. Halldorsdottir (2000, p.57) and the Vancouver School of phenomenology suggest twelve basic steps of phenomenology research;

- Select dialogue partner
- Silence (before entering dialogue)
- Participating in a dialogue (data collection)
- Sharpened awareness of words (data analysis)
- Begin consideration of essences (coding)
- Constructing the essential structure of the phenomenon for each case (individual case constructions)
- Verifying the single case construction with the co-researcher
- Constructing the essential structure of the phenomenon from all the cases (meta-synthesis of all the different case constructions)
- Comparing the essential structure with the data
- Identifying the over-riding theme, which describes the phenomenon (interpreting the meaning of the phenomenon)
- Verifying the essential structure (the findings) with some research participants
- Writing up the findings

Similar to Colaizzi's method, Halldorsdottir emphasises the role of participants in verifying both description of single cases and the essential structure of findings. The role of the researcher is further recognised in several additional steps. These include a period of silence, which Spiegelberg (1984) supports in order to provide the researcher with a reflective moment. In addition, Halldorsdottir uses the term 'construction' when referring to the development of single case description and the identification of universal essential structures. This also implies a process of interpretation and meaning-making by the researcher. Similarly, the explicit identification of writing as a stage in the phenomenological process again suggests the role of the researcher in both interpreting and describing the phenomenon. To constrain the interpretation of the researcher, however, Halldorsdottir also suggests that colleagues should play a role in ensuring that rigour, credibility and trustworthiness result in the creation of a multi-voiced text. This is seen as a means to further verify the findings, which is similar to the procedures of Giorgi and Colaizzi (Denzin, 1994). Thus, to greater and lesser extents, Halldorsdottir, Colaizzi, and Giorgi incorporate Heideggerian influences. Nevertheless, these procedures are predominantly influenced by Husserlian phenomenology as they focus on containing the interpretation of the researcher through systematic and repeatable processes, and ultimately aspire to achieving verifiable descriptions of universal essences.

### **Interpretative Phenomenological Analysis**

Perhaps the most radical alternative to the descriptive phenomenology of Giorgi, Colaizzi, and Halldorsdottir is Smith and Osborn's Interpretative Phenomenological Analysis (IPA) (2008). The principal objective of IPA is to explore how participants are making sense of

their personal and social world. An emphasis on subjective interpretation is therefore at the heart of IPA. Nonetheless, the approach is phenomenological in that it involves a detailed examination of personal, lived experiences of a phenomenon. Rather than attempting to produce an objective epistemological statement of the phenomenon, however, IPA prioritises the participant's personal experience of an object or event (Flowers, Hart, and Marriott, 1999). Like the methods above, researchers have used IPA to explore a range of phenomena for some time. For example, in health psychology, Brocki and Wearden (2006) identified 52 articles using IPA that have explored a diverse range of areas and conditions including deliberate self-harm, dementia, dermatological issues, eating disorders, sexual health, spirituality, bereavement and addiction.

For those unfamiliar with IPA, Smith and Osborn (2008) provide a comprehensive description of its underpinning theoretical foundations and produce illustrative examples of each stage of the method. These include a recommendation for researchers to bracket their pre-existing assumptions through 'memoing' or reflexive diaries (Biggerstaff and Thomson, 2008). This step takes place before researchers conduct flexible interviews in an idiographic mode with small samples of populations. Smith and Osborn (ibid) argue that a small sample size encourages meticulous analysis of data and can elucidate participants experiences of a specific phenomenon.

The idiographic nature of IPA is further emphasised by Smith and Osborn, who urge researchers to adapt the interviewing techniques to the topic under investigation. In this respect, IPA purports that research is a dynamic and iterative process within which the researcher performs an active role. Indeed, IPA's commitment to a detailed but flexible exploration of the meaning that participants make of their own social and personal world

renders it particularly pertinent for sensitive, complex, or novel research questions.

Conversely, whilst the researcher is trying to access the personal world and experience of the participant, it is arguable whether this can ever be directly or fully achieved. In addition, the challenge is complicated further by the researcher's conceptions of his or her own personal world. Thus, a dualistic interpretative process or double hermeneutic takes place in IPA.

More specifically, in IPA the participant is trying to make sense of their world, while the researcher is trying to make sense of the participant's meaning making.

Given the double hermeneutic, Smith and Osborn, (2008, p.54) argue that:

As is generally the case with qualitative research, there is no single, definitive way to do IPA. We are offering suggestions, ways we have found that have worked for us. We hope these will be useful in helping the newcomer to IPA to get under way, but remember that, as you proceed, you may find yourself adapting the method to your own particular way of working and the particular topic you are investigating.

Flexibility is both the strength and weakness of IPA. For instance, Wagstaff, et al. (2014) argue that the interpretative role of the researcher in IPA is at odds with phenomenological philosophy and can taint studies through bias. Similarly, Giorgi (2010; 2011) argues that the flexible and interpretative element of IPA is incongruent with the rigorous science to which pure Husserlian phenomenology aspires. Therefore, Giorgi views IPA as being more phenomenologically inspired rather than being phenomenology *per se*. In response, Smith (2010) argues that flexibility in IPA is strength, as it allows researchers to use their own interpretation to add value and understanding. They urge researchers not to attempt to remove their interpretation from studies, but to embrace their preconceptions through transparent, managed, and rigorous methods; e.g. reflexive accounts (Smith and Osborn, 2011). It is claimed that such an approach should enable readers to "make links between the

findings of an IPA study, their own personal and professional experience, and claims within extant literature” (Smith and Osborn, 2011, p.56).

### **The Van Manen Method**

Attempting to replicate the best of Giorgi’s rigorous method and IPA’s flexibility, this study used Van Manen’s (1984) human science methodology. Van Manen’s method aspires to achieve both phenomenological rigor and hermeneutical flexibility. It is important to acknowledge that it is also possible to achieve neither. Nonetheless, the Van Manen (1997, p.345) method offers the potential of the following:

Science of plausible insight and these insights speak not only to our intellectual competence but also to our practical intuitive capabilities. A good phenomenological text has the effect of making us suddenly “see” something in a manner that enriches our understanding of everyday life

Thus, the Van Manen approach is a hermeneutic phenomenological method that aims to provide insight and understanding by exploring practice in context. The Van Manen approach is also consistent with the argument made thus far: that those who practise youth performance coaching are best placed to provide an informed understanding of youth performance coaching. Moreover, Van Manen’s primary emphasis on the *interpretative* experience and everyday life of individuals is a change of emphasis from the phenomenological methods of Giorgi, Colaizzi, and Halldorsdottir, which primarily focus on describing the phenomenon in question. Furthermore, in keeping with IPA, Van Manen’s methodology (1990, p.18) embraces rather than constrains the role of the researcher. Indeed, for Van Manen, there is no singular universal description of experience and thus he recognises, “that hermeneutic activity (i.e. interpretation) is an intrinsic part of the research

process” (Hein and Austin, 2001, p.8). Such a position is consistent with Heideggerian-influenced hermeneutic phenomenological philosophy, rather than the Husserlian dominated phenomenology of Giorgi, Colaizzi and Halldorsdottir (Dowling, 2007). For example Van Manen (1990, p.53) calls on researchers to use their interpretation and skill to tell “the most captivating stories, exactly those which help us to understand better what is most common, most taken-for-granted, and what concerns us most ordinarily and directly?” The Van Manen approach is therefore cognisant of the researcher in the research process and is open to flexible interpretation (Van Manen, 1990; 2014).

Although hermeneutic, Van Manen’s method is simultaneously grounded in phenomenological philosophy. For instance, he argues that even with interpretative thought, an experience of a phenomenon can be described clearly in a way that adds insight into everyday experience. He argues for “interpretative descriptions that exact fullness and completeness of detail and that explore to a degree of perfection<sup>36</sup>” (Van Manen, 1990 p.17). In order to facilitate such insight, Van Manen draws upon key phenomenological principles. These include considering prior assumptions, garnering rich contextual description of experience, focusing on the essential rather than the incidental, using processes such as imaginative variation and horizontalism, and adopting a phenomenological attitude that rises above existing understanding and sees the phenomenon ‘afresh’ (Finlay, 2014). These principles are contained within the four stages of his model:

---

<sup>36</sup> Van Manen (1990) also accepts that perfect description is an unattainable goal but nonetheless argues that researchers should strive for such an outcome.

**1) Turning to a phenomenon that seriously interests us and commits us to the world:**

In this study, the introduction and literature review served as a means of orientating to the phenomenon. This process led to the formulation of the hermeneutical phenomenological question: what does it mean to be a youth performance coach in the UK today? In addition to the introduction and review of literature, my prior understandings and assumptions of the phenomenon were explicated in a series of reflective diaries.

**2) Investigating experience as we live it rather than as we conceptualize it:**

This step begins by considering experiences from the reflective pieces. Following that, Van Manen suggests that experiences should also be investigated via semi-structured, open-ended conversation to explore lifeworld and lived experience.

Van Manen also encourages researchers to revisit their literature review and reflective pieces prior to and after interviews.

**3) Reflecting on the essential themes which characterize the phenomenon:**

Following data collection, the Van Manen method recommends transcribing and re-reading data in order to reflect on the essential themes. During this reflection, Van Manen also encourages researchers to select unique themes that characterise the phenomenon. These

unique themes are then subject to two Husserlian procedures, which aim to move beyond the appearance of the phenomenon to the essence of the phenomenon for the participants (Van Manen, 1990). Firstly, horizontalism involves examining data from all four coaches. This procedure had the aim of determining the prevalence, commonality, and full qualities of each constituent theme without creating a hierarchy of experience. Once a theme was identified, all other transcripts were examined for related data.

Secondly, imaginative variation took place once the constituent themes were examined across all episodes of coaching and fully characterised. Imaginative variation involved considering whether the constituents are an essential feature of coaching as a phenomenon, and in what forms. Together these processes lead to the identification of essential rather than incidental themes.

#### **4) Writing and rewriting:**

In keeping with the interpretative nature of Van Manen's method, writing and rewriting are seen as part of the research process. Moreover, within this stage, the researcher is encouraged to use language to both construe and convey the essential structures of phenomenon through narratives. This means that the researcher can construct, develop, or simply edit narratives in order to derive and depict the essential nature of phenomenon. This step involves the researcher, but Van Manen argues that by writing and rewriting the researcher can add value to the phenomenological process. More specifically, Van Manen encourages researchers to synthesise the essential constituents of a phenomenon into evocative, engaging, and accessible texts.

Through the use of the four steps above, Van Manen's method attempts to reach the constituent essence of phenomena through the experiences of practitioners. Simultaneously, the Van Manen method recognises and aims to use the subjectivities and interpretations of the researcher to add value to data collection, analysis, and presentation. This is a complex process and thus to develop trustworthiness, the remainder of this chapter will elaborate on how I applied the Van Manen method in terms of data collection, data analysis and data representation.

### **4.3 Data Collection**

Reflecting the phenomenological and methodological approaches discussed above, the research questions in this study explored experiences of the youth performance coaching through interviews. More specifically, a Stakian (1995) view was taken initially, in which each case study coach was viewed as an individual ‘bounded system’. Moreover, an emic approach was taken in which, “what is happening and deemed important within those boundaries (the emic) is considered vital and usually determines what the study is about, as contrasted with other kinds of studies where hypotheses or issues previously targeted by the investigators (the etic) usually determine the content of the study” (Stake, 1978, p.7). This is not, however, to absolve the researcher from the study. Rather, data collection began by the researcher orientating to the phenomenon prior to interviews. Indeed, the first step in data collection involved the researcher ‘locating himself’ within the phenomenon by exploring key literature (Chapter Two) and producing a reflective diary (Van Manen, 1990).

#### **4.3.1 Reflexive vignettes**

Van Manen (1990) urges researchers to acknowledge and record their pre-conceived notions of a phenomenon by keeping a reflective diary. A reflective diary may be reminiscent of the Husserlian concept of bracketing (epoche) but Van Manen (1990) argues that it is impossible to bracket away pre-conceived ideas. Instead, Van Manen and others (Laverty 2003; Lincoln and Guba, 1985; Spiegelberg, 1994) suggest that assumptions and presumptions should be managed in order to add value to the study. Thus, the purpose of the reflective diary was to facilitate critical consideration of bias and identification of the normative dimension. I

engaged in this process in order to develop a phenomenological attitude of openness, which is necessary to develop a rich description of the lifeworld and lived experiences of the coaches (Finlay, 2014).

In addition, the use of reflective diaries as a means of identifying pre-conceived ideas is also an important methodological point. As an author, I have chosen to study this topic based upon my experiences. To avoid acknowledging these experiences could be deemed inauthentic and would contradict Van Manen (1990, p.57) who reminds researchers that “the structure of one’s own experiences of a phenomenon may provide the researcher with clues for orientating one’s self to the phenomenon and thus to all others stages of phenomenological research”. Gubrium and Holstein (2003, p.220) argue that describing the researcher’s context, including values, moral principles and subjectivities, provides the reader with access to the “practical meaning” of the text. Halldorsdottir (2000, p.56) also recommends that a reflexive journal is used to address the researcher’s bias and to ‘bring them into view’ of the reader. It is suggested that providing a personal account of the researcher’s existing views allows readers to evaluate the actions of the researcher in the context of the research process. Similarly, Kincheloe and McLaren (2005, p.311) argue that qualitative researchers should “build bridges between reader and text, text and its producer, historical context and present, and one particular social circumstance and another”.

Thus, in keeping with the arguments above and the hermeneutical Heideggerian phenomenology discussed in Chapter Three, I produced a reflective diary which composed of six reflexive vignettes completed prior to, and during the collection, analysis and writing processes (see appendix E). When producing reflexive vignettes, Langridge (2007) argues

for a balanced consideration of personal factors influencing the researcher, functional factors such as the role of the researcher, and a consideration of prior conceptions of the topic. With the aid of these headings, the resulting vignettes identified pre-conceived ideas regarding the role of competition and teaching in coaching:

Success has previously been measured in wins at local, regional, and national levels...Over time, teaching opened up a new interest in learning and young people's development, rather than winning. Perhaps a 'new' interest is an inappropriate term, as teaching and learning has always been a part of my role as both a player and coach. Regardless, working in a challenging area such as Burnley, I have gained a greater appreciation of the role of education. I think I have begun to prioritise the wider personal development of athletes. When I think about my sport, the basketball court has always been a sanctuary for me. It is a place where I have felt at home and comfortable. I want other people to feel the same way and learn the life lessons that I have on the basketball court. Winning still occupies my mind, but now, so do responsibilities to educate and be a role model. This is a big shift from my early days as the dominant, aggressive, win-orientated coach.

(From the initial vignette)

Upon rereading the initial vignette, I also identified a concern about the impact of coaching duties upon family life. Throughout the thesis, I have juggled coaching activities with a career in academia and a young family with varying degrees of success:

Wow, rereading this I am struck. The vignette began by identifying me as a "lecturer, researcher, coach who is interested in all things sport and education". It is only after 600 words that I acknowledged myself as "a husband, son, and brother". There is plenty of concern for wins, leagues, athletes' development, and my own career. Beyond that, there is no mention of me doing any husbandry or any other family duties! Of course, it is difficult to do any of these well when you are miles away travelling to training or games. It is difficult to do any of these well when there is a league to win and players to improve. I have twelve adults that are working so hard that I need to plan better sessions and deliver a better season. We need to find some better players too. I am relying on some athletes far too much and they need a break. Some are not happy and I need to help them. Some have personal problems and I need to help them too. I think the vignette has made me realise that it is difficult to be a husband, son, brother when I am coaching most nights and weekends.

(From the vignette 'During Data Analysis')

Undoubtedly then the reflexive diaries served as a means of questioning my experiences, identifying issues, bringing my assumptions to the fore and seeing my coaching experiences afresh (Finlay, 2009). In this sense, the reflective diaries served as a medium for me to locate myself ‘in the world’ of the youth performance coach. The diaries also served as data, which informed the interview schedule with questions on competition, teaching, and family life:

- How do you judge success as a coach?
- What role does teaching have in your coaching?
- What role does competition play as a coach?
- How do you view your career?
- Do your family see you coach?

### **4.3.2 Interview schedule and process**

In addition to the above questions, the interview schedule was developed from literature that I explored in Chapter Two and Three. Once again, this process embeds the researcher in the study but does so with the intention of adding value. For example, questions reflecting conventional descriptive Husserlian phenomenology were included; e.g. ‘What is a typical coaching experience?’ and ‘What is it like to walk in your shoes?’ These questions provided opportunities for participants to describe their experiences and direct the beginning of the interviews. These questions also allowed both the researcher and the participant to focus their consciousness on the phenomenon.

Following these early questions, each participant was invited to describe their lifeworld. During this phase of the interview, the researcher adopted the role of the ‘fool’ and asked questions to gather rich description (Muller, 2011). Examples of lifeworld questions included; ‘Who is there when you are coaching?’; ‘What are their roles?’; ‘What do they do?’; ‘How are they different to a coach?’; ‘Can you describe where you coach?’; ‘What is there?’; ‘What does it sound like?’ and ‘What does the atmosphere feel like?’ These questions were derived from Heideggerian phenomenology (1927/2005), which emphasises the importance of describing the lifeworld. Thus, interviews not only described the experiences of coaches, but also provided in-depth description of specific archetypal coaching contexts.

As interviews progressed, questions reflected hermeneutical (Heidegger, 1927/2005) and existential phenomenological (Sartre, 1943/1984) approaches such as ‘How do you see

yourself as a coach?', 'Who and what depends on you?', and 'What do you do when you are not coaching?' This resulted in a collaborative discussion in keeping with the concept of an 'inter-view' (Kvale, 2007).

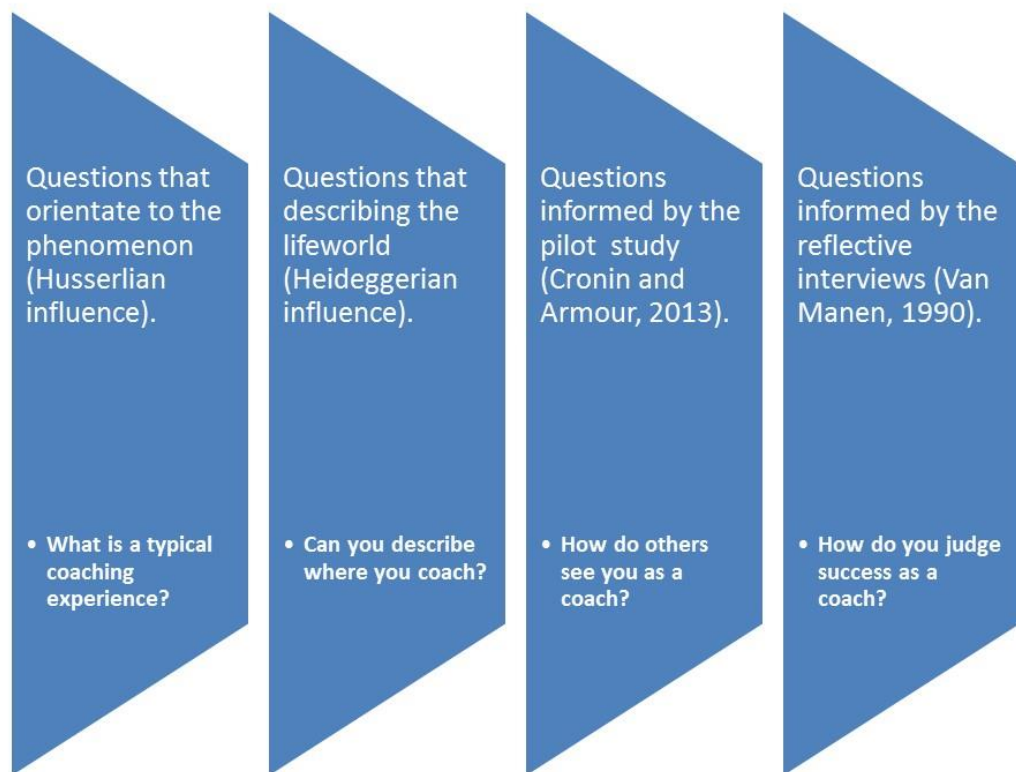
Three further questions were also added to the interview schedule:

- How do others see you as a coach?
- Can you describe 'behind the scenes' coaching?
- Can you describe the organisational tasks of coaching?

These questions were derived from findings of a pilot study (Cronin and Armour, 2013) that explored the experiences of a community coach using a similar phenomenological approach. The three questions reflected pertinent themes that arose within the pilot study and were part of orientating to the phenomenon. It is important to note, however, that the community coach involved in the pilot was employed on a full time basis by a state funded organisation to deliver sport coaching in schools and the wider community of an English town. This form of coaching was classified as a youth and adult participation coach (Côté and Gilbert, 2009). Therefore, although the themes were deemed relevant, the coach in question operates in a very different coaching context to the youth performance coaches in this main study (International Council for Coaching Excellence, 2012). Nonetheless, given a broad concept of sport pedagogy (Armour, 2011), it was deemed appropriate to include these questions because they had potential to shed light on other coaches' experiences.

Following these questions, I also asked questions about competition, teaching, and family that were derived from the reflective vignette. Examples included 'How do you judge

success as a coach?’ and ‘Do your family see you coach?’ Thus, the last two sets of questions were explicitly informed by the subjectivities of the researcher. They were included to add value and worked well as a means of creating dialogue between participants and researcher. Indeed, these later questions facilitated collaborative meaning-making and led to the examination of idiosyncratic coaching experiences (Earle, 2010).



*Figure. 4.3.2 Structure of the Interview Schedule*

Kvale (2007) values the interaction and collaboration between researchers and participants in interviews. He suggests that those involved in semi and unstructured interviews should act like travellers who roam the territory of participants. Together, researchers and participants can co-construct understanding of a landscape. We did this by using the interview framework as a starting point and developing a conversation from there. The metaphor of the traveller in an active interview is aligned with post-modern, constructivist theory where knowledge is interwoven within networks, subject to linguistic interaction, and allows for the construction of meaning by both researcher and co-researcher (Kvale, 2007).

Twelve collaborative interviews were conducted with four youth performance coaches (detailed in the sample section) using the ‘inter-view’ approach described above. These twelve interviews are in addition to the three interviews that took place in the pilot reported in Cronin and Armour, (2013). Interviews took place in informal settings and lasted a minimum of 50 and a maximum of 120 minutes. Repeat interviews typically took place at 6-month intervals across a two-year period. All interviews used the same interview schedule as a basis for discussion. As the relationship between the researcher and participant developed however, interaction and collaboration increased and thus no two interviews were the same. More explicitly, conducting multiple interviews with each participant provided opportunities for all questions from the interview schedule to be asked across three interviews. Firstly, this ensured that questions were asked when deemed appropriate by the researcher, rather than utilising all questions within a single interview. Secondly, where appropriate questions were re-asked and re-examined in several interviews, thus allowing responses to be situated in different temporal and spatial moments, e.g. pre-season/in competition. Progressive interviews, therefore, provided space and time for participants to describe their experiences fully. For instance, the final interview with Dave was conducted after a European Championships competition. During this third interview, Dave re-explored his training camp experiences, which were previously discussed in the second interview. This allowed him to re-consider the efficacy of training in relation to the competition programme that he recently experienced.

In addition, as data analysis began during and after each interview<sup>37</sup>, multiple interviews provided opportunities for the researcher to re-explore and intuitively follow up pertinent

---

<sup>37</sup> Further discussion of how data analysis was conducted and intertwined is available on page 150 in section 4.4.

and meaningful experiences. For example, just prior to the second interview, Jane secured but not commenced a new coaching position within her National Governing Body. She also described difficulties when attempting to secure appropriate facilities for some of her athletes. Conducting a third interview several months later provided an opportunity for the researcher to further explore Jane's new position and the facility challenges she previously experienced. In that sense the interview schedule was a flexible and progressive framework that provided space and time for participants to describe their experiences, and to shape the conversation collaboratively (Kvale, 2007).

Data collection was terminated when saturation was reached. Data saturation is, however, a contested concept (Guest et al, 2006). For instance, Saldaña (2013) argues that data saturation occurs when no new information seems to emerge from an interview. This is similar to Gray (2014) who argues that data saturation is reached when the last interview does not provide anything useful. In contrast, David and Sutton (2011, p. 110) argue that data saturation is reached at the "point in which currently held concepts seem reasonably able to describe and even predict the situation they seek to theorise". Meanwhile, Wray et al. (2007) argue that saturation can never be fully achieved due to the distinct nature of individuals and experiences. Similarly, Morse (2007) recognises that saturation does not entail the exact replication of data between interviews or participants, but occurs when the characteristics of each account are intuitively similar if not identical. The researcher adopted and implemented Morse's approach.

Data saturation therefore requires a subjective judgement by the researcher. Indeed, in keeping with the phenomenological philosophy discussed in Chapter 3, it is important to recognise that the researcher and his decisions are embedded within this study. Personally, I deemed data to be saturated not because interviews were detailing exact replicas of accounts but because I felt comfortable that the data gathered answered the question, saw repetitive characteristics emerge, and did not see anything insightful developing from further interviews. This decision is in keeping with Tracy (2010, p.841), who in a very helpful article, eschews prescribing a set number of interviews. Rather Tracy advocates that rigorous research is that in which, “enough data supports significant claims” and the researcher has “spent enough time to gather interesting and significant data”. As such, saturated data is not reached when a realist version of truth is repeatedly explicated from participants. Rather the data was deemed saturated when sufficient time (and no more) was spent to ensure that insightful data was rigorously gathered such that the given the goals of the study could be achieved. This decision was taken after 12 interviews. It is accepted that readers, using their natural attitude (Stake, 1995), will judge the efficacy of this for themselves.

In summary, although the data collection procedures have been explicitly described herein and the interview schedule is provided (see appendix D), due to the collaboration between the researcher and participant the interviews were a “complicated shifting social process, which can never be exactly replicated” (Jones, 1985, p.48).

## **4.4 Data Analysis**

Data analysis began in the days following each interview. Data analysis, therefore, took place over the same two-year period as data collection. For example, I conducted, transcribed, and began analysing the first interview with a coach, before I conducted the first interview with another coach. Indeed, analysis of the first interview with a coach always began before the second interview took place with that same coach. I therefore engaged in a back and forth interplay between data collection and data analysis over the two-year period. Given the hermeneutic role of the researcher (Laverty, 2003) and the collaborative approach to interviews, it is important to recognise that analysis also took place during interviews. By this, I mean that during data collection I not only collected data, but also listened to and interpreted the views of the coaches. Thus, although data collection and analysis are presented in this chapter as separate sections, it is important to note that over the course of the study, data collection and analysis were an intertwined process. That said, for transparency and trustworthiness, it is pertinent to explicitly document the data analysis process herein.

In practical terms and in keeping with Van Manen (1990; 1997; 2014), data analysis began by revisiting and re-reading the reflexive vignettes. Transcribing and re-reading of interviews then took place, wherein my initial thoughts and interpretations were explicated and documented in note form. These steps were part of a process of managing my subjectivities and orientating to the phenomenon. It is also important to note that due to my role as lecturer, during the two-year period I continued to explore and revisit extant coaching

literature, which continued to orientate me to the phenomenon in question as I conducted data collection and analysis.

Following re-reading data was transposed into NVivo (QSR Ltd, 2012). NVivo was utilised as a data management programme to store transcriptions and analysis. Consistent with Van Manen (1990, p.93) analysis began by selecting unique statements in the participants' descriptions that were "particularly revealing about the phenomenon". Other authors (e.g. Cote, et al., 1993)<sup>38</sup> have similarly referred to these passages as meaning units. Meaning units were identified because of recurring, common, or intuitively revealing descriptions. For example, the following passage was considered as being meaningful:

I ran yesterday, although I am suffering for it today. I try and do a little bit of running but it is harder now. I still love to run! LSD - long slow distances. I can't run fast now, things would pull. It's still nice to try and run though to see if the language of what you try to describe is still relevant to how it feels. One of the art of coaching is that coaches will use language of the eye, and you have to use language that the athlete will feel. And there is a disconnect between the athlete and coach cause coaching is very visual and being an athlete is about feeling.

Thus, during this stage, data that seemed particularly insightful about sport coaching was highlighted. Once noted, data was reduced, but meaning was maintained by summarising the themes; for example the above meaning unit was summarised as 'language as a mediator between coaches and athletes' (theme 15, see table 4.1). This was a means of describing the "subtle and tacit processes" from within the experiences of coaches (Saldaña, 2013, p. 14). Similarly, the following statement was summarised as 'care for athlete'; forming part of theme 17 (see Table 4.1):

---

<sup>38</sup> The identification of meaning units is similar but Cote et al (1993) undertook a grounded theory approach which also involves very different procedures and philosophical assumptions.

I reduced the volume and intensity of the work for the athletes because of what happened last week. They were way too battered and tired for week one. I said, look, if we do the same volume and intensity this week as we did last week, some of you are going to be injured or more likely ill.

Once intuitively identified, the themes were recorded in NVivo using the ‘nodes’ function.

This process was done for each interview at a time and was an early stage in the process “of making a distinction between appearance and essence, between the things of our experience and that which grounds the things of our experience” (Van Manen, 1984, p. 41).

Once each interview with a coach was analysed in the above manner, the next interview with that coach could then take place. It is important to note that where appropriate, pertinent themes were re-explored in follow up interviews with coaches. For example, the theme ‘Competition Lifeworld’ (see table 4.1) was identified in the first interview with Julie. The theme was subsequently re-explored after she returned from the Commonwealth Games in the third interview. This was done in order to gather full and rich descriptions of the phenomenon (Van Manen, 2014). Over time, each theme was therefore refined and was typically associated with several meaning units from across several interviews. Thus, a back and forth interplay between data collection and data analysis occurred. Once data saturation was reached<sup>39</sup>, all data was re-read and all themes were re-considered for fidelity to the data. In total, 35 distinct themes were identified (see table 4.1).

As noted above, the themes were isolated based on the intuition of the researcher. This was done with a phenomenological attitude in which preconceived ideas were reflexively

---

<sup>39</sup> See section 4.3.2 for further detail

acknowledged, and there was an openness and determination to see through incidental experience to the essential constituents of a phenomenon (Van Manen, 1984). Nonetheless, it is important to note that “to do human science research is to be involved in the crafting of a text” and thus this was an interpretive process (Van Manen, 1990, p 78).

Table. 4.1 List of themes identified from individual interviews

1. Admin tasks as part of role	2. Coaching as part of a community	3. Funding challenges influencing practice	4. Performance criteria driving practice
5. Athlete voice important in coaching process	6. Coaching knowledge as key to practice	7. Gender issues effect coaching life and career	8. Planning as part of an everyday practice
9. Athletic career as a source of knowledge	10. Competition as a mediator of youth	11. International travel competition as part of lifeworld	12. Prediction as a part of the coaching process.
13. Belonging to a group of others	14. Competition lifeworld	15. Language as a mediator between coaches and athletes	16. Reflection in action
17. Care for athlete	18. Control by coach	19. Lifeworld standard day	20. Reflection on action
21. Career pathway	22. Educating athletes as part of the role	23. Love of sport as a motivator	24. Social life linked to sport
25. Caring about	26. Facility challenges as a	27. Multiple job	28. Start of coaching

the sport in general	frustration	roles	career
29. Coach education challenges	30. Family commitments	31. Off the field coaching	32. Sustainability with death as a concern
33. Teaching as part of coaching role	34. Freedom and responsibility	35. Working with others	

The question remained however, whether these themes were the essential “qualities that make a phenomenon what it is and without which the phenomenon could not be what it is” (van Manen, 1990, p.107). To answer this question, the constituent themes were subject to two Husserlian procedures, which aimed to move beyond the *appearance* of the phenomenon to the *essence* of coaching for the participants (Van Manen, 1990).

Firstly, horizontalism involved examining data from across all four coaches. This procedure had the aim of determining the prevalence, commonality, and full qualities of each constituent theme without creating a hierarchy of data or of coaches’ experience. For instance, ‘securing regular sport facilities’ was a major part of Jane’s coaching practice and summarised as theme 26: ‘facility challenges’.

We have ongoing issues with the College where they make it extremely difficult for us to have anywhere to train. I have spent a lot of time, backwards and forwards, trying to negotiate with the facility staff to get them to allow us on the field... so we have to climb through a hole in the fence. There is no lighting there, so I have to bring these LED lights. It takes a lot of setting up on Tuesday and Monday nights.

As part of the horizontalism step, all other transcripts were examined for related data to facility challenges. Following examination, it was apparent that securing facilities (negotiating, booking, arguing etc.) was not common to all the other coaches, although specialised sport facilities were. Furthermore, horizontalism added a richer understanding of the facilities that coaches used including those on the field of play (e.g. gyms, tracks, courts) and those off the field of play (cafes, hotels).

Imaginative variation took place once the constituent themes were examined across all episodes of coaching and were fully characterised. Imaginative variation involved considering whether the constituents are an essential feature of coaching as a phenomenon, in what form, and whether they are merely an incidental occurrence in an episode(s). For instance, the question remained whether ‘securing regular sport, facilities’ is an essential constituent of the phenomenon? Could youth performance coaching possibly occur in the absence of coaches performing this role? Using imaginative variation it was decided that coaching could occur without the coach actually negotiating and booking facilities. ‘Securing regular sport facilities’ was therefore deemed an incidental rather than an essential constituent, although facilities were identified as part of the coaching lifeworld.

With due consideration and following human science procedures (e.g. phenomenological attitude, horizontalism, and imaginative variation), themes that describe a general essence of the phenomenon were eidetically identified (Finlay, 2009). Of course, the final two steps could only occur once data were gathered from all twelve interviews, transferred into Nvivo (QSR Ltd, 2012), and analysed into themes. At that point, the horizontalism and imaginative variation processes then served as an effective means of developing a ‘collective’ (Stake, 1995) case study, which differentiated the essential and incidental themes (Van Manen, 1990; 2014). Thus, analysis occurred both *within* and *across* the case studies. More specifically the final combination of both analysing *within* and then *across* the collectable cases led to the identification of three common and essential constituents (themes) of youth performance coaching. These findings are presented in Chapter Five.

Conversely, the features enabled by NVivo also allowed for easy access to re-read data from each individual case study coach. Re-reading each bounded case after the final analysis enabled me to derive rich description of the idiographic manifestations of these essences *within* the lifeworld of each individual coach. Indeed, the particular manifestation of each constituent essence is presented within the life of a single case study coach, in Chapter Six.

## **4.6 Composition of Findings**

A framework of qualitative case studies, which include brief narrative inserts and theoretical discussion, is used to present the findings of this thesis. Narrative vignettes are an increasingly accepted form of presentation (Sparkes and Smith, 2014). Nonetheless, despite the increased prevalence of narratives and qualitative case studies, a substantial discussion of these forms of representation is warranted because, Van Manen (2014) argues, that writing is part of, rather than separate to, phenomenological research methodology. In addition, many authors argue that how findings are reported is crucial to generating impact from research (Connelly and Clandinin, 1990; Cortazzi, 1993; Lindseth and Norberg, 2004; Oliver, 1998; Yin, 2011) meaning that this essential process is worthy of specific critical consideration. Personally, I can attest to this argument, as the genesis of this thesis lies in other research presented through narratives (Armour and Jones, 1998; Armour, et al., 2003; Ball and Goodson, 1985; Day and Gu, 2010; Kelchtermans, 2009; Jones, 2006; Jones and Wallace, 2005; Sparkes, 2012). This section will, therefore, consider 1) the value of narrative representation; 2) the format of the findings chapters in this thesis and; 3) the role of the researcher who constructed narratives in this thesis.

### **4.6.1 The value of narrative representation**

Narrative research has grown since the ‘crisis of representation’ (Denzin and Lincoln, 2003). It is perceived that situational descriptions inherent to narrative work help readers to connect with research (Coulter and Smith, 2009; Smith and Sparkes, 2008; Gilbourne, et al., 2014). Holley and Colyar (2009, p.200) state, “people can ‘apprehend’ the world narratively, and

people can ‘tell’ about the world narratively”. Smith and Sparkes (2008, p.280) similarly emphasise the value of narratives as:

opportunities and spaces for people to often tell long, in-depth, rich, and contradictory stories about their thoughts, emotions, and lives in ways they may not have done previously, and in a manner that quicker and cleaner methods can suppress.

Thus, reporting findings through narratives can make research more accessible and can provide space for communication. It is also important however that social science writing moves beyond communication, and actually impacts the lives of readers such as policy makers, practitioners and the general public (Bloor 2004; Denzin 2001; Gard, 2014; Gilbourne, et al., (2014); Silverman 2008; 2006). It is, therefore, noteworthy that Armour and Chen (2012) emphasise the potential of narrative research to invoke reflection that leads readers to action. Furthermore, Armour and Chen cite Barone (2009) when arguing that by prompting reflection, narrative research can be a transformational stimulus for readers to effect change in their worlds. Similarly, Smith et al. (2015) demonstrated with empirical evidence that narratives can benefit the everyday lives of individuals such as practitioners and patients in health care settings. Indeed, with impact in mind writers such as Jones (2006; 2009), Potrac, et al. (2012), Purdy and Jones (2011), Thompson, et al. (2013), Douglas and Carless (2008; 2011), Woike (2008), Denison and Rhinehart (2000) and Denison (2007) have longed used stories to ensure readers have comprehensive descriptions and contextually rich accounts of sporting experiences. More specifically, coaching research has embraced the ‘narrative turn’ as:

while traditional scientific forms of communication (e.g. statistical analyses) have their place, coaches are often not statisticians or scientists. As a result, a reliance on scientific forms of communication may serve to alienate or demotivate some coaches. In contrast, we suggest that most coaches are active storytellers; many routinely cultivate stories in order to, for example, motivate athletes. By drawing on a storied

form of communication, we are thereby utilising a method of dissemination that coaches and athletes are probably already familiar with.

(Douglas and Carless, 2008, p. 36).

In keeping with the above, this study uses narratives, which are co-constructed by the author and participants to identify, describe and communicate what it means to be a youth performance coach. In addition to being a potentially useful medium for communicating findings, Sparkes (2000; 2009) has also argued that sporting narratives are a useful unit of analysis in themselves. To support this proposition, Smith and Sparkes (2009) identify two distinct methodological foci: 'Story Analysts', and 'Story Tellers'. These labels are similar to Holley and Colyar's (2009) processes of 'analysis of narratives' and 'narrative for analysis.' In particular, the analysis of narratives, or in Sparkes' terms, Story Analysts have sought to examine participants' subjective meaning-making which occurs through the process of telling 'their' stories. In contrast, narrative for analysis, or Story Tellers, seeks to represent the experiences of subjects through contextually rich stories.

Armour and Chen (2012) and Clandinin and Connelly (2000) recognise the distinct value of 'narrative as representation' and 'analysis of narratives'. Both these sources argue that 'narrative as representation', and 'analysis of narratives' can be interlinked processes. Specifically, Clandinin and Connelly (2000) use the metaphor of two intertwined dancers to describe story analysts who communicate their findings through telling stories, and storytellers who analyse stories as they tell them. The dancer metaphor has much in keeping with the Van Manen (2014) method that guides this study, which also rejects a dichotomy between storytelling and analysing. For example, the process of constructing narratives (see Chapter Six for 'finished outputs') provided me with opportunities to reconsider the essential

nature of each constituent essence. Conversely, reading and analysing the transcripts of coaches' experiences exposed me to characters, scenes, and plots that informed the construction of narratives. Therefore, in this thesis, the processes of analysing and representing experiences are intertwined, like dancers, and are represented in the findings chapters.

#### **4.6.2 The finding chapters**

The first findings chapter introduces three essential constituents of youth performance coaching. In Chapter Five, each essence is the focus of a distinct section that contains narrative examples of that essence (5.1-5.4). In keeping with the process of horizontalism (see section 4.5), these narrative examples are derived from the experiences of all four coaches. Thus, Chapter Five not only introduces the essence, but also provides narrative accounts that illustrate the prevalence of each essence across the four collective cases (Stake, 1995).

A range of extant and relevant literature is also considered within each section of Chapter Five. This theoretical discussion partly represents the imaginative variation process (see section 4.5) and analysis through narratives as discussed above. It is a means of not only evidencing the prevalence of each essence within the lives of the coaches, but also of depicting why each constituent is fundamental to being a youth performance coach.

To summarise, Chapter Five, introduces three constituent essences of youth performance coaching, and argues that each constituent is both omnipresent and essential to being a youth

performance coach. It provides a degree of nomothetic clarity for those seeking to understand what it means to be a youth performance coach. If successful, the narratives should reveal the essence of youth performance coaching by making the implicit constituents explicit, whilst at the same time, sponsoring a:

certain attentive awareness to the details and seemingly trivial dimensions of our everyday (educational) lives. It makes us thoughtfully aware of the consequential in the inconsequential, the significant in the taken-for-granted.

(Van Manen, 1997, p.8).

Chapter Six reports on the phenomenon of being a youth performance coach through the idiographic experiences of a particular case study coach. This is in contrast to Chapter Five, which considers the phenomenon across the sample. More specifically, sections 6.1-6.4 illustrate a given essence, which manifests itself within the particular experiences and world of a given coach. For example, section 6.1 considers how a distinct essence (Care) manifests itself within Jane's lifeworld. Once more, narratives are provided that tell the coaches story. These narratives largely use the words of coaches' themselves, which have been collected through multiple interviews over a two-year period (see section 4.4). Theoretical discussion and areas for future research also accompany the cases. Thus, each section in Chapter Six problematises the incidental manifestations of a unique constituent essence within an idiographic case study coach.

In their totality, the findings chapters provide accounts of both the essential (Chapter Five) and incidental (Chapter Six) nature of being a youth performance coach. They direct readers 'back to the thing itself' (Chapter Five) and suggest new literature that may aid future research (Chapter Six). Chapters Five and Six also juxtapose original theoretical contribution

to the field of sport coaching, with narrative accounts that are grounded in the lives of case study coaches. Ultimately, the narrative accounts of experience in both Chapters Five and Six are developed in order to answer the research question and illustrate what it means to be a youth performance coach.

#### **4.6.3 The researcher within the narratives**

Van Manen (1997, p.346) states, perhaps somewhat ambitiously, that phenomenological writing should be, “distinctly existential, emotive, enactive, embodied, situational and non-theoretic.” He adds that a phenomenological text should be “a powerful text which thrives on a certain irrevocable tension between what is unique and what is shared, between particular and transcendent meaning, and between the reflective and pre-reflective spheres of the lifeworld”. The narratives presented in Chapters Five and Six include these shared and unique details. They also aspire to be situated and existential. To achieve this, both the researcher and the participants have constructed the coaching narratives. More specifically, participants have not given the narratives unprompted. Indeed, the finished narrative ‘outputs’ presented in Chapters Five and Six are not ‘sterile’ but have been edited by the researcher to ensure the text is emotive, enacted and embodied (Van Manen, 2014). This means, of course, there is no attempt to claim that the narratives presented in both findings chapters are value free (Smith and Hodkinson, 2009). Accordingly, it is important to detail the process by which the narratives presented in Chapters Five and Six have been constructed and to consider the role of researcher in producing the narrative product.

Consistent with previously discussed interpretivist views, Sparkes (2002) in agreement with Clandinin and Connelly (2000) considers the role of the researcher to be a positive rather than contaminating influence. Sparkes (2002) suggests that the researcher should aspire to co-create narratives that have coherence, credibility, and interest. This is in keeping with the concept of ‘inter-view’ (Kvale, 2007), constructivist ontology, and hermeneutic phenomenology (Heidegger, 1927/2005) that have guided this thesis. Indeed, for some time now, qualitative research has accepted the role of the researcher in the writing process (Koch and Harrington, 1998). This is not to deny the subjectivities of the writer within narratives. Rather, I accept that this thesis will not produce objective and bias-free representations of coaching experiences. Nor will it produce representations that are derived by the participants and which are devoid of the influence of the researcher. Nonetheless, narratives of coaching can report credible and trustworthy findings that bring us closer to understanding individual experience and phenomena. Thus, this thesis has embraced the co-constructed narrative as a means of connecting with readers in a credible, trustworthy, and impactful manner.

Credibility, trustworthiness, and impact are more likely to be established if narratives correspond with data and are persuasive (Merill, 2007; Reissman, 1999; Sparks, 2002). Several authors have explicitly described how to manage characters, plot, and tone in order to elicit reader’s interest and encourage contemplation (Coulter and Smith, 2009; Holley and Colyar, 2009; Clandinin and Murphy, 2009; Merrill, 2007; Tsang, 2000; Oliver, 1989). These recommendations draw upon Gubrium and Holstein’s (1997) concept of ‘emotionalism’, which generates interest from readers by describing the emotions, perceptions, and meanings of subjects. Similarly, Denison (2000) argues that narratives with tension between and within characters encourage readers to reflect and consider their own position.

In this thesis, characters have been introduced briefly in section 4.2. Further details are provided in each of the case study narratives in Chapter Six. For instance, Terry's story begins by the researcher stating:

He (Terry) has high expectations. Tolerates 'no nonsense', and challenges them to grow. He is passionate about his sport (athletics), and passionate about learning through sport. As a PE teacher, Terry described himself as "old school". He is the type who covers the curriculum but also gives life lessons. I imagine he would make sure you were prepared for an exam, but would also give nuggets of advice such as how to make a good impression at a job interview; "shake hands firmly".

Similarly, the scene for each narrative is introduced in Chapter Five in section 5.5. This section discusses the lifeworld of a youth performance coach and provides on and off the field examples of "dynamic temporal and spatial environments". Again, further details of the peculiarities of each coach's lifeworld are included in Chapter six. For example, section 6.1 describes Jane's challenges in seeking to secure facilities:

I have spent a lot of time, backwards and forwards, trying to negotiate with the facility staff to get them to allow us on the fields. There have been lots and many meetings and these fields were identified. The fields are not the first team pitches, just backfields and they share them with the Grammar School. I identified these fields and said, "Surely we can run round these? What is the problem?"

The example above also introduces plot and tension to Jane's story. Similar nuanced accounts of character, scene, and plot are presented in the other cases in Chapter Six. Thus, Chapter Six represents a move from the more general collective case (chapter five) to the unique single cases (Chapter Six). Readers may accordingly notice a subtle shift in tone from the more detached epistemological focus on the phenomenon in Chapter Five, to an emotive and individual ontological experience of being a coach in Chapter Six. To flag this shift of

focus from the phenomenon to the personal, I have included occasional first person statements in Chapter Six. For example in Jane's story, there is the occasional explicit acknowledgement of the researcher's perspective:

This view is consistent with the experiences of this author who has observed the harsh and cutthroat world of elite sport.

This is not to suggest that because there are no explicit first person statements within Chapter Five, that the researcher is not present. Rather it is an acknowledgement that the voice of the researcher is more explicitly present in Chapter Six in order to contrast with the voice of the coach, which typically, dominates the case studies. Thus, between Chapters Five and Six, there is an intentional shift of tone. Acknowledging this is in keeping with Smith (2010) who argues that researchers need to make choices about whose voice and perspectives are prioritised as a means of aiding transparency, trustworthiness, and credibility.

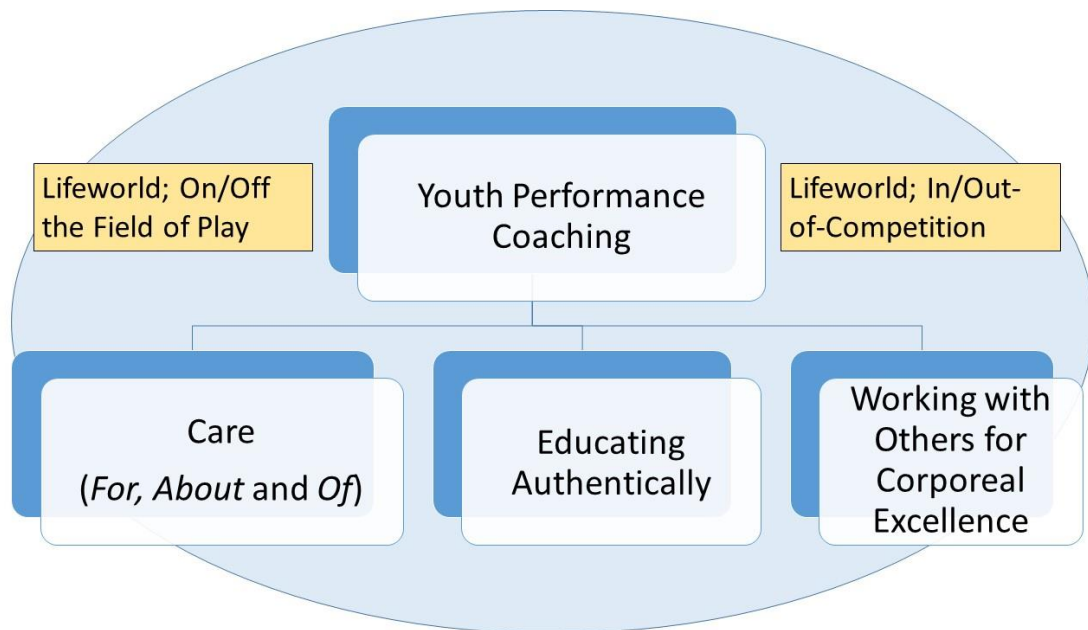
On the theme of transparency, trustworthiness, and credibility, many authors have proposed criteria to judge research. This approach has however been denounced as limiting and reductionist (Sparkes and Smith, 2009). Thus, evaluating the success of the procedures as documented above lies with the judgement of readers and fellow researchers. In an effort to establish trustworthiness, however, I point to various processes including: conducting multiple semi-structured collaborative interviews to collect a range of experiences over a longitudinal period of time (24 months). Additionally, a recognised method (Van Manen, 1990; 1997; 2014) was used, which is grounded in strong philosophical traditions (Husserl, 1900/1973; Husserl, 1913/1982; Heidegger, 1927/2005). This method guided the processes of sample selection, constructing reflexive vignettes, conducting interviews, horizontalism,

imaginative variation and narrative representation, all of which have been rigorously considered and transparently described, in order to establish credibility. As detailed in Chapter Three, however, the assessment of this approach ultimately lies with the ‘connoisseurship’ of readers (Sparkes and Smith, 2014).

## CHAPTER 5

### FINDINGS

Chapter Four explained the procedures used to collect and analyse the lived experience of four case study coaches. In keeping with phenomenological philosophy detailed in Chapter Three and the original published work (Cronin and Armour, 2015) this chapter will identify three essential constituents of youth performance coaching. The essential constituents of youth performance coaching are represented in figure 5.1. These essential constituents will be introduced with the aid of narrative examples drawn from the accounts of the four coaches.



*Figure 5.1* Representation of the essential constituents of youth performance coaching

Figure 5.1 identifies the essential constituents in the context of the coaches' lifeworld. Indeed, the lifeworld of the coaches is not merely the backdrop for youth performance coaching, but reflexively enables and constrains the essential constituents.

This chapter will therefore conclude with a description of the coaches' lifeworld, a discussion of the link between lifeworld and essence, and a consideration of implications for future research.

## **5.1 Essence 1 - Care (For, About and Of)**

To identify caring as an essential constituent of coaching, is perhaps, uncontroversial. For example recent articles (Annerstedt and Eva-Carin, 2014; Jones, 2009; Knust and Fisher, 2015) have drawn on the work of Noddings (2005) to argue that coaches are in a position to care for athletes. The obvious nature of this argument does not, however, diminish its relevance or importance. Indeed, the act of caring is so inherent to coaching that, notwithstanding the recent articles above, it often 'goes without saying'. Thus, the proclamation of caring as an essential constituent of coaching is an attempt to make apparent and explicit, that which is abundant, yet inconspicuous (Inwood, 1997). Jane illustrates the abundance of caring in the following description of her everyday coaching activity:

I will bring chocolate milk to the finish line so the athletes can have it as soon as possible. To be honest, if they had a really bad race I have to mop up tears, or sometimes they are hyper and I have to calm them down. They are either crying or laughing and I deal with that. I don't know why but there are a number of boys in that squad who will always come to me if they are emotionally upset. After I deal and comfort them, I have to get them back to the tent and get them recovered quite quickly. We will do the cool down as soon as we can and I run a bath for them at the hotel. If there is a pool, we get them swimming, and we see to all that kind of stuff

for them. In the evening, we don't want them doing much so we get them to put their feet up and rest.

The vignette above illustrates a devoted, caring, and athlete-centred coach that is consistent with examples from across the other coaches in this study and the extant literature (Annerstedt and Eva-Carin, 2014; Jones, 2015; Jones, 2009; Knust and Fisher, 2015; Noddings, 2005).

Having established the intersubjective nature of caring, the question remains as to whether these prevalent accounts of care are incidental or essential to the phenomenon of youth performance coaching. To answer this question, the author drew upon the phenomenological process of Imaginative Variation to consider coaching without care. It is certainly possible to have an activity without care that, which involves directing athletes in sport. It is argued here that, at best, this type of activity is not coaching, but perhaps management, organisation or an impersonal and dispassionate form of instruction. At worst, without care, directing young athletes in intense performance sport is potentially harmful and could be considered abuse rather than coaching.

Given the powerful and potentially abusive position occupied by youth performance coaches, it is pleasing<sup>40</sup> to note that all four coaches in this study provided stories that depicted care for their athletes. They also described caring about their sport, fellow coaches, and coaching in general:

---

<sup>40</sup> Please note that given the hermeneutic phenomenological method that this is an impression of the author rather than a direct observation.

I arrogantly see myself as one of the last of the old brigade. I am the last of the athletic coaches that were trained as PE teachers in the good old days, when PE teachers were trained at teacher training colleges and the three-year course was very practical and we were taught how to teach PE. If you look at the history of most sports that were steeped in amateurism, the great coaches were PE teachers. So I see myself as the end of that. I have to pass on my experiences! Pass on my knowledge to as many coaches as possible! Within our sport, I think we have had a few issues where the coaching has not been at the standard it should be because, we have had athletes go into coaching and not been fully supported in their coach development. I try to address that.

Terry (Caring about the sport)

In addition to caring *for* and *about*, youth performance coaching involved taking care *of* many tasks; e.g. administrative tasks:

Without the off the field organisation you can't be successful. The off the court stuff is essential to the school and the national team programme. The planning, the communicating, the building bridging, analysing the planning, reviewing, discussing it with your mentors or whoever. I mean the off court stuff is probably five times as important as the on court stuff. I probably spend a lot more time on the off the court stuff versus time on the court.

Dave (Taking care of admin)

Given the extent that coaches are involved in caring about and taking care of, and the consequences of not caring for athletes, it seems imperative that care is acknowledged explicitly as an essential constituent of youth performance coaching. Care is so embedded in the experiences of these coaches that it should not be perceived as an additional skill or act that they perform. Instead, care is an implicit ontological essence of coaching. For these coaches, to coach without care (for, about, and of), is not to be a coach at all.

### **5.1.1 Problematising Care– a new addition to coaching literature**

Drawing on the work of Heidegger (1927/2005), Tomkins and Simpson, (2015) extend Noddings' maternal servitude notion of care. More specifically, Tomkins and Simpson argue that the present is multidimensional in that it is infused by multiple understandings of the past and future. In that context, it is posited that individuals care in multiple ways on a continuum of two Heideggerian concepts; Leaping In, and Leaping Ahead.

Care through leaping in, is seen as substitutive and interventionist action wherein an individual cares by 'stepping in' to the world of an individual and acting or making decisions on behalf of that individual. Tomkins and Simpson (2015) liken leaping in to 'standing in for'. It is very much a form of care that is situated in present action as informed by an understanding of the immediate context and certain knowledge. For example, when Jane empathesises with the distressed athlete, and brings them chocolate mik, she is sharing their experience and leaping into the situation, with and for, them.

In contrast to leaping in, leaping ahead is seen as a more facilitative and anticipatory form of care. It involves showing the way forward, sharing what is to come and embracing openness and possibilty. For Tomkins and Simpson (2015), Heidegger's leaping ahead term is better understood as 'standing up for'. It requires both advocacy and anticipation of what is to come. Jane also embraces this form of care with national team athletes with whom who she has intermittent contact:

Last year we did was a whole periodised year in a week. Monday and Tuesday was general preparation and we put on sessions to teach them how to run those sessions.

Wednesday and Thursday was specific training and Friday was pre competition. Saturday is competition and Sunday is transition. So we give them a little taster of what is to come for each phase of the year. Then they extrapolate from that week and they are expected to go away and they plan their training

Jane's anticipation of what is to come is coupled with a recognition of athletes' independence and autonomy. Consistent with Jane's varied approaches, Tomkins and Simpson (2015 p 10), argue that care can occur not solely through 'standing in for' or 'standing up for' but also through 'standing aside' whereby "carers recognise and respond to the independence, equivalence, and dignity, of care recipients, and where two separate subjects remain in view"<sup>41</sup>. This view is also common across all case study coaches. For example, Terry tells how he has:

just had a discussion earlier in here with a guy I know. He has set up his own personal training business and he was asking me about controlling peoples diet. I said "you can't put anything in place that is fool proof and that defeats the object of the exercise anyway. If you have full control and monitoring over what an athletes does that takes away their responsibility and it sets them up to fail." You have got to put the onus on them. If they want to lose weight, if they want to get fit, then they have to do it for themselves. You can guide them but you cannot do everything for them. They have to do somethings for themselves and on their own.

Similar examples of multiple caring approaches (standing in for, standing up for, standing aside) are available from organisational leadership (Tomkins and Simpson, 2015) and health care contexts (Tomkins and Eatough, 2013). Indeed, together Tomkins and Eatough, (2013) and Tomkins and Simpson, (2015) argue for a Heideggerian pluralist view of care which includes standing in for, standing up for and standing aside. This pluralist approach to care is an interesting addition to extant literature which, to date, has largely focused on a maternal

---

<sup>41</sup> This is similar to the self-care concept which posits believe have a natural tendency towards self-care but that they may need assistance to realise independence (Orem, et al., 2001)

caring relationship rather than how a relationship may be developed. Heidegger's pluralist and dynamic modes of care (standing in for, standing up for, and standing aside) also encapsulate athlete dependence and independence. This is refreshing because traditionally, coaches adopt a coach-centred "leaping in" approach concerned with addressing short term outcomes (Nelson, et al., 2014), while coaching literature imbued by humanistic and positive psychology largely advance "leaping ahead" (e.g. Kidman and Lombardo, 2010; Cassidy, 2010; Jones, 2006) or even standing aside (Côté and Hancock, 2014). The varied and multiple modes of caring that the coaches offered, (standing in for, standing up for and standing aside) are thus in contrast to the either / or dichotomy that is often presented in traditional coaching literature and practice (Barnson, 2014). Furthermore, pluralistic modes of care are both pragmatic and familiar to the everyday coaching experiences of this author.

Although pragmatic and familiar, it is important to stress that this does not mean that caring in personalised and varied ways is a simple task. On the contrary, nuanced and situated modes of caring are complex and multidimensional in terms of intervention, anticipation, advocacy and intersubjectivity (Tomkins and Simpson, 2013, 2015). Each mode (standing in for, standing up for, or standing aside) involves both potential benefits and drawbacks for coaching practice and for those involved (Tomkins and Simpson, 2015). Thus, it is important that care is an autonomous relation for both coaches and the cared for. Indeed, the success of any mode of care is dependent on the context, carer, and cared for (Fine and Glendinning, 2005; Rummery and Fine, 2012). For example, by standing aside and allowing young athletes to determine their own diet, it could be argued that Terry is a careless or neglectful coach whose practice may harm the development of athletes. Alternatively, standing aside could be associated with a democratic and empowering approach that leads to increased self

esteem. Thus, given the potential complexity and personalised nature of care, any evaluation of care in this study could be contested. Therefore, with the phenomenological approach that guides this study in mind, this section will not conclude by advocating any mode of care (standing in for, standing up for, or standing aside). Rather, the section concludes that care is an essential constituent of coaching, which can manifest itself in dynamic and situated modes.

## 5.2 Essence 2 - Educating Athletes Authentically

The above examples of caring illustrate a very proactive and interventionist approach to coaching. This is also evident in the meticulous planning, teaching, and evaluating that the case study coaches described. The author recognised planning and reflection, which often occurs at home or other off-the-field environments, as similar to the experience of teachers. Indeed, all four coaches in the study, in keeping with the reflective vignettes, saw teaching as a fundamental part of their experiences. This is not surprising given that two (Terry and Jane) are former teachers, and one (Dave) currently works in a school. Even the coach with no teaching experience (Julie) placed great value on teaching skills as part of coaching, seeking to ensure that the knowledge of the athlete eventually *'matches and surpasses that of the coach'*.

Researchers (e.g. Armour, 2011; Jones, 2006) have recognised the close links between teaching and coaching. Though rare, historical accounts of coaching in the UK have also described a link between coaching and teaching that dates back to the Victorian era when teachers performed the roles of coaches in public schools<sup>42</sup> (Holt, 1989; Light, 2010). Today, much coaching in the UK continues to occur in schools (19%) and in single sports clubs (36%) who typically, though not entirely, have close links to educational institutions; e.g. shared use of facilities or community coaching programmes (Sports Coach UK, 2011). Sport pedagogy is term that is contested, but is generally accepted as a subdiscipline of kinesiology

---

<sup>42</sup> Public schools in the Victorian era (1831-1901, named after the British Queen of the day), were typically exclusive fee-paying schools who were independent of government e.g. Eton. Upper class male youths typically attended these schools on a boarding basis. The schools often encouraged sport as a means of developing character and improving athleticism among pupils.

(Tinning, 2008)<sup>43</sup>, which concentrates on the synthesis of multidisciplinary knowledge to address the sport and physical activity needs of learners (Armour and Chambers, 2014). Moreover, recent sport pedagogy literature, primarily emphasises participants' learning. This approach largely eschews divisions between coaching, PE, and other areas of physical activity by placing an emphasis on the primacy of learning rather than context albeit influenced by context (Armour, 2014; Armour, 2011). Indeed, a wide variety of coach behaviour literature has long emphasised instructional and questioning behaviours that are common to both teachers in the classroom and coaches on the field-of-play (Tharp and Gallimore, 1976; Gallimore and Tharp, 2004). Consistent with this, Terry decreed:

I can honestly say being a PE teacher is a big advantage. When I was a PE teacher I planned every day. I looked at people perform right in front of my eyes. I developed a coach's eye. I reflected on how well they are doing as they were doing it. I had five lessons a day. So there were five coaching sessions a day where I honed my art as a person that gives instructions based upon what I saw. It is an advantage to be a PE teacher because you are honing your art five times a day before you do a coaching session in the evening. Some of the best coaches in any sport have been trained as PE teachers, and that's what helped them become expert coaches.

Interestingly, although very much an advocate of teaching/instruction, Terry and indeed the other coaches, made a distinction between instructing and educating authentically:

When you have an inexperienced athlete then you would be in the warm-up area with them and teaching them a lot. Then as they get more experienced, they should go off to warm up on their own. They don't know you are watching them from a distance to check that everything has been done correctly. You feedback to them about how they did later and reflect. That is good coaching practice.

It is bad coaching practice if they become experienced athletes and the coach is still trying to be in there supervising the warm up and interfering. The anxiety, stress, and

---

<sup>43</sup> Kinesiology is as North American term associated with the study of human movement. In the UK kinesiology is perhaps akin to Sport and Exercise Sciences.

tension of the coach are heaped upon the athlete. Micro-managing is bad coaching practice. You get situations when you go to major games and the personal coach is in a complete lather, “oh I’ve got to be in the warm up area, my athlete needs me”. No! Your athlete does not need you to instruct. Or yes! You have made the athlete need your instructions. You have failed that athlete! You should have got to the point where the athlete can go to a major games and go through the whole 45 minutes preparation, which is a long time, on their own. You have not prepared them for the loneliness. You are a poor coach.

The above quotation illustrates how Terry cares about the loneliness of competition and educates his athletes for the challenges to come. At times, this will require teaching and instructional behaviours while, at other times, it will require the coach to resist from assisting and teaching formally. The aim is to ensure that athletes are gently exposed to difficult experiences that will educate and also inoculate them from challenges to come. In this sense, the coaches, placed an emphasis not solely on teaching, but primarily on the provision of authentic education wherein the well-rounded athlete is aided by experiencing the ‘right challenges’ in different settings at the right time.

An emphasis on personal and independent growth through experience is reminiscent of the work of John Dewey (Dewey, 1916). Like Dewey, the coaches saw the provision of educative experiences as a potentially painful but key part of the long-term growth of the athlete. Once again, this is not to say that the coaches did not value formal teaching, instruction or the rehearsal of skills on the practice field. Rather, they saw teaching sport-specific skills to large groups as just one incidental part of a broader attempt to prepare athletes for the challenge of operating in unfamiliar and dynamic sport contexts. Indeed, as part of their commitment to educating athletes authentically, the coaches also described developing reflective skills among their athletes, facilitating challenging competitive experiences, developing cohesion and motivational climates in training groups, providing

classroom sessions on planning, and also discussing a range of social issues such as diet, commercial work and higher education. This education work occurs not just on the field of play but across the varied temporal and spatial interactions between coaches and athletes. Thus, a commitment to educating athletes authentically for difficult challenges to come pervades the practice and lifeworld (both on/off the field of play) of all four coaches, and is identified as an essence.

### **5.3 Essence 3 - Working With Others to Develop Corporeal Excellence**

As suggested above, coaches exist within a wider coaching world (Heidegger, 1927/2005). This lifeworld contains other entities including athletes, parents, assistant coaches, performance directors, managers/agents, and administrative staff. While interactions with these entities may be incidental, to be a youth performance coach requires interaction with a young athlete, and may require interaction with others who can aid the sporting development of young athletes. Youth performance coaching is, therefore, essentially a social activity. For example, Dave listed staff with whom he has a working relationship:

I have two assistant coaches, performance analyst, and a team manager and a physio.

Jane similarly accounts for the staff with whom she has a working relationship during competitions:

In the competition period, I will be communicating with the athlete and their personal coach if necessary and also UK athletics. On the European cross-country teams, there are mixed teams, so there is the senior women, under 23 women and under 20 women who each have a team coach and then the same for the men. So there are six coaches for 36 athletes working together. The head of performance comes out as well. We also have a head of delegation as well, so there is eight of us, eight staff. Oh sorry, there are also two physios and a doctor.

Van Manen (1997, p 104) defines relationality as “the lived relation we maintain with others in the interpersonal space that we share with them”. For Van Manen, relationality is one of four features of being; the others being spatial, temporal, and corporeal. In this thesis, the relations between coaches and other entities in their lifeworld were mediated by the desire to achieve excellent sporting standards and develop corporeal excellence in athletes:

Coaching is about helping an athlete to reach their full potential through good contact. That could be an agreed goal, or time or it could be a medal at a competition if that is what they’ve wanted.

(Julie on coaching)

Over the course of the campaign, I'm trying to get us to win. I want us to be a success in Europe. We want to get back to division A. We are currently in European Division B, which has some very good teams such as the Bosnians. So we are trying to get back to Division A. That is the ultimate goal, if you move all the others out the way; the bright light is an A Division championship. But I am very aware that I have a key responsibility to develop each and every player, not only for under 16 but for also for GB senior teams.

(Dave, on his aims)

It is posited herein that excellent sporting performances cannot be achieved without relations with entities such as athletes, physios, fellow coaches, parents, and even opposition. It is argued that others are essential to the development of sporting excellence as they aid coach learning, assess performance and can enable the development of sporting expertise. In this sense, the 'relationality' of coaches does not occur in isolation from Van Manen's (1997) other 'existentials' (spatial, temporal and corporeality). More precisely, the relationality of coaches is reflexively indexed to the development and assessment of athlete corporeality at given tournaments and times.

### **5.3.1 Developing sporting excellence - learning from others**

During interviews, all four coaches provided insightful examples of working with others.

Dave for instance, described how with the help of a performance analyst he has:

Started to send a little video footage of the drills to players before national team training camps. It is my first time doing the videos and it is a recommendation from the performance director that I have implemented. When athletes come to training camps, the sessions flow much better because I have done the videos and they have seen the drills. I was assistant coach with the team the last two years and we never did any of this. This is one of the progressions that we are making this year.

Dave's example illustrates how he is trying to teach and educate the athletes as efficiently as possible. His experience illustrates taking care (of the video), and education in coaching. It also identifies that working with others is a fundamental part of his activity. For example, he has learned the new technique from the performance director. He has also worked with another individual, the performance analyst, to enable others (athletes) to develop. Dave's account of learning video analysis techniques from his performance director is typical of the four coaches in this study, who all recount learning experiences with others. For instance, Julie describes how she is anticipating working with a fellow coach at an upcoming warm weather training camp:

He's a very good coach. I think it could be a really good situation where, we are learning from each other. Even as a coach mentor, you can still learn from those that you are working with. It is just like working with lots of athletes. No one situation is the same as the next, so you are always learning from others. The day you think you know everything, is the day you should give up. There are some fantastic coaches in the athletic world, who can constantly produce one athlete after another. You know very, very, good athletes. We need to engage with and learn from those coaches.

A substantial body of coaching literature has examined positive learning relations between coaches, peers, and mentors (Cassidy and Rossi, 2006; Cushion, et al., 2010; Mallet, et al., 2014; Mallet, et al., 2009; Nelson, et al., 2006; Werthner and Trudel, 2009). Through multiple retrospective accounts of coach learning, the value of peer learning communities has been established (Culver and Trudel, 2008; Culver et al., 2009; Rynne et al., 2006; Wenger, 1998). For example, Boer et al. (2011, p.87) describe communities of practice as communal sharing relationships where “knowledge is considered to be a common resource, rather than an individual property. It belongs to the whole group. Therefore, following the idea of ‘what’s mine is yours’, knowledge should be freely shared among people belonging to that group or dyad.” In his role of national team coach, Dave describes how he has tried to contribute to share knowledge and learning opportunities with his assistant coaches:

We have an assistant coach who will take part of the session. I will let him lead on certain things and then jump in every so often. This is something that I need to get better at really. I need to take, not less control, but facilitate the opportunity for the assistant coaches to do a little bit more. I try to stand back and give them a chance and then jump in when necessary to help them. It’s very hard, but I am going to try and get better because I have a responsibility to help them get better as well.

### **5.3.2 Excellent sporting performance - Assessing by others**

Dave has also attempted to contribute to a positive learning community with club coaches in the country by asking them to come and observe his coaching practice during training sessions:

At one time, it was the case that the clubs were very much knocking heads. I was very much aware of that coming in to the head-coaching role. Very early in the year, players are selected from the regional under 15 tournaments and last year's under 15 national team. We had 33 players to begin with, so I reached out to all those club coaches by email. It was just to say "we have your player on the programme, hope we can work together to get the best out of him, and if there is anything you want to ask about the player or programme the coaching sessions will always be open to the club coaches if you want to come and observe". I have tried to bridge the gap between national and club coaches. The coaches have been really good.

The previous tension between club and country coaches that Dave alludes to suggests that at one point, the relationship between these entities may have been characterised by micro-political tensions (Potrac and Jones, 2009). A recent body of literature, (Potrac et al., 2012; Thompson et al., 2013) has illustrated that coaches operate in political contexts in which practice and behaviour are observed and judged by others. For instance, Potrac et al. (2012, p.80) provide vivid and striking accounts of coaches observing and reviewing fellow coaches:

Niall, a new assistant coach, led the players out for the warm-up. He was fresh-faced and well-groomed, wearing the polite enthusiasm of somebody who wanted to please. He also looked anxious. I didn't blame him. A nonchalant handshake and a nod of the head was as warm as it got. I could have said more, made him feel welcome. But I didn't. No-one helped him set up. I could have done it, but I didn't. Nobody did. Those were 'the rules.' We – Darren, Steve (the other assistant coaches) and myself – took our positions on the sideline. The pitch was manicured, bordered by immaculate, angular white lines. There we stood, a collective, a team; short

haircuts, clean-shaven, identical kit, arms folded. But we weren't there to help or admire. We were there to judge, to analyse. Niall was on his own.

Jane, has also experienced conflict with individuals who observe, analyse and assess coaching and sporting performance. Specifically, Jane accounts how anonymous members can influence coaches' experience through sporting media:

One of the coaches has given her notice in. We have had a lot of, what's the word, (pause), a lot of resistance from the membership over some actions and selections. It is on forums on the internet. People are saying some quite personal things about her. Even though I was part of the programme, I was protected from it because the buck stops with her. She read them and got really upset. She has just thrown her hands up in the air and said "I've had enough". And so she has got to the stage and says "you know what if they are not going to listen to me, if they are not going to trust me, then I've had I'm going". She handed her notice in.

Of course, it is also important to note that assessment by, and in relation to others, can act as a positive motive. For instance, Jane describes how her externally set target is to have:

five athletes in the top twenty at the junior world championships. We reached that this year and we reached our target last year as well. There is another target about how many athletes transfer from the talent development programme to elite development, and the other is how many we bring in to the talent development programme.

To achieve such targets, Jane will require interaction with opposition athletes, opposition coaches, sporting officials, parents and governing bodies. Thus, incidental accounts of others assessing performance can be both positive and negative. Nonetheless, youth performance coaching requires working with others, such as scouts, opposition, coaches, parents, and governing bodies. These entities are essential to the assessment of excellent sporting performance. In simplistic terms, to find out if you are excellent, you must compete against others.

### 5.3.3 Others - enabling and constraining excellent performance

Like Jane above, Dave has also experienced conflict with other coaches who assess coaching and sporting performance. For instance, in the role of national team coach, Dave sought to work with fellow club coaches. In particular, he tried to develop a more communal relationship with these other coaches (Fiske, 1991; 1992):

There have been a lot of problems in the past. We have a very difficult one now but we seem to have made some progress. Basically, this coach was trying to keep a really good athlete out of the national team programme. He was trying to keep him out of the system and keep him out of everything that the coach is not involved in. I knew the coach and I called him up and said lets catch up and have a talk. So we had a talk and then we agreed to go and meet the players mom. We had a talk about a lot of things that happened last year. They coach, player and mom felt the communication was poor. They decided that they did not want to be involved with the programme. Really, it was just about communication. I think we have made some progress and hopefully the coach and parent will help us get him into the programme.

While it is pleasing to hear that relations between Dave and external coaches have improved, the causes and consequences of Dave's relationship with others are incidental. Regardless of whether they result in positive or negative outcomes, Dave's experiences once again illustrate that to be a youth performance coach, working relations with others including athletes, coaches, and parents are inherently necessary. Dave's experiences also illustrate that external coaches, parents, and athletes evaluate coaching and sporting performance. Furthermore, fellow coaches, staff, parents, and athletes can either constrain or enable youth performance coaching. For instance, in the incident above, the support of parents and a fellow coach is necessary for a young basketball player to reach his potential. Thus, Dave's ability to be a youth performance coaching is indexed to the judgement and actions of others (referees, opposition, fellow scouts, athletes, and parents). Moreover, working with others to

achieve corporeal excellence is an essence because success is made possible and assessed through relations with entities including support staff, fellow coaches, competitors, fellow coaches, athletes themselves, and parents. In simplistic terms, to be a youth performance coach, requires interaction with and co-operation of others such as athletes, parents, and governing bodies.

## 5.5 Lifeworld

Given the focus of sporting excellence, it is perhaps inevitable that a core part of the lifeworld of the youth performance coach centres on the field of play (FOP). In the case of the coaches in this study, the FOP consisted of running tracks, cross-country courses/fields, sports halls, gyms and basketball courts. These environments have been the setting for many previous studies of coaching. In particular, a significant body of work has drawn on coach observation instruments to describe the practice of coaches in environments such as playing fields and courts (Becker, 2013; Cushion, 2010).

Training and competition venues are environments in which coaches care, educate, and work with others to achieve corporeal excellence. It is important to note however, that training and competition venues do not constitute the entirety of the lifeworld.

The Youth Performance Coach Lifeworld		
	On the Field of Play	Off the Field of Play
In-Competition	Characterised by limited pre/during event access and concerned with performance and post event emotions.	Characterised by concerns with hotels, transport, food, 'Paralysis by Analysis', recovery, managing others (support staff).
Out-of-Competition	Characterised by specialist venues, equipment, instruction and concerns with motivational climates.	Characterised by planning reflecting, caring and educating at home, online and social spaces. e.g. managing parents.

*Figure 5.5.* Representation of the youth performance coaching lifeworld

Figure 5.5 illustrates that the essence of youth performance coaching (caring, education, and the development of corporal excellence) occurs in varied temporal and spatial environments both on and off the field of play. Terry, for example, illustrates the importance of considering interactions with athletes off the field of play lifeworld during warm weather training:

Taking athletes abroad for warm weather training is a very stressful time because there is too much reflection. There is too much time on your hands for athlete and coach to talk. When a training session hasn't been as great as you hoped, you can talk yourself into a crises. You are probably sharing the same accommodation so you have instant reflection and it lasts all bloody day. In fact, most breakdowns between coach and athlete relationships happen when you are away warm weather training. You are in each other's space too much. Plane, hotel etc. I always put a health warning on warm weather training when I talk to other coaches. Are you sure you want to do this?

Off the field interaction can, therefore, be a precarious challenge for coaches. Conversely, off the field coaching interactions can, also be productive sites to care, educate and develop a corporeal excellence. Dave describes how getting to know athletes away from the field of play at a European Basketball Championship was paramount to sporting success;

On the first day we arrived at the European Championship, we sat around in a circle at the hotel, and I said, "Round one; tell each other one thing we didn't know about each other". Then I said, "Round two, now say something about you that will make someone laugh. It might make you a little bit vulnerable, but it doesn't matter, we're here together". We went around the group and told some funny stories. Then I said, "Right, round three! We are all going to share a personal battle we have had to overcome in our life". I wanted them to feel a little bit vulnerable in this moment. So I led it, and gave them my story, and we went around the circle. The coaches went next and one talked about his divorce. Then it went on to the players. The Captain went first. He told us about his father passing away when he was seven years old and how his life has been a struggle since. Another person talked about his grandfather dying, and he's the one who would come to watch every single game. Tears were shed. Oh, a lad told us about how his brother was beating him up. He started telling

us “this is why I don't like it when people shout at me”. All I could think was, “Jeez if only we knew these months ago we would have coached him differently.” He's the one with the most potential, and I used to really bust his balls.

Anyway, going into the Bronze medal game, which we won, we had the pre-game changing room talk. I said to them, “Lads, two weeks ago we sat in the hotel and we talked about stuff we've overcome in our lives, challenges we've overcome,” I said, “think about those challenges. Some of you are sitting here nervous because there's a promotion game but it's just another challenge that is nowhere near as difficult as the challenges you've had to overcome in your life. So go out there now, and meet this head on like you met that challenge and you'll walk out of here with an easy win.” You could feel the energy. Everyone's sitting up straight, ready to go.

Both Terry's and Dave's stories illustrate the richness of the coaching lifeworld beyond the practice or competition venue. Julie also describes how her coaching lifeworld includes activities at home such as reviewing athlete-training diaries:

I looked through training diaries in my own time. I made more work for myself by doing that, but coaching is my passion as well as my (pause) job? Well, I guess, I did view it as a job even though I was not being paid. I wanted to coach as best I could. I do think though as a female coach with children you are making a bit of a rod for your own back. I felt guilty for looking at athletes' training diaries when I should have been cooking supper.

Julie's training diary incident is just one illustration of many across all four coaches and the reflective diaries showing that the lifeworld of a coach not only extends beyond training or competition venues and but that it might influence other aspects of life. Dave, for example, describes how coaching permeates his whole life, including his relationships, and is not just a part of his lifeworld but is essentially a part of him

I married a woman who hated sport and I'm the complete opposite. Basketball is in my heart. I'd never leave basketball. She didn't want to share me with basketball. We went our separate ways because I was involved with the national team at the time and it was a constant battle, every day. Even going out to practice on a Saturday morning was a battle. She couldn't and she didn't understand our culture. She didn't understand our way of life. She had never been exposed to it. You know my mum

told me that “this is not the woman for you because she’s not accepting you for who you are. If she really loved you, she would not put pressure on you about what is a big part of your life, she will support you and help you do what you truly love”.

Off the field coaching environments; e.g. staff offices, have been identified previously as an important, yet unseen, part of the ‘community coaching’ lifeworld (Cronin and Armour, 2013). Although, the outcomes in community coaching (fun and health improvements), are very different to the pursuit of corporeal excellence that characterises youth performance coaching, it appears that both community coaches and youth performance coaches inhabit lifeworlds that are broader than the field of play. This is not to say that the off the field environment in community coaching is identical to the lifeworld of youth performance coaches. The entities that inhabit both the community coaching and the youth performance coaching lifeworld (e.g. parents, fellow staff and technology) are both similar and different. Rather, the point is that like community coaching, youth performance coaching occurs partially in off the field environments (e.g. in cafés and homes) and, unfortunately, coaching that occurs within that world remains largely unexplored.

In contrast to the broader lifeworld experienced by the coaches in this study, coach education and research to date has largely concentrated on the field of play and has portrayed coaching as a discrete systematic act that occurs within defined training and competition parameters. For Heidegger and fellow phenomenological philosophers, beings (human) are situated amongst other things within a temporal and spatial lifeworld. Studies of ‘being’ must therefore account for this world (Moran, 2000). This is because interactions that happen on the field of play do not remain there, and do not finish with the final whistle. Rather, interactions are reflexively present in on and off the field environments. For instance, difficult training sessions can manifest themselves in the off the field lives of coaches and

athletes. This is because on the field experiences “live on in the teacher’s and student’s historicity, as endless and open to further understanding” (Giles, 2008, p.105). Accordingly, the off the field lived experiences of coaches would benefit from further research and specific coach education, as being a coach involves inhabiting both on and off the field environments. Moreover, If researchers are, as Jones (2012) urges, to provide more insightful accounts of coaching, it is clear that they must expand their view of the coaching lifeworld in order to see *all* the dynamic temporal and spatial environments in which coaching and coaches exist.

## **CHAPTER 6**

### **NARRATIVE CASES**

The previous chapter (Chapter Six) identified three essential constituents of youth performance coaching:

- Care (For, About and Of)
- Educating Athletes Authentically
- Working with Others in the Pursuit of Corporeal Excellence

Following the introduction of three essential constituents, the lifeworld of youth performance coaches was also described. It was argued that the lifeworld of youth performance coaches is not merely the backdrop for youth performance coaching, but both defines and enables the essential constituents of youth performance coaching. It is therefore important that the essential constituents of coaching be problematized in the context of the coaches' lifeworld. Accordingly, this chapter will present four case study narratives that explore how each essence manifests itself in context of a case study coach.

In Chapter Four, it was argued that narrative representations can provide rich contextual detail that can help situate theory in practice and connect with readers (e.g. practitioners) (Coulter and Smith, 2009; Gilbourne et al., 2014; Holley and Colyar, 2009; Smith and Sparkes, 2008). Hence, this chapter will provide four case studies that illustrate the essences in the context of an individual coach's lived experience. The case studies will move between

theoretically informed discussion of the essential constituents of youth performance coaching, and incidental narrative examples drawn from the life of a coach. It is hoped that moving between theoretical consideration and narrative representation aids readers by facilitating both recognition, and reflection upon the essences of youth performance coaching.

## **6.1 Being ‘Care full’ – Jane’s Story**

Jane is a daughter, sister, partner, former athlete, former teacher, and athletics coach. She performs multiple sporting roles on a volunteer and paid basis. These roles include College coach, individual coach, development officer, team coach, national selector and coach educator. Jane’s life as a coach involves caring for athletes, caring about her sport, and taking care of many tasks associated with her multiple roles. Her life is ‘care full’:

At youth European competitions, we attend technical meetings to get information for athletes. I give the athletes their individual start time because it is not a mass start and the athletes are in quarantine before they race. Quarantine is an area where athletes go to before the race and they are not allowed to have any contact with the outside world. I make sure they know what bus they have to take to the quarantine, how long they are going to be there, and what they need to take with them like books and music. I ask them “how do you want the atmosphere to be in quarantine, do you want me to chat to you, do you want me to tell you some jokes, do you want it light hearted, do you want some time on your own”.

At the last competition, I was the only female member of staff and funnily enough one of the coaches who has never been before said “if they are emotionally upset, my suggestion is that you look after the girls and I will look after the boys”. I said, “I think you might find it the other way round”. I do not know why but there are a number of boys in that squad who will always come to me no matter what. I mean one of them was in tears after a bad race, he was really upset, and he broke down in tears with me. I am not sure he would have done that with a guy. I think there is a maternal element to it. That athlete has been in the squad for two years now. I have known them the whole way through since they were 15. I have had a bit of an impact on him, I think.

From the passage above, it appears that Jane cares for her athletes in a maternal fashion. In particular, Jane cares for the physical and psychological health of her athletes. This devotion to the personal wellbeing of an individual athlete is consistent with a small number of articles in the coaching literature that have explored care. These include Jones (2009), which primarily focuses on the value of ethnography as a method in coaching research, but does

include a personal narrative of youth performance coaching. In the narrative, Jones depicts a caring action towards a player and considers his own needs (desires?) for a caring coach. Similarly, Annerstedt and Eva-Carin (2014) provide a case study of an adult high performance coach who engages in caring acts. In addition, Jones (2015) provides an account from the perspective of an athlete in need of care and considers how coaches can develop a caring approach in their practice, while Knust and Fisher (2015) describe exemplary care by 12 female coaches in US collegiate sport.

All of the above studies, and Knust and Fisher (2015) in particular, draw upon the work of Nel Noddings to provide a theoretical understanding of care. Noddings' (1988) work emanates from a feminist perspective on teaching and seeks to put the relationship between teachers and children at the heart of pedagogical endeavours. Noddings sees care as an affective and service-based ethic, which should underpin all pedagogy. A caring pedagogical approach juxtaposes what Noddings perceives as depersonalised school systems that have an overemphasis on standardised testing and liberal arts curricula. In contrast to such school systems, Noddings posits that a caring pedagogy can more positively address the holistic needs of learners.

With echoes of humanistic coaching (Cassidy, 2010; Kidman and Lombardo, 2010) and largely in keeping with constructivist approaches to learning, Noddings' (1988, p.219) urges those providing care to show devotion through a "total presence to the other" and a desire to serve the "needs, wants, and initiations of the second." According to Noddings, a carer should engage in a maternal caring relationship that "feels with the other and act in his (sic) behalf". A carer's motivation should be displaced from the needs of the carer to the needs of

the cared for, so that a personalised caring approach which considers and meets the needs of 'cared for' individuals is evident to both.

Noddings' maternal caring approach is evident in the practices of Jane who is a former teacher and who, makes an explicit link between caring in teaching and coaching:

I have taught reception and nursery. They have to leave the parents for the first time and that is upsetting for them. Teaching four and five-year-olds, and looking after their needs and learning how to calm them down stands you in good stead when working with teenagers.

You are in loco parentis when you are coaching. You have a duty of care legally. When athletes have a bad race, their depression is sky high and if they have a good race, their depression is low. But even then, fatigue creeps in towards the end of the week and that is a challenge for them. They are knackered by the end of a European competition and you are responsible for them.

Despite the fatigue, one particular parent said to me "I want them to do every race they can. I don't want them to skip races for rest and if you want I will write a letter saying I will take responsibility". I said, "You can't legally do that, because it is me that is there, I have the duty of care, I have the responsibility. If she is getting tired or fatigued, I will take her out of the race to protect her. You can write a letter if you want, but at the end of the day it is on my head and I have to protect her".

While Noddings and extant coaching literature emphasise the provision of attention to the 'cared for', the passages above illustrate that Jane's care is individualised and context dependent; e.g. Jane cares differently depending on whether athletes won, lost, or are fatigued.

### **6.1.1 Caring enabled by the lifeworld and the human entities within it**

As described above (section 5.5), the lifeworld of the youth performance coach encompasses environments both on and off the field of play, and periods both in and out of competition. The off the field coaching lifeworld includes hotels, travel and informal meetings with athletes, staff, and parents in cafes. These off the field spaces provide opportunities where Jane can develop a caring relationship with athletes. This means that although Jane directs care towards her athletes' needs. Her care is situated, enabled, and constrained by other entities and features of her world. For example, Jane's lifeworld also contains the occasional social events that athletes attend:

On Sunday night, I was out night clubbing with athletes until three o'clock in the morning. That is why I have a cold. I am not used to that. We were up at six to get the flight back to Manchester but the last night at competition was planned as a social night out so we went out. Even though it was a night out for me, I was also on duty. I was constantly watching the juniors to make sure they did not drink too much and to make sure they were on the bus to get back to the hotel. In that sense, I was socialising, but I was also working quite hard and there was no way I would have drunk alcohol because I had to look after the athletes.

Noddings (2005) places great emphasis on dialogue between carers and cared for as a means to developing a caring relation. Indeed, she encourages those involved in caring relations, youth performance coaches in this case, to engage in substantial dialogue. Jane clearly makes this commitment to her athletes and invests time communicating with them in hotels, cafes and at social events. In this sense, the off the field coaching lifeworld facilitates caring through dialogue.

Noddings' focus on dialogue is not surprising given her educational background. In education research, seminal authors such as Freire (2005), Wenger (1998), and Vygotsky (1987), have long placed language and social interaction at the core of activity. These authors, amongst many others, have advocated progressive teaching methods that empower learners to co-construct knowledge through dialogue. Similarly, Noddings is keen to emphasise that communication should be empowering, and authentic. For Noddings, authentic dialogue involves genuinely listening to young people rather than attempting to gather consensus or illicit coercive agreement for a pre-determined decision. Unfortunately, Noddings (2005, p.53) laments that, "there is little real dialogue in classrooms. A typical pattern of talk can be described this way: Teacher elicitation, student response, teacher evaluation." The perils of inauthentic dialogue are also evident in Jane's interactions. As part of a new coaching role, Jane recently initiated communication with athletes through email:

I've had a bit of a baptism of fire stepping up to a new role. My first email to the athletes contained a proposed programme and the programme went down like a lead balloon. I think that was partly miscommunication or misunderstanding. I hadn't realised they couldn't read my mind. I got a backlash from them all saying, "this isn't what we want, and this isn't what we need... Go back to the drawing board!" They have been neglected for the past few months because nobody has been in this role, so they have got on with it themselves. Then I came in and sent the email saying, "I think we should do this". They basically responded with a "bollocks to that!"

At first, I felt a little bit stressed out by their response. Then I took a deep breath and thought right well, how do I handle this? It then became easier. I think they felt let down, disappointed, frustrated, and stressed by the uncertainty of the situation. I sent an email saying; "okay, I hear what you're saying. You do not want this and you do not want that. You do want this. Leave it with me and I'll try and sort it". I am not worried about it now really, because it is a challenge. I am determined to get it right for them.

Jane's account illustrates the importance of genuinely listening to athletes and having dialogue *with* an athlete rather than *to* an athlete. Thus, Jane's story illustrates care that is

very much in keeping with ‘athlete centred’<sup>44</sup> approaches to coaching. It is also in keeping with Noddings’ notion of care, which places the ‘cared for’ at the heart of the relationship. Interestingly, Jane’s story also illustrate that caring is an essential aspect of coaching that can be facilitated by the private spaces in the coaching lifeworld, which are often outside the view of coaching researchers (e.g. social events).

### **6.1.2 Caring constrained by the lifeworld, and the human entities within it.**

Noddings (2005) suggests that a caring relationship is dynamic and informed by both the carer and the cared for. Indeed, Noddings argues that caring relations are only present when both parties acknowledge and reciprocate care. Thus, athletes are crucial to developing a caring relation. It is important therefore, to acknowledge that despite Jane’s substantial off the field commitment and use of technology, the success of a caring relationship is not solely within her control. For instance, whilst Skype has enabled Jane to maintain a caring relationship with the athlete above, Jane has not been as successful using Skype with another athlete:

I do not interact with her very much. The odd Skype call but nothing like other athletes, who I chat to a lot. The athlete who I do not interact with much is very independent; she knows what she wants. She is gone to America, and she is doing well and that is brilliant.

---

<sup>44</sup> This is a contested term but here it used to emphasise a coach who cares for the holistic development of athletes, including their psychological and physical wellbeing (Kidman and Lombardo, 2010). This care is in addition to, and potentially a priority over concern for sporting outcomes such as results. It is important to recognise that due to the double hermeneutic methodology of this study, it is not claimed that Jane is an athlete centred coach. Instead, it is posited that her account of experience is in keeping with athlete centred literature.

She knows what she wants and how to get it. I was also never convinced that she was doing exactly what I said anyway. She had her own mind made up. Many female distance runners tend to be a bit obsessive compulsive with training so will go and over-train at times. She is a bit like that. She would not like it if I said, “I want you to ease back”. She is still a bit like that. I knew she was not always doing what I said.

In addition to the reluctance of the ‘cared for’ athlete to engage with Jane, the physical distance and separation may also contribute to Jane, not being ‘in the picture’. Cottingham, (2000, p.310) explains how caring at a distance can be challenging, as individuals tend to prefer to show “concern for those who are emotionally and geographically close to us”. Cottingham (2000, p.310) draws on classical ethical theory and examples of charity, war, and emergencies, to declare that “special concern for those who are emotionally and geographically close to us, seems the most natural and morally appropriate of impulses”. Indeed, Cottingham further elaborates, that individuals who are geographically and emotionally distanced are less likely to receive care from others. This is relevant to Jane’s experience with her remote athlete and illustrates that the lifeworld both enables and constrains caring. Moreover, the effectiveness of Jane’s care is also dependent on the reciprocal dialogue of human entities (athletes) that inhabit the coaching lifeworld.

### **6.1.3 Caring through non-human entities in the lifeworld**

Interestingly, Jane uses online facilities (Skype), as part of her lifeworld. Technology facilitates regular authentic dialogue with another athlete whom she coaches remotely. Although Jane rarely sees this particular athletes perform ‘live’, online video conferencing allows her to create a caring reciprocal personalised dialogue:

I coach a girl who is now over in America. She came to me a few years ago. Actually, her dad approached me. He wanted some more personal input for her and especially from a female. From that point onwards, I consulted with her about the programme. She would tell me what the sessions that would be at her club. I would think about them and say you need to alter that slightly, maybe a little less recovery. I'd also advise her what to do in between sessions as well. She is now in America, and I am still working in the same way. She will tell me what the set sessions are and I will tell her if it sounds like a good session for her. In the last term I have been more helpful for her on evaluation on performances; "How did it go? Have you thought about doing this? Have you thought about doing that?" It has been a reflective process for her. She says, "I did this race, this is what happened, I didn't run well. I think it was because of this, and my head was going". We do these reflective talks on Skype.

This account illustrates how Jane's ability to listen, and care for her athletes is situated and enabled by the technology in her lifeworld. More specifically, technology allows Jane to empathise with athletes from her home. This is similar to Walters' (1995) phenomenological studies of 'critical care nurses'<sup>45</sup>. In particular, Walters turned to the Heideggerian concepts of 'present-at-hand' and 'ready-at-hand' to aid his explanation of how nurses care in such settings. Heidegger's present-at-hand concept refers to inanimate objects in our lifeworld that exist prior to our subjective experience of them; i.e. objects that are present-at-hand, have not been used or experienced by an individual and, thus, understanding is limited to an object's presence alone. To draw on a famous Heideggerian example, a hammer, which is present at hand, is unused and thus understanding is restricted to its appearance such as a solid combination of dark wood and metal.

In contrast to the hammer, an object which is 'ready-at-hand' has been used to further our being; i.e. for a carpenter a hammer is more than just wood and metal; it has been experienced as a tool that constructs furniture and provides a source of income.

---

<sup>45</sup> These nurses work in a department that is also known as an 'intensive care unit' and is typically an environment where patients in severe risk of death would be monitored and treated on a twenty-four hour basis.

Alternatively, for the novice, a hammer can be a dangerous tool that is heavy and awkward to use. Thus, the essence of a hammer lies in the relation between the entity and its user. In Walters' study, the nurses used equipment such as monitors to observe patients. For the nurses, monitors are 'ready-at-hand' pieces of equipment that, enable them to enact care within their situated lifeworld. In the 'hands' of qualified nurses, monitors can account for the progression and regression of patients. In Jane's lifeworld, technology such as email or Skype are 'ready-at-hand' tools that enable care for athletes. Thus, it is important to note that caring for Jane is more than a relationship between two human entities. It is also an act which is situated in her lifeworld and enabled by ready at hand non-human entities; e.g. technology.

To summarise thus far, Jane's stories illustrate that the coaching lifeworld, and both the human and non-human entities within it, influence how Jane establishes and maintains reciprocal caring relations. Caring is, therefore, a situated essence that occurs in shared spatial and temporal environments. This is a useful contribution because coaching research in general, such as that informed by systematic observation of behaviour, has typically explored the coaching lifeworld through on the field activities of the coach. Given this, it is not surprising that researchers have not explored in great detail how coaches care in on and off the field environments. Furthermore, imbued by the work of Noddings (2005), the few studies on care in coaching have tended to focus on coach-athlete relations and few have considered the lifeworld in which these interactions take place<sup>46</sup>. Jane's story thus provides a novel contribution to existing work by illustrating how Jane's care is reflexively indexed to her lifeworld.

---

<sup>46</sup> See section 5.1 for references

#### **6.1.4 Beyond a maternal act: choosing how to care.**

Jane's story has evidenced that care is an essence of coaching that is indexed to the coaching lifeworld including both human and non-human entities. The stories presented thus far are largely consistent with the work of Noddings (2005) who advocates a maternal approach based on dialogue, empathy and reciprocity. The small numbers of authors who have explored care in coaching have also promulgated this view (Annerstedt and Eva-Carin, 2014; Jones, 2015; Jones, 2009; Knust and Fisher, 2015). Noddings' view of care is, however, contested by Hargreaves and Tucker (1991) who contend that, "a narrow exclusive orientation to care, as personal care, can actually lead to less care rather than more" (p.497). More specifically, Hargreaves and Tucker argue that an exclusive orientation to personal care can deny an individual the necessary space to experience, learn and grow. This interjection suggests that caring is a multifaceted concept and that coaches can care in different ways. Accordingly, this section will further problematize how Jane cares for her athletes before considering what Jane cares about.

Due to the needs of the cared for, the position of carer is often a powerful one<sup>47</sup>. Like carers in general, sport coaches have much influence over their young athletes (Cushion and Jones, 2006; Denison and Mills, 2014). As a coach and selector for international athletes, Jane occupies a position of gatekeeper to elite sporting opportunities. The power afforded by this position can be used in different ways. For instance, Knust and Fisher, (2015) provide examples of coaches using their power to care through 'tough love'. Tough love is not a new

---

<sup>47</sup> This is not to say the power in the coach athlete relationship is uni-directional. For example, authors such as Purdy, et al. (2009) and Lang (2010) have illustrated how athletes and indeed other agents such as national governing bodies also wield power and influence coaches within sporting environments

concept or one that is the sole preserve of coaches. Noblit (1993, p.30) provides an example of a primary school teacher (Pam) who uses her powerful position to instill discipline and provide a challenging environment through an autocratic, teacher-centred, tough love approach:

Pam had a form of "assertive discipline" that when the student blatantly violated one of the written classroom rules (cooperation, consideration, communication, concentration) he or she had to write his or her name on the board and consequently lost the right to free time during the day. There was, however, what I came to consider the worst infraction in the classroom. If you did it, you did not write your name on the board. It was not a written rule, but all the children knew it. This violation made all the children, and myself, drop our heads in apparent shame. The worst infraction of all was to laugh if someone did not know the right answer to a question.

Tough love is perhaps a controversial term, and, for this author, could be used to justify maladaptive coaching behaviours that lead to punishment or neglect. Jane did not use the term 'tough love', and there is no suggestion that Jane implemented maladaptive or abusive behaviours. Nonetheless, like Pam, she sets demanding standards and provides clear instructions to her older athletes as she cares for their sporting progress:

A typical approach is that I have already written the session but I do alter it as I go along. For example, if their fitness levels improve, then I might say "instead of doing 5 x 3 minutes on Monday night we are going to do 6 x 3 minutes plus 4 times 90 seconds".

A lot of what I am doing at this time of the year is I am trying to put in some sessions that are demanding for the anaerobic lactate system. I am aiming to get them working at high intensity with short active recoveries. They are operating just above their lactate threshold, which is hard, and then the recovery is just below it. Then just above, just below it, just above it, just below it. I can do that on field for 90 seconds at a time or I can do that on the polymeric surface for a bit. Then they have to go on the road for their long distance volume training as well. I expect them to that in between sessions. **I do not just write a programme for Monday and Wednesdays. I do it for the rest of the week as well and expect them to follow it (author's emphasis).**<sup>48</sup>

---

<sup>48</sup> Jane's practice of writing programmes for some athletes is consistent with Heidegger's notion of leaping in' discussed in section 5.1.

Repeatedly moving above and below lactate threshold while also completing demanding long endurance runs is, inevitably discomforting and perhaps a painful experience for athletes. Jane expects athletes to complete these sessions because she cares for their *sporting progress*. Instructions that elicit physically demanding tasks are interesting because it illustrates that to care “does not necessarily mean always holding their hand through a task, or fussing over them with kind words, praise, or encouragement” but can also include authoritative directions and challenging demands (Stuhr, et al., 2011, p.15).

Jane’s directions and plans are informed by logical planning, scientific principles and mathematically determined work-rest ratios that are necessary for the athlete’s sporting development. This is, perhaps another different way in which Jane cares for her athletes. At various times, Jane uses what appears to be detached, scientific informed measurements and demanding judgements to care for her athletes’ sporting progress. This ‘rule based’ approach appears to be in contrast to the maternal servitude associated with Noddings’ view of care, which is heavily influenced by the work of Gilligan (1993). From a feminist perspective, Gilligan argues that rule based approaches are in contrast to the emotionally nurturing approach that defines care. Moreover, for Gilligan, there appears to be a contradiction between the maternal servitude that Jane provides for athletes at times (discussed earlier), and her control and dictating of training programmes. It is contended here, however, that in

Jane's case, the nurturing and rule based approaches to care are not contrasting but are complimentary forms of care<sup>49</sup>.

Some of the athletes are not used to training very hard at all, which they need to do. I need to be *careful* (author's emphasis). I need to make sure they are not just doing the sessions to impress me. Are they getting fatigued? Is the session planned ok? Is it at the right level? Is it too hard or too easy? <sup>50</sup>Last year we had to drastically change a couple of the training sessions. After the first session, it became obvious, that there was a group that was not used to training. They were way below the standard of the others, and we had to differentiate the sessions completely.

#### **6.1.5 Caring as choosing; what to care about in a wider coaching lifeworld?**

As illustrated in section 5.1, coaches interact and care *for*, *about* and *of* many entities within their lifeworld. Heidegger famously argued that 'we are thrown into this world'. By this, Heidegger (1927/2005) contends that humans are entwined and embedded within a given social context that existed before us and that will exist after us (Brook, 2009). This is not to say that we are 'side by side' entities in a given social context. Instead, "Being is self-interpreting and is necessarily involved in and dependent upon the world. We exist amid a world of shared meanings and understandings in the social context as a mode of being human" (Conroy, 2003 p.38). Thus any mode of being involves being in relation with other entities. These entities include both non-human and human. In the coaching lifeworld, human entities include other Dasein such as athletes, fellow coaches, and parents of athletes.

---

<sup>49</sup> It is important to recognise that due to the double hermeneutic methodology of this study, it is not claimed that Jane is effective as a carer or coach. The aim is not to evaluate Jane's care here but to describe it within the context of her world.

<sup>50</sup> This foretelling of what is to come is more in keeping with Heidegger's *leaping ahead*, than *leaping in* concept.

Non-human entities include the sport itself, facilities, and equipment. Thus far, in keeping with Noddings (2005), the discussion about Jane's care has primarily focused on the relationship between Jane and her athletes. However, as Heidegger (1927/2005) reasoned, and as Noddings acknowledges<sup>51</sup>, individuals also have caring relations with entities in their wider lifeworld. Accordingly, this section will draw upon the work of Heidegger to examine whether and how Jane cares about other entities (Dasein and non-human) within her world.

Heidegger (1927/2005) uses the term *fursorge* and *besorgen* to differentiate between caring for individuals and caring about/taking care of entities in the world. Consistent with the *besorgen* concept, Jane is concerned with her world including colleagues, funding, facilities, governing bodies and the competitors that she encounters every day:

In our sport, we get funding from a governing body who agrees targets with my line manager. My line manager is the performance and talent manager. She agrees our target and she says what we think we can achieve and the governing body negotiate with her in terms of medals. Anyway, our target this year was to get six top twenty places at junior world championships. We were targeted to get six but we actually got five. That was considered ok because the difference was not too drastic. If we only had two or three medals then we would have had our funding cut.

The coach education work in which Jane engages further illustrates *besorgen*:

I do not know if this is a side thing, but one of the jobs I've been doing lately at home sitting on my laptop, is planning a coach development programme. I really want to put a coach development programme in place, so that the personal coaches and the coaches in the regional squads can come into the fold, and we can have a bit of a community practice. Hopefully I will initiate and introduce that before the end of the year.

---

<sup>51</sup> Although primarily concerned with caring for individuals, Noddings' also acknowledges that we are situated in the world and care about it although her work rarely concentrates on this.

The funding and coach education examples illustrate how Jane's coaching world relates to more than just reciprocal, maternal care for individual athletes. The coaching world includes a myriad of other entities with which Jane interacts with, and cares about; e.g. governing bodies, administration, fellow coaches, competitors, facilities, competitions. This coaching lifeworld transcends Jane in that she did not initiate it but, nonetheless, inhabits it, and is influenced by its public norms (Vu and Dall'Alba, 2014). As an inhabitant of the coaching lifeworld, it could, for example, be argued that Jane is concerned about funding and coach education (besorgen) for the benefit of fellow coaches, athletes, or the sport. Alternatively, it could be argued that Jane is concerned about funding and coach education because it is relevant to her own income. Regardless of the motive, Jane's concern for funding and coach education are examples of Heidegger's view that individuals 'are thrown' into a pre-existing lifeworld, are not isolated entities within it, and through our everyday activity, we care about and engage in it. More specifically, according to Heidegger, our everyday lifeworld presents both opportunities and barriers to care about many people and things. Thus, Heidegger's view of care is broader than Noddings' devoted interpersonal relation version.

One example of Jane's many concerns is the quality of facilities her athletes use. She is passionate and cares about the athletes accessing good quality facilities:

We have on-going issues with the College where they make it extremely difficult for us to have anywhere to train. There have been many, many meetings with the facility staff and these fields were identified. The fields are not the first team pitches, just backfields and they share them with the local School. I identified these fields and said, "Surely we can run round these? What is the problem?" They (College) were not happy, so I went to the school to see the caretaker, the grounds man there, and I said to him, "I am coaching at the College, we want to run round the fields that we share, what's your thoughts". He said of course you can, why would you not? I then went back to the College and said "the school have given us permission". They reluctantly said, "Well if they have given you permission, I suppose we should give

you permission as well because we share”. The College have never made it easy though. They do not open the gates, so we have to climb through a hole in the fence. There is no lighting there, so I have to bring LED lights. It takes a lot of setting up.

It could be argued that Jane’s negotiation of facilities is a frustrating but nonetheless crucial aspect of ‘being a coach’. After all, facilities may be fundamental to the development and safety of her athletes, and thus Jane cares about the quality of them. Based upon this premise, Jane’s meetings with the College are a caring act, which provide “meaning and sense” to her existence as a coach (Brook, 2009, p.49). From this perspective, Jane cares about the entities in her wider world such as funding and facilities (besorgen), in order to care for her athletes (Fursorge). Alternatively, it could be argued that spending time on securing facilities is a tiring, everyday misdirection that prohibits Jane from caring for athletes by providing a “total presence to the other for the duration of the caring interval” (Noddings, 2005, p.218). Consistent with notions of everyday distractions that people care about, Jane provides an example where a colleague is concerned (cares) about feedback from fans:

You see I do not go on those internet forums but she did. She read them and got really upset. She said to me “have you seen what they have written”. I said, “No, cause I don’t look. It doesn’t matter to me”. These people do not know what we do on a daily basis in our jobs. These people are sitting way out on the outside and do not really know what they are talking about and I am not interested in what they are saying. I can remove myself from them and not get upset about it. But she is very passionate and gets quite emotional.

Jane's choice to engage with some elements (facility challenge) but ignore others (online fans forums) of her lifeworld suggests that to some extent and at some point in time<sup>52</sup>, Jane has an awareness of her lifeworld but also retains authorship of her own coaching life (Kreber and Klampfleitner, 2013). Indeed, Jane has clear goals and plans for her own life and is clear that she cares about her own career in addition to that of her athletes:

I want to be a performance director, whether it is this sport or another sport that is my goal for the future. To me all of this is working towards that goal. All of the experience that I am gaining, knowledge that I am gaining, and insight, is working towards that, and the masters qualification. I plan to do a PhD as well. I have spoken to the chief exec about it and he said why? I said, "well, ultimately I want to become a performance director and it is another string to my bow".

Of course I am not saying that all coaches should ignore social media and strive to become performance directors. Rather, Jane's story illustrates that care is not limited to the direct dialogical interactions with athletes that has, thus far, been described in the literature. For example, Jane cares about her sport at large and takes care of many things whilst simultaneously caring about her own career. She also chooses not to care about other aspects of her coaching lifeworld, such as the thoughts of fans in online forums. The key point here is not what Jane chooses to care about, but that Jane has a choice. This choice is, however, situated, within the wider coaching world that Jane inhabits. Thus, for Jane, part of being a coach Jane is choosing what, how and who to care about within the coaching lifeworld.

---

<sup>52</sup> This may suggest that Jane is currently living and authentic existence but this can be a temporal state (Vu and Dall'Alba, 2014).

### **6.1.6 The cost of living a ‘care full’ life**

Jane cares for her athletes in a maternal fashion and also in a more rule-based manner. She cares about the world around her and her place within it. Understanding the coaching world and the entities within it is a precursor to, and a means of caring for, athletes. In sum, Jane leads a ‘care full’, ambitious, and busy life:

You know sport happens in the weekends and in the evenings. That is when people are free to train and compete. During the day, I am doing the logistical side of things. The athletes will ring me in the evening and on weekends. Parents will ring as well. The parents will often send me an email in the day saying, “Can you ring us tonight at seven o clock”. I cannot turn around and say, “No, I don’t work at seven o clock”.

As previously discussed, the busy and wider coaching lifeworld both constrains and enables Jane’s care. For Jane, the coaching lifeworld is also a broad lifeworld that contains both on and off the field activities at running tracks, coach education courses, offices, hotels, cafes, airports and her home. This is a demanding existence. The commitment, care, and time that Jane has for her athletes thus has an impact on her relations outside of her sport:

My parents love hearing about running. When I was there on Tuesday night, they asked, “how did it go” and I told them all the stories of the European Championships. When I get back, they love hearing about it, but they do not necessarily want me going all the time. I think they also see that I do not get the opportunities to go on holiday because I cannot go on holiday during the summer due to work. As a family, we do have a little place over in North Wales that I would love to go to more often but I just do not get to it. My parents get frustrated with me for not using that facility; “oh you only ever go for one night at a time”. I can only go for one or two nights at a time because I just have too much work to do.

Jane’s parents have also noted how busy her life is and are concerned about the impact of

this busy life on their daughter:

Before we went to Bulgaria this time, my Dad actually said to me in quite a stern voice, “for god’s sake, you are never in this country. You are always going somewhere”. My family think I work too hard and they do miss me. I am not around as much as they would like me to be, or as much as I would like to be as well. This week I got back on Monday from Bulgaria. Tuesday I went to the office to pick up all the equipment for the training camp on Wednesday, because I could not get my head around that before I went to Bulgaria. After that, I rushed over to my parents on Tuesday night for dinner with my family and I think my sister said, “Oh, what are you doing tomorrow”. I said, “Oh, I am off to my next coaching camp”. Sometimes I do think I would like to have some time to see my friends and family more. I do not have much time to see people. I do not socialise outside of work much. Yeah, I do too much work.

The effects of Jane’s busy and ‘care full’ coaching life on her other relations are beyond the scope of this thesis. Nonetheless, it is pertinent to note that a small body of research has documented the intense workload and stressful demands that coaches’ face and which are conducive to burnout. (e.g. Bentzen, et al., 2015; Kellmann, et al., 2015; Bentzen, et al., 2014; Allen and Shaw, 2009). Burnout is a psychological phenomenon that manifests itself in emotional exhaustion, depersonalisation, and reduced performance accomplishment (Goodger, et al., 2007). In a phenomenologically informed account, Lundkvist, et al. (2012) suggest that coaches are susceptible to burnout if they struggle with the performance focus of their sport or with maintaining a life situation outside of their sport. Indeed, Lundkvist, et al (2012, p.410) quote a coach whose experiences are reminiscent of Jane’s family dilemma:

You feel you are not enough. You constantly have a bad conscience for the civil job, the family, the children, and the coaching assignment. Wherever you are, you believe you should be at some other place ... It’s a permanent battle all of time, and you have a constant bad conscience.

In addition, Goodger, et al. (2007) reports a general trend for female coaches to have an increased likelihood of suffering from emotional exhaustion. This finding is similar to that of

Dixon and Bruening (2005), who report that women working in sport are likely to have ‘care full’ roles at home and this may also lead to burnout (Noddings 2010; Tei, et al., 2014; Zenasni, et al., 2012). Moreover, issues such as burnout have been observed in other care full professions such as Nursing (Adriaenssens, et al., 2015; Hayes, et al., 2012; Westerman, et al., 2014) and child protection (Conrad and Kellar-Guenther, 2006). In addition, research from a range of fields has posited that caring roles involving substantial empathy may increase the likelihood of burnout. Accordingly, given the essential nature of care in youth performance coaching and the care full nature of coaching as illustrated by Jane’s experiences, further research should build on this work which has extended extant conceptions of care. There is a need to consider if and how youth performance coaches care for themselves.

## **6.2 Educating Authentically – Terry’s Story**

Now in his 70s, Terry runs regularly, and is often seen in his tracksuit running through the city centre. He is a character. At Starbucks, where I meet Terry, everybody knows his name. He may have retired from PE teaching but in terms of coaching, educating, and athletics, Terry is a ‘lifer’ and everybody recognises this.

It is also easy to recognise that Terry cares for young people’s development. He has high expectations, tolerates ‘no nonsense’, and challenges athletes to grow. He is passionate about his sport (athletics), and passionate about learning through sport. As a PE teacher, Terry described himself as “old school”. He is the type who covers the curriculum but also gives life lessons. I imagine Terry would prepare you for an exam, but would also give nuggets of advice such as how to make a good impression at a job interview; “shake hands firmly”. In many ways, Terry is the personification of a core, yet often forgotten essence of coaching: coaching is about authentically educating individuals for corporeal challenges to come:

You educate athletes to independently cope, and bring them up in a way so that they can do without the coach. Having said that, an athlete occasionally needs a pair of eyes to watch, or a sounding board. But to perform extremely well an athlete has to understand what they do and why they do it. The athlete has to be in control of what they do and I say to athletes; “It is your responsibility, you have to develop, take ownership, and evaluate. And I have to educate”.

A range of literature has explicitly linked sport coaching with education, pedagogy, learning and teaching (Armour, 2011; Jones, 2006; Tharp and Gallimore, 1976; Quennerstedt, et al., 2014). As phenomena, both youth coaching and physical education have dominated Terry’s

professional life. Youth coaching and physical education have much in common such as a focus on young people's development and related multi-disciplinary embodied knowledge.

Given the similarities between physical education and youth coaching, it is not surprising that sport pedagogy is a key facet of Terry's practice (Armour, 2011; Armour and Chambers, 2014). Armour (2011) makes it clear that teachers, coaches and others such as sport scientists should embrace sport pedagogy as an interdisciplinary area of study that addresses the learning needs of athletes, rather than concentrating on disciplinary boundaries. In these respects, Terry's experiences personify Armour's notion of Sport Pedagogy:

I see myself as an educator. Educating those athletes on how we do it and why we do it. The training of PE teachers is not as good now as it used to be for decades. Which is a shame, as the greatest coaches in sport have always had a teacher training background?

Consistent with Terry's view of professional development, it is also acknowledged by Armour (2014) that practitioners are poorly served by sport pedagogy research and education. Armour (2014) asserts that, to date, sport pedagogy research has failed to deliver on its potential to have a tangible impact on the lives of young people. Specifically, sport pedagogy research has been denounced for failing to connect the multidisciplinary aspects of sport (Pope, 2014), and for being distracted by curriculum content rather than learning (Armour and Chambers, 2014). Together, these criticisms amount to both an existing failure and future challenge for coaches and coaching researchers (amongst others) to concentrate on and improve the learning of young people. Terry appears to excel in this task. He has supported young people from their time as beginner athletes to the peak of human sporting performance. In so doing, he has drawn on a range of situated social, psychological,

pedagogical, and physiological knowledge, and has placed learning at the heart of his process:

My role as a coach is to educate, to bring the athlete to a stage where they no longer need me. I constantly encourage a dialogue and I am constantly encouraging the athlete to understand why we do what we do. I tell the athletes, “I have to justify everything to you. Ask me! If I can’t justify it, then don’t do it.”

Terry, thus appears to be engaging in that pedagogical work, which Tinning (2008, p.416) defines as “a purposeful encounter between teacher, learner, and subject matter, with the intention to (re)produce knowledge”. Indeed, Terry’s experiences of sport pedagogy offer a useful case study in which to examine what he terms “authentic education”. As previously discussed in section 4.1, case studies can be valuable frameworks that overcome the general trend in research to focus on single disciplinary content. In addition, case studies also appear to be an appropriate means to examine the situated and multi-disciplinary nature of sport pedagogy. For example, Armour and colleagues (2014) writing with the learning of individual children in mind, illustrate how case studies can capture the complexity and multidisciplinary needs of athletes. Of course, by focusing on Terry’s experience, this case study adopts a different vantage point to Armour et al. (2014). Nonetheless, Terry’s experiences offer an opportunity to explore how a coach experiences the contextual and multidisciplinary complexity of sport pedagogy. To that end, this case study will problematize the essential concept of authentic education by: 1) considering Terry’s authentic pedagogical relations with athletes, 2) describing Terry’s experiential based pedagogy, 3) introducing the notion of a ‘periodised pedagogy’, and 4) contemplating the temporality of Terry’s pedagogy by briefly drawing upon concepts such as reflection and imagination.

### **6.2.1 Authentic pedagogical relations**

I have never coached an Olympic Gold Medallist. If I finish my career not having coached one, does that make me a failure? No. It is not a target, but I think I have an athlete that might get a gold! Having said that, I will not judge myself as a success or a failure if they do, or they do not win gold. I have got athletes to an Olympic silver medal, and a world championship gold! That has not been a bad return. Oh and a few European gold medals on the way too. But I haven't got that Olympic gold. Does that mean my career has failed? No! No chance! What is important is that the people I have worked with have all got better. Very, very few athletes have left me to go elsewhere. Once athletes come to me, they tend to stay with me for the rest of their careers. I think that is more important than achieving an Olympic Gold Medal. The longevity of a relationship with an athlete is what matters most.

Terry's emphasis on coach athlete relations is in keeping with a recent citation analysis of coaching literature that revealed coach-athlete relationships to be among the most frequently researched areas of sport coaching (Rangeon, et al., 2012). In particular, the psychologically informed 3C+1 model that has been developed by Jowett and colleagues features prominently in coaching research (Jowett and Meek, 2000; Jowett and Ntoumanis, 2004; Jowett and Poczwardowski, 2006). The 3C+1 model sheds light on prosocial and dysfunctional coach-athlete relationships. Specifically, the model demonstrates that complementarity, commitment, and closeness are key constructs in coach-athlete dyads. It has been argued that sustained communication and care between coach and athlete aids the development of these three constructs (Jowett and Cockerill, 2003) and can lead to desirable empathetic understanding between coach and athlete (Lorimer, 2013). Indeed, Norman and French (2013, p.17) provide accounts from female athletes that also highlight the importance of care, communication, and empathetic understanding in coach-athlete relations:

I realised that I needed him. I needed him to have more of an understanding and to be more willing to take other people's opinions to be able to help his athletes.

Otherwise, we are not going to be able to progress. He was very – “we’re going to do this”- and it was repeated all the time. He kept saying to me, “you can’t dictate what I can and can’t do”. To me it was a turning point when I realised this is not how it should be.

In some respects, the findings from Norman and French (2013) are consistent with concepts of care and authentic communication that have featured heavily within this study (see sections 5.1 and 6.1). Thus, this study adds weight to the existing body of knowledge on relations between coaches and athletes. Indeed, early research on the 3C+1 model (Jowett and Meek, 2000; Jowett and Cockerill, 2003; Jowett, 2003) used qualitative narratives which are similar to this study to describe and interpret both prosocial and dysfunctional coach-athlete relations. In keeping with these narratives, Terry’s experiences also emphasises the importance of prosocial relations:

You have got to have trust in the athlete. The athlete has to accept that the trust is with them, to work as well and as smart as they can without breaking their back

Research on coach-athlete relations has tended to adopt a psychological, rather than pedagogical, perspective. This is interesting because although Terry espouses the importance of a long term and trusting relationship, he does so on the caveat that this relationship ensures “the people I’ve worked with have all got better”. Thus, although Terry prizes a friendly relationship with athletes, he emphasises the importance of a pedagogical relationship in which both parties strive to get better.

The notion of a relationship that is based upon ‘getting better’ is consistent with Tinning’s (2008) definition of pedagogy above. Terry, however, has a strong notion of what he considers an ‘authentic’ pedagogical relationship and what he does not. For Terry, an

authentic pedagogical relationship is one that involves the athlete making decisions and learning about their body and sport:

This one athlete had many issues about feeling guilty when they did not complete what was set for the session. He said, “Well you're the coach, what should I do? Should I do more?” I threw it back at him, and I said, “Yeah well you're the athlete, you decide”.

Last week, we were doing a session, and it was a recovery session, therefore the volume of the work was not important. The purpose of the session is to feel a lot better at the end of it than you did at the start. If you work too hard in the recovery session, it is going to impact upon your ability to do the important session the following day. We planned to do five runs, and after three runs the same athlete said, “I think that's enough for me today”. I slapped this athlete on the back and said “wow, you've come a long way in a short period of time”. The athlete felt good about himself because he had made a good judgement call himself without *depending on me* (author's emphasis).

Terry's emphasis on authentic education that empowers athletes is reminiscent of Van Manen's pedagogical relationship. In the 'Tact of Teaching', Van Manen (1991) primarily uses pedagogical examples from teacher–child relationships. He also describes a wider notion of pedagogy that is rooted in the etymology of the term, and which identifies a pedagogue as a guide of children in various contexts. This understanding of pedagogy is similar to Armour's (2011) notion of sport pedagogy. More importantly, based upon this understanding of pedagogy, Van Manen argues that parents and other adults such as sport coaches should engage in pedagogical relations with children that involve guiding, rather than instructing them through their lifeworld. In addition, Van Manen (1982, p.293) argues that a pedagogical relationship “involves the anticipatory and reflective capacity of fostering, shaping, and guiding the child's emancipatory growth into adulthood: what you should be capable of, how you should have a mind of your own, and what you should be like as a person”. Such sentiments are consistent with a host of research that characterises it as ‘good

coaching' practice (Duda, 2013; Kidman and Lombardo, 2010; Langdon, et al., 2015; Mageau and Vallerand, 2003; Nelson, et al., 2014) and are also consistent with Terry's authentic pedagogical approach:

I had some coaches come in to observe me this week and last week. The coaches were surprised at how self-reliant the athletes were. They could not believe that, I could organise the session in such a way that the athletes could get on and train. I could work with a couple of athletes here, whilst others athletes were doing other things over there. I hate to use this phrase when teaching, but the athletes were independent learners.

Terry places great emphasis on independent learning, athlete decision making, and the general growth of individuals. Specifically, Terry recounts how the autonomous input of the individual athlete influences success in athletics.

I can influence the athlete but I can't control them. I just had a discussion earlier in here with a guy. He has set up his own personal training business and he was asking me about controlling people's diet. I have tried different management strategies to make sure people eat the right things etc., and I said "you cannot put anything in place that is fool-proof. In fact, that defeats the object of the exercise. If you demonstrate to the person that you are working with that you have full control and monitoring over what they do, and how they are doing it, that takes away their responsibility and it sets them up to fail. They will leave it to you and not take it upon themselves. You have got to put the onus on them. If they want to lose weight, if they want to get fit, then they have to do it for themselves. You can *guide* them but you cannot do for them." It is the difference between those who succeed, and those who do not. It is right between the ears. It is the drive and motivation from within an athlete, and I can't do that for you.

As mentioned above, Terry's 'guide on the side' approach to coaching has been discussed frequently in coaching literature (e.g. Duda, 2013; Kidman and Lombardo, 2010), and by other coaches in this thesis. The merits of this approach have also been discussed in what appears to be a never-ending polarised debate in pedagogical literature concerning progressive and traditional didactic teaching methods. I do not intend to add to this debate

here, as Terry's experiences of coaching are not described in order to draw causal or consequential understanding of pedagogical practice. Rather, in keeping with the phenomenological philosophy underpinning this thesis, the case study will attempt to refrain from examining the consequence of Terry's pedagogical relationships, but will describe how the relationship is for Terry. To that end, it is clear that Terry's authentic pedagogical relationship is a shared experience that involves both coaches and athletes. For Terry, an 'authentic' pedagogical relationship is a collaborative position because he himself is not *the* coaching process but is *part* of a process in which the athlete is also a significant player. For Terry then, youth performance coaching involves a pedagogical relationship comprising two ingredients: the coach, and the athlete. The authenticity of this relationship is determined by the dose, timing and mixture of the ingredients. More specifically, authentic pedagogical relations are not just about the athlete and the coach but are about how and when the coach responds to the pedagogical call of the athlete (Van Manen, 1991). In that sense, an authentic education involves the appropriate pedagogical act, at the appropriate pedagogical moment.

### **6.2.2 Experiential pedagogy; lessons from the (track and) field**

As mentioned above Terry places great emphasis on independent learning and autonomous athletes. For Terry, an authentic pedagogical relation is determined by if, how and when, autonomy is developed. It is important to note however, that although Terry emphasises athlete empowerment and input into the coaching process, this does not mean that the coach is subservient to athletes. On the contrary, and to return to the cooking metaphor above, the coach complements and enhances the raw ingredients provided by the athlete. For example, Terry explains how he supports individuals by encouraging them to adopt a ‘growth mind-set’, which enables them to develop:

There is a limit to what you can do as a coach. It has to come from the athlete really; they are the core of the process. My role and responsibility is to create the right mind set. The mind-set of the person can change for the better. It can become more of a growth, rather than a fixed mind-set. A growth mind-set is fundamental to an athlete’s development, and that it is what I can add.

A growth mind-set (Dweck, 2012; 2006) is a common term in recent coaching practice and is consistent with a range of classic psychological studies that emphasise individual growth and mastery of skills (Ames, 1992; Deci and Ryan, 1980; Deci and Ryan, 1985; Duda, 2013). The emphasis on personal growth also chimes with the seminal philosophical and pedagogical work of John Dewey, which proposes a democratic approach to education as a means to personal development (Dewey, 1916; 1938). Indeed, readers may recognise similarities between Dewey’s emphasis on growth, the humanistic coaching mentioned earlier (e.g. Kidman and Lombardo, 2010) and the positive psychology of Dweck and colleagues. Dewey’s background as both a psychologist and philosopher may explain these similarities. Moreover, Dewey’s conception of learning as a long term democratic process, which is rooted in individual experiences not only chimes with psychological concepts (e.g.

mindset, motivational climates and humanism), but is also consistent with Terry's 'authentic' education.

More specifically, Dewey (1938) espoused the value of informal learning, which is situated in naturalistic contexts that are relevant to the lives and contexts of learners. He argued that if individual experience is a basis for learning, then learners will be influential agents in terms of identifying what is learnt, how it is learnt, and where it is learnt. Dewey (1916, p.9) cautioned that without such an approach, "there is the standing danger that the material of formal instruction will be merely the subject matter of the schools, isolated from the matter of life-experience" and interests of learners. Similarly, Terry sees learner empowerment and individual experiences as key facets of coaching:

You have to spend the time and explain to the athlete exactly why they are doing what they are doing. Once they understand that, then I think they buy into it better, and it just enables you to stand back a little bit and let them make decisions. It means they are far more empowered when they go out and compete. It also means you do not have to be there on competition day. They should be self-sufficient to be able to go to a competition, warm up, and compete on their own. They should not keep looking to the stands for reinforcement from the coach. It annoys me so intensely. It is particularly obvious with field eventers. As soon as the athlete has landed in the jumping pit, or has released the throwing implement, their eyes dart to the stands to see the coach, to find out what happened. I think, well, you should think about that jump, reflect on it, and know what happened, without your coach.

To capitalise on learner experiences and to develop empowered athletes Terry encourages reflection through shared dialogue:

In training, there are many opportunities for the athlete to reflect. This can even be when the session is going on. I constantly encourage a dialogue and I constantly encourage that an athlete understands.

Once more, Terry's practice of encouraging dialogue is consistent with the work of Dewey (1938) and other progressive educational thinkers (e.g. Vygotsky, 1987) who promulgate the value of sharing experience from 'the field' as a means of growth. Similarly, Terry's emphasis on learning from the natural environments of athletes (e.g. training and competition) is consistent with Dewey who sees naturalistic environments as a primary element in effective education. It is argued by Dewey (1938) that learning in natural environments provides a connection with the practical concerns of learners and helps form "the mental and emotional disposition of behaviour in individuals by engaging them in activities that arouse and strengthen certain impulses" (1916, p.13). With this in mind, for large parts of the coaching process, the role of the coach is to support, facilitate, complement, and enhance the athlete's experiences.

### **6.2.3 Periodised and dynamic pedagogy**

From a personal perspective, it is perhaps easier to complement and to be supportive towards an empowered athlete who is well-rounded, mature and knowledgeable. Of course, not all athletes are like this and although Terry espouses a personalised, democratic, and experiential learning-based approach to coaching, he occasionally adopts teacher led instructional processes. Terry refers to these moments as ‘teaching phases’ and he sees these as a means to establishing an authentic pedagogical relationship. Teaching phases are, perhaps, more in keeping with traditional direct instruction than constructivist teaching methods because learning outcomes, content and success criteria are determined and modelled by the coach (Hattie, 2009). Teaching phases serve as a means of providing key information and knowledge (both embodied and cognitive) for athletes. They typically occur during the early stages of a pedagogical relation:

We have just started back so I am in a big teaching phase. It is a very general preparation phase so I have them all together and working at the same time. That is a challenge for me but given my teaching background, I can manage those kind of numbers by giving instructions. Next week we start the next cycle. It will start to become a little bit more event specific and that will mean the group will be a little bit smaller and part of it will mean that we might have different groups. There might be two starting times. For example, one small group starts at 2:30 and the next group arrives at 3:15. This means they can have more of say and it is more specific to their needs. Then it might get broken even more than that. We will have three starting times at say 25-minute intervals. There will not be a lack atmosphere as we will still have the numbers there for the bounce and the energy but, we will be able to divide them into more manageable personalised groups.

Thus, at the beginning of a season or even at the beginning of an athlete's career, the role of the coach is much more prominent in terms of teaching, instruction and decision-making but this role changes as a relationship matures:

I've never run anywhere the kind of speed that my athletes do. There is a difference in the feel and the way in which you distribute your speed when you run forty seven seconds for a four hundred, compared with forty four seconds to a four hundred. I encourage reflection from the athlete because then they teach you and that just empowers you to be a better coach for future generations as well. My journey as a coach is, initially a teacher, and they are a student. Then I become a coach, and they are an athlete. Then I become a mentor. I suppose in the end, they mentor me back and I love that. I love learning from them.

Early direct instruction that Terry describes is, in some ways, similar to what might be seen as formal and traditional schooling (Hattie, 2009). It also appears at odds with the experiential democratic and progressive learning approach prescribed by Dewey (1938). It is, therefore, important to recognise that a polarised debate between traditional and progressive education has dominated pedagogical literature (Hattie, 2009). In contrast to the either/or dichotomy that often characterises this debate, Terry's authentic education requires both 'training and educating'. Indeed, even Dewey, the pre-eminent advocate of experiential learning acknowledged that the provision of formal education is necessary when activities are complex, and the gap between the concerns of skilled educators and the practice of learners is wide (Dewey, 1916). More specifically, Dewey argues that formal education allows educators to: a) break down complex processes and knowledge into manageable parts, b) broaden the knowledge and exposure of students by introducing new concepts and practice, and c) identify, and encourage the removal of, undesirable practices. Thus both Dewey and Terry reject an either/or dichotomy between an empowering democratic approach and traditional teacher led instruction. Instead, they both recognise that traditional didactic teaching has a role in developing independent learners:

In the beginning you are in more of a teacher pupil relationship, and then once the athletes reach that sort of late teens age, the parents don't come down quite so often to watch the athletes train. They do not see the transition in relationship but athletes that start young with me are brought up to know and appreciate their own knowledge. It is a challenge when you have athletes that transition to you when they are mature, seasoned athletes, like I have at the moment. I have somebody that's just come to me. He is thirty-two, and in the twilight of his career. His previous coaches have been more trainers, rather than coaches. No that is probably not accurate. He has had someone that's been a coach/trainer as opposed to a coach/educator. Working with me has been quite a change for this particular athlete. Whenever I've asked for reflection from him it's quite hard. He's never been asked to reflect before. But gradually, the athlete has learned how to reflect and to feedback and I always encourage a response. For example, "okay, do you need a rest. How tired are you? Do you want to stop there?" The idea of this athlete deciding not to complete what was set from the outset was a massive culture shock to this athlete. He's always been told that working hard equals success and that working even harder equals even more success whereas at that age, you've got to work smart, and you've got to take into account that you can't do the same volume and intensity of work that you did when you were twenty four. There's only one person in that partnership that fully understands and appreciates the impact that that training is having upon the body, and it's not the coach.

Once again, the aim of this section is not to advocate for any particular approach but to account for what Terry experiences as authentic education. To be clear, I am not saying that coach educators should or should not dominate learning processes. Instead, the aim is to describe how Terry experiences authentic education. With this in mind, it is clear that Terry sees authentic education as a complex collaboration, which involves a delicate and dynamic mixture of coach and athlete input. In particular, Terry adds more coach input at the beginning of a pedagogical relation. Later on, athletes make more decisions. Thus, over the course of career and even over a season Terry utilises both the "incidental and intentional modes" of education (Dewey, 1916, p.9). Perhaps Terry sums up his periodised pedagogy best when he discusses his use of language:

One of the truisms of coaching is that the athlete cannot see what the coach can and the coach cannot feel what the athlete can. This means that coaches will use often use the language of the eye and athletes will use language of feelings. Over the course of the season, I gradually change my language. At the start, when I am in a teaching

mode it will be based upon what I see. By the end, it will be about how they feel. This is important because if there is a disconnect between the athlete and coach, it is often because language is too visual and not about feeling and reflections.

This suggests that an authentic education is a complex and, at times, contradictory concept.

Similarly, in a phenomenological study of teaching, Van Manen (1991, p.55) highlights three contradictions that are inherent in pedagogical moments:

- 1) Children need security and safety so that they can take risks.
- 2) Children need support so that they can become independent.
- 3) Children need direction from us to find their own direction in life.

Terry also recognises the contradictions in coaching practice:

Everything and nothing is within my control. Everything in the athlete's development both on and off the track depends on me as a coach and is my responsibility. Although ultimately, none of that depends on me as I am trying to teach the athletes to have responsibility for themselves.

Similarly, Barnson (2014) identifies a range of paradoxes in coaching. For example, as Terry describes above, coaches regularly face a choice between providing athletes with direction and empowering athletes to lead. This choice reflects a myriad of competing goals, motivations, methods, and outcomes that may challenge coaches. Competing values include those that are intrinsic to the coach, or those held by external stakeholders, that may influence the pedagogical acts of coaches. This example, thus, encapsulates the conflict that may occur within a given pedagogical moment for coaches. Indeed, after reviewing extant coaching literature, Barnson like Terry, concludes, "tensions are inherent and persistent to the coaching process" (2014 p.372). Optimistically, Barnson (2014) also argues that, "purposeful management of paradoxical forces over time can lead to a tradition of success".

Terry seems to have learned how to manage paradoxical teaching and education strategies over the course of a season, and certainly, over the course of a career.

Pedagogical contradictions are an inherent constituent of the essential relationship between coaches and athletes. From a teaching perspective, Van Manen (1991) argues that great teachers embrace pedagogical moments and contradictions with great tact. For Van Manen, pedagogical tact involves sensitivity, perception, consideration, caution, prudence, grace and discretion. A tactful approach to teaching therefore involves a myriad of skills which enable individuals to act “quickly, surely, confidently and appropriately in complex or delicate circumstances” (Van Manen, 1991, p.125). This is not to say that tact accounts for all great pedagogy. On the contrary, Van Manen acknowledges that pedagogy requires tact in addition to an understanding of facts, values, methods, philosophy and the completion of many mundane technical tasks such as lesson planning. Nevertheless, Van Manen posits that without tact, an understanding of facts, values, methods, and philosophy will not lead to effective teaching. Therefore, tact is the “unplannable(sic) real stuff of teaching and of parenting, which happens in the thick of life when one must know what to say or do (or not to say or do) in situations with children” (Van Manen, 1991, p.130). Similarly, and to conclude this section, for Terry, authentic education involves great tact which ensures the ‘right’ ingredient (coach or athlete), provides the ‘right’ input, to the ‘correct’ extent, at the ‘right’ time, to enable the growth of an empowered and autonomous athlete. Such a process is inevitably challenging, and contradictory. Furthermore, an authentic pedagogy is even more complex as it is multi-temporal.

#### **6.2.4 The temporal nature of authentic education: history and foretelling**

Thus far, I have conveyed Terry's authentic pedagogy as shared, complex and contradictory. It has also been implied that an authentic pedagogy is dynamic and periodised. This means that what is authentic pedagogy at one pedagogical moment, may not be at another moment. Thus, authentic education is situated in a given present and temporal moment. In this final section of Terry's case study, I will posit that authentic education, which is an essential constituent of coaching, is not only situated in a given present, but is informed by an understanding (incomplete) of both the past and the future. For example, Terry recounts a coaching incident with a promising young athlete:

One athlete who has been with me five years is 18. He has had lots of growth problems. He has had a growth spurt and some illnesses that affected his growth spurt they were a real problem to manage. He is a very tall athlete now, 6 foot 4. This year he has been extremely successful at European level, and he has decided to take a gap year from university to concentrate on sport. Reluctantly I agreed but warned, "I have seen other athletes waste their gap year and it affected them as athletes because they got bored and it affected their motivation to train. It is a slippery slope". This boy was on a slippery slope; he had a really bad session last week and I was feeling more like a school teacher than coach. I have seen the lad go through adolescence and it was a case of 'you've got to nail this'. So I text the lad to meet me the next day before training. We met in a café. Had a conversation. Things have changed. Changed for the better. Brilliantly! I saw mum at the weekend and she wondered what I had said to him. He put a picture on Facebook. He was very appreciative and the message has had a massive response with loads and loads of people commenting and liking the message.

(Terry on a pedagogical relationship)

Terry's account illustrates his understanding of the life history of an athlete. He recognises the difficulties the athlete has experienced previously in their sport and understands his wish to take a 'gap year'. Terry also recalls the history of other athletes with whom he has worked, who have not used their gap year wisely. Thus, both the life history of the athlete

and his own life history are rich sources of coaching knowledge that inform Terry's actions in a given pedagogical moment. In this sense, the past is both prior to, and alongside any pedagogical moment (Gadamer, 2004; Sokolowski, 2000).

The account above also illustrates that Terry was mindful of the present: "I was feeling more like a school teacher than coach", and the future: "It is a slippery slope". Interestingly many coaching researchers have highlighted the benefits of retrospectively reflecting upon experience (Cushion, et al., 2003; Cushion, et al., 2010; Gilbert and Trudel, 2001; Gilbert, et al., 2009; Jacobs, et al., 2014; Knowles, et al., 2005; Knowles, et al., 2006; Nelson, et al., 2006). The role of imagination and foretelling in coaching, however, has received less attention. This could be remiss given that imagination of what is to come, looms large in Terry's pedagogy:

I am one of those coaches that likes to start with young athletes. I like to develop them and take them through the whole of their athletic career. I've always been that way, I've always preferred to start with an athlete when they're fourteen or fifteen years old, and then take them through until they retire when they're thirty, thirty two, thirty three, thirty four, thirty five.

Terry envisions young athletes developing to excellent levels and developing a degree of understanding with which they can also inform him. He envisions a twenty-year pedagogical relationship, and he envisions athletes retiring with him. He also envisions the challenges they will face:

At an Olympic games, the preparation period is 45 minutes. It is a long time, a long time for an athlete to be on their own. You have to prepare them for that loneliness, before they get there.

As previously discussed, much coaching research has been informed by bio-scientific approaches that have traditionally dominated sport sciences, and have advocated evidenced based coaching. Accordingly, it is perhaps not surprising that coaches have been exalted to look to past experiences for guidance rather than to speculate what might come and what might be. This is remiss, as although coaching as an imaginative act is not represented in much bio scientific literature, some coaching research has alluded to its importance (Becker, 2009; Cheetham, 2012). In addition, the influential pedagogical work of Maxine Greene (1995, p.22) has argued that imagination is a fundamental pedagogical antecedent because:

Imagining things being otherwise may be the first step toward acting on the belief that they can be changed. And it would appear that a kindred imaginative ability is required if the becoming different that learning involves is actually to take place.

Greene implores educators to create dialogue, space and empowerment so that both the educator and the individual can imagine new beginnings. Indeed, building on the work of Dewey, Greene (1995) argues that a new way of being is only possible if initially imagined (Greene, 1995; Kisaka and Osman, 2013). The collaborative, democratic, and challenging sentiments that Greene expresses, are consistent with both the work of Dewey, and Terry's authentic pedagogy. Moreover, Greene (1995) argues that without imagination, the innovation, and motivation needed by athletes to develop and change will not exist.

As part of a pedagogical relationship it is important that coaches not only imagine what is to come for athletes, but also imagine what is to come for themselves as coaches. For instance, Terry not only imagines what the future will bring for his athletes but he is also mindful about his own growth and future:

I have to be careful who I take on as a coach because it is not for a year or two it is for ten or twenty years. I have to be really careful. I have taken on two more athletes in September. It is a tough decision. Will I be around in ten years? One of the athletes was a more straightforward decision because that athlete is fairly mature anyway and probably only has three years left in his career. But the other athlete is younger and its ok, but I do wonder “will I still be around for her?” To be honest, I will probably be coaching in some form until I die. I would think that I would carry on until I die really.

In sum, the case study has presented Terry’s ‘authentic education’ experiences. From a phenomenological perspective, authentic education is a shared, but not necessary equal process. It is a pedagogy situated in the experiences of athletes and can include reflection, experience, empowerment, and collaboration. It also involves occasions of direct instruction and teacher led practice. In that sense, pedagogical acts are dynamic, periodised and potentially contradictory in nature. What is authentic pedagogy at one point is not necessarily authentic pedagogy at another. Terry’s authentic pedagogy is therefore a temporal constituent of youth performance coaching. Moreover, it is multi temporal in that any pedagogical act is infused by the life history of the coach/athlete, and reflects the challenges that are foretold by the imagination of both coach and athlete.

Thus, Terry’s story has shed new light on the constituent essence of authentic education. Once more, it is important to note that it is not argued that Terry’s manifestation of an authentic education is good or bad practice. It is not suggested, for example, that readers should replicate Terry’s practice uncritically in their own lifeworlds. Rather, it is hoped that readers might recognise the problematisation of authentic education as a collaborative, dynamic, contradictory, and temporal essence. By recognising authentic education as such, readers may be prompted to consider how their pedagogies manifest themselves, in their own worlds. Furthermore, given the multi-temporal nature of youth performance coaching

presented herein, it is hoped that researchers will be encouraged to further explore the coaching imagination concept. The work of Dewey and Greene presented here could be further utilised in this regard.

Finally, and to conclude this case, being a coach involves being part of a pedagogical relation. Indeed, Terry's pedagogical relationships are a part of him because they are constructed from his past, present and imagined future. As noted in the beginning, Terry is an educator. It is recognisable to everybody. Terry is a 'lifer'.

### **6.3 Working With Others – Dave’s Story**

Section 5.3 provided evidence that sport coaching does not occur in a social vacuum. This point has been made previously (e.g. Cushion, et al., 2006) and has influenced a growing body of interpretivist research in coaching (Gilbert and Trudel, 2004; Rangeon, et al., 2012). More recently, Miller and Cronin (2013) explained that social context is a dynamic and reflexive influence upon coaching practice. Building on this earlier work, the current study has demonstrated that coaching and coaches exist within a more dynamic and wider lifeworld than has been acknowledged previously (see 6.1).

As an international basketball coach, Dave’s coaching lifeworld is situated both on and off the field of play, and both in and out of competition. It involves intense periods of training in short ‘camps’ that last three to five days. It involves international tournaments in European countries that may last two weeks, and there is much planning and preparation. Dave also coaches in a school, both in curriculum physical education lessons and extracurricular sport. This activity involves administration and teaching within a school community. Thus, Dave inhabits a broad and varied lifeworld that contains entities that are both human and non-human. For example, technology (video recording on iPads) is an entity that populates his lifeworld both on and off the field of play:

We practice in the morning, which is recorded. Sometimes we go straight to practice, no breakfast, just get a quick juice and a banana and practice. After that, we come back and have a breakfast followed by a video analysis session. We actually give the players iPads. We put all the video footage on the iPads and say, “go to your room, have a look. You’ve got forty five minutes to watch this and then we’re having a

video session an hour from now.” The technology means they already see what we were going to show them in the video analysis session. That helps us (coaches), and they (athletes) ask questions about the recorded practice. They can have more input.

Technology and other non-human entities (kit, facilities, and transport) are common incidental features of Dave’s coaching lifeworld. It is human entities, however, (e.g. athletes, parents), that are the essential constituents of his coaching. Without some form of relationship with human entities such as ‘an athlete’, it is impossible to ‘be’ a coach<sup>53</sup>. In Dave’s coaching however, relationality extends beyond the coach-athlete and includes regular interactions between coaches, fellow staff, competitors, governing body staff, and parents. For example, Dave lists relations with his staff that are essential to ‘being’ a youth performance coach:

Two assistant coaches, a performance analyst, a team manager, and a physiotherapist are involved. These guys (sic) have been very helpful to me, and I’m trying to develop them as well. I have a responsibility to the players but I have a responsibility to the staff as well. In fact, one of the mistakes that I made last year was not getting them involved enough. The performance director said I “should deliver the first session of each day completely and then give ownership to the assistants for sessions two and three”. Giving opportunities and feedback definitely helps the assistant coaches to develop.

Considering the relationality between these entities and coaches is useful as it allows us to:

a) describe the other human entities within the coaching lifeworld, and b) tells us about the opportunities and dilemmas that are relevant to being a youth performance coach.

Accordingly, this case study will focus on the relationship between Dave and his fellow coaches/staff<sup>54</sup>.

---

<sup>53</sup> See section 5.2, 5.3, and 6.2 for further discussion of this point.

<sup>54</sup> This is not to say that relations with others such as parents are not important. Indeed, they are important, and are acknowledged as such throughout this case study.

To shed light on the relationship between coaches and others, the case begins by describing tension between Dave and his performance director. It will then draw upon the phenomenology of Jean-Paul Sartre as a means of providing useful insights on relationships between individuals. The case then returns to Dave's experience to explain how Dave, as a coach, has worked under the gaze of a performance director. Dave's story is, thus, akin to a 'factual varitaion', which Froese and Gallagher (2010) describe as an exemplar account of experience that helps readers to reflect upon the essential structures of human existence.

### 6.3.1 Dave's relationship with his performance director

Relationality was defined by Van Manen (1997, p.104)<sup>55</sup> as “the lived relation we maintain with others in the interpersonal space that we share with them”. At times, Dave has experienced a hierarchical and uncomfortable relationship with his performance director:

When I was an assistant and I was observing, I thought, “This is wrong”! The performance director was pulling all the strings and not the head coach. I do not know if it is a trust thing or about the relationship between the two, but I thought the performance director was telling the head coach what to do in the past. I did not agree with that. At the head coach interview last year, they asked me if there are any concerns. I said, “My major concern, is you stepping in at the wrong time and giving your own opinion and distorting my thought because if I’m going to fail at this I want it to be because of me, my actions, my thoughts and not because of yours”.

Dave's final words suggest that there was conflict between the performance director and previous head coach. Indeed, Dave recalls experiences in which the performance director orchestrates coaching practice (Jones, et al., 2013; Jones and Wallace, 2006; Santos , et al., 2013), and engages in micro-political actions which utilise power to achieve outcomes (Holmemo, 2015; Huggan, et al., 2015; Potrac and Jones, 2009; Thompson, et al., 2013). When pressed, Dave elaborated that the previous year, when Dave served as assistant coach, he felt the performance director exerted too much control over the coaching programme:

I felt that last year and the past few years the performance director and senior staff got too involved at the open championships, pre-game and especially at half time. I said to them, “this is something I will not facilitate because it may knock me off my trail of thought and will be destructive to the players”. It will frustrate me. It frustrated me last year as an assistant. I said, “Define your role for me please. Are you an advisor at half time?” I also said, “Before you answer these questions, do you

---

<sup>55</sup> see section 5.3

trust me in this role? Do you trust me to make the right decisions? If you do, I don't need your input at half time”.

Dave's account of clarifying his role and establishing professional boundaries appears to have been productive. This is, perhaps, an interesting addition to extant accounts of micro-politics, which have typically recounted difficult and emotional conflicts in coaching through evocative narratives but have rarely ventured into offering solutions (e.g. Thompson, et al., 2013). From a phenomenological perspective, however, Dave's story is not presented in order to act as an example of good or poor practice. Rather, the story is presented to serve as a case in which to further problematize the essence of working with others. With that in mind, the following sections will not necessarily explore the micro-political causes or consequences of Dave's relationality with others. Instead, the focus is on the essence of working with others and utilising the phenomenological work of Jean-Paul Sartre to consider Dave's relationship with staff, and, in particular, the performance director.

### 6.3.2 Sartrean phenomenology

In his seminal text, *Being and Nothingness* (1943/1984), the existentialist phenomenologist Jean-Paul Sartre<sup>56</sup> explored the social relation between individuals. Before exploring Sartre's views on social relations, it is important to acknowledge that there are significant ontological differences between Sartre and the phenomenology of Heidegger, which has been used extensively in this study (see sections 3.5.2, 5.5, and 6.1.3). Specifically, while Heidegger places emphasis on the ontological nature of being, Sartre returns to a more Cartesian consideration of consciousness (Spiegelberg, 1994). For instance, Sartre identified the concept of being 'in itself' as a pre-reflective state of 'everydayness'. He contrasted this with the 'for-itself', which is a conscious awareness of one's being. Thus, in contrast to Heidegger, Sartre leaned towards an epistemological dualistic stance of being and consciousness.

Despite these philosophical divisions, it is equally important to recognise commonality between both philosophers. Like Heidegger, Sartre refuted the later transcendental phenomenology of Husserl while accepting the promise of experience and phenomenology as a means to understanding being; i.e. in this case, being a coach. Indeed the influence of Heidegger's phenomenology can be seen in Sartre's key philosophical text: *Being and Nothingness* (1943/1984). Beyond the title, with its obvious nod to Heidegger's *Being and*

---

<sup>56</sup> In Chapter Three, the far right political views of Martin Heidegger were denounced. It is also important to acknowledge here that Sartre's far left political activities and personal actions are also controversial and similarly denounced. Accordingly, support for Sartre's views is limited to the philosophical constructs presented herein.

Time (1927/1962), Sartre structured the opening of the book in a similar style to Heidegger by introducing phenomenological ontology (McCann, 2005). Like Heidegger, and to some extent, Husserl, Sartre saw phenomenology as a research method and recognised the role of consciousness and experience in understanding intentional objects. Furthermore, Sartre (1943/1984, p.245), like Heidegger, considered consciousness as consciousness in and amongst our world and “being with others”. Indeed, in *Being and Nothingness* (1943/1984), Sartre analyses and then builds upon the work of Heidegger by introducing the concept of ‘being for others’. *Being for others* (1943/1984), sheds further light on the existential relations between human entities. Of course, such entities are situated with a wider lifeworld, which Heidegger similarly identified and explored in *Being and Time* (1927/1962). Thus, although there are significant ontological differences in the phenomenology of Sartre and Heidegger, Sartre’s (1943/1984) consideration of relations with others is somewhat in accordance with the Heideggerian concepts used thus far in this thesis. Thus, as this thesis engages in phenomenological research rather than philosophy (Giorgi, 2010), I do not see the introduction of Sartrean philosophy as contradictory to the Heideggerian philosophy utilised in Jane’s story (see section 6.3.1). Rather, the Sartrean philosophy presented in the following section is best seen as an alternative, yet related lens, which can illuminate an essential aspect of coaching: working with others.

### 6.3.3 Sartre's 'for others' concept

Sartre uses part three of *Being and Nothingness* (1943/1984, p.221), to introduce the concept of 'for-others'. The chapter begins by considering the phenomenon of Shame. The brief introductory section illustrates how the presence of others mediates and reveals a phenomenon such as shame:

The structure of shame is intentional; it is a shameful apprehension of something and this something is me. I am ashamed of what I am. Shame therefore realizes an intimate relation of myself to myself. Through shame, I have discovered an aspect of my being. Yet although certain complex forms derived from shame can appear on the reflective plane, shame is not originally a phenomenon of reflection. In fact, no matter what results one can obtain in -solitude by the religious practice of shame, it is in its primary structure, shame before *somebody*.


I have just made an awkward or vulgar gesture. This gesture clings to me; I neither judge it nor blame it. I simply live it. I realize it in the mode of for-itself. Now suddenly I raise my head. Somebody was there and has seen me. Suddenly I realize the vulgarity of my gesture, and I am ashamed...The Other is the indispensable mediator between myself and me. I am ashamed of myself as I appear to the other.

Sartre (1943) continues the phenomenology of shame to argue that a phenomenon of being (shamed in his case), is linked to the presence of those within our world; i.e. being vulgar on our own is not the same as being vulgar in front of someone. Moreover, Sartre argues that it is through consideration of how we appear to the other (for others), that we reveal our being; i.e. how I appear to the other may reveal me to be vulgar and ashamed. This leads Sartre to argue that a phenomenology of being (a coach in this study) should consider two things:

- i) who is the other within the coaching lifeworld
- ii) what does that other being reveal about being a coach

#### 6.3.4 Who is the other, within Dave's coaching lifeworld

In Dave's case, the other being that perhaps most influences his coaching is the performance director<sup>57</sup>:

We played Saturday night and we played them on Sunday. On top of the games we had 2-hour practice on Friday and 2-hour practice Saturday. We had a 90-minute practice on Sunday and on top of those practices, we had five video analysis sessions. In-between those times we had player individual meetings and on the Friday we have positional meetings. It was very taxing for me because the performance director was looking over my shoulder every 2 seconds. I was under surveillance from the  performance director.

Coaching under the gaze of the performance director is clearly a very tiring experience.

Dave explains how in his pre-reflective state of interacting with athletes, the gaze of the performance director can be a difficult and unwelcome presence:

For me, and a lot of the other coaches I speak to, we're all probably not happy about it at the time because we're thinking to ourselves I've got enough to be dealing with than to be worrying about this guy.

Interestingly, from Dave's last comment it appears that dealing with the performance director himself may not be a tiring experience. Instead, Dave appears to be 'tired of worrying' about the performance director. Dave clarifies that:

When you are an assistant, the team manager, the physiotherapist, or you are the strength and conditioning guy (sic) you want to move forward with your career. You want to make a good impression because he (performance director) is the boss. You know he is going to decide when you become the head coach one day.

---

<sup>57</sup> This is not to say that other entities do not influence coaching. Indeed, they do. For example, it has been acknowledged that parents are relational entities in youth performance coaching (Gould, et al., 2006; Gould, et al., 2008; Harwood and Knight, 2015; Jowett and Timson-Katchis, 2005).

### **6.3.5 What does that other being reveal about Dave being a coach.**

The concept of success through the judgement of others is consistent with Sartre's 'For Others' concept. 'The Gaze' is one of the more famous passages from *Being and Nothing*, and Sartre used two concrete examples as foci: 1) Sartre enters a park; 2) Sartre spies through a key hole at a hotel room. In both instances, Sartre explains how we are free to engage in our activity by sitting on a bench in the park or by listening at the door. We are free and are engaged in our pre-reflective state until we notice the presence of an 'other' human entity, nearby.

When we look at the other, or hear the other, we become conscious of another human. To be more precise, Sartre (1943/1984) posits that unlike non-human entities, when we look at 'the other' we recognize that they have consciousness and that their consciousness can be directed towards us. We become aware that they may be looking at us. Indeed, we may even share a glance with them and through this shared look we become conscious that they are conscious of us. It is in this moment that we see ourselves as revealed by the other. To use Sartre's (1943) park example, the park may be dark. It may be late at night. Yet we freely walk through the park in a pre-reflective state. Suddenly we may see a stranger walk up behind us. Or perhaps through a noise, we become aware that someone else is present in the park. At that point, in that park, and from that 'look', we might learn about how we are, 'for the other'. For example, at night in a dangerous and dark park which has a reputation for crime, I may learn that "I am vulnerable, I have a body, which can be hurt...the look is thus an intermediary which refers from me to myself" (Sartre, 1943/1984 p.259).

Similarly, in the second of Sartre's examples which involves covertly listening to someone else's hotel door, we are freely engaged in a pre-reflective state. We may be enticed to hear the events on the otherside of the key hole. This pre-reflective state is maintained until and if we notice the presence of an other human entity who may see us. Then, we are suddenly aware of how we appear to and 'for the other'. We may be rude, guilty or perhaps even engaging in unlawful activity? Thus, it is the presence of an other consciousness which is directed towards us that reveals us to ourselves. This is because the "Other is free. Or to be exact and to reverse the terms, the Other's freedom is revealed to me across the uneasy in determination of the being, which I am for him" (Sartre, 1943/1984, p.262).

It is this 'referring to myself' and 'being which I am for him', that appears to be a concern for Dave. In effect, Dave is not worried about the presence of the performance director. He is worried about what the performance director's presence will reveal about his being as a coach. This is because it is the other (performance director) who will reveal Dave as a successful or unsuccessful coach:

The biggest difference between being an assistant coach and a head coach is accountability and responsibility. You are being held accountable to the performance director. He is on hand. He is meeting me outside the changing room before half time. He wants to hear what I have to say. He listens to my thoughts and will give his ok and maybe say, "What I like about it is this" or, "Maybe you can consider this".

The aim of this point is not to characterise Dave as insecure or sychophantic. Both descriptions would be unfair and inaccurate. Rather, the aim is to note that actually Dave is perceptive. He is conscious that the performance director is a part of his coaching lifeworld. He also recognises the performance director as different to non-human entities because the performance director has the freedom to direct his conscious towards Dave. In the coaching world, Dave considers the performance director to be an entity who is knowledgeable,

esteemed, authoritative and free to reveal Dave as an effective or ineffective coach. In recognising this, Dave is aware that his actions are mediated by the gaze of the performance director.

#### **6.5.4 Dave's fastidious recognition of the performance director**

Dave is aware that the performance director's presence mediates his being a coach. He is also aware that the same is true for his assistant coaches and athletes:

When the performance director was not there yesterday, I got very emotional with the players. I was angry and I know that's not the right approach and his presence would be that reminder for me not to be like that. From that point of view, I prefer him being there because it is more professional. There's a lot more smiling when he's not there, not that there was no smiling when he is there! I feel things run better when he is there because guys want to do their best. When the head guys (sic) are around, everybody is trying to impress. Friday night we conceded 54 points in the whole game. It was a very low score and 56 on Saturday. Yesterday when the performance director was not there we conceded 40 points in the first half alone. Maybe we were all a bit too loose because he was not there.

You know the smarter kids, who have been in the system the longest sharpen up too. At the end of every camp, the previous director would bring the players together and have a talk with them. Something about taking the opportunity that they have. He'd always throw in a story about the NBA players in the senior team. So kids are like "shit, this guy is the big guy. This guy can potentially make things happen for me someday." They are very conscious of that and you could see them looking up and looking over to him to see if he was watching while they are practicing. The current performance director does not give that talk. It's just in his eyes and when he is walking around.

Dave recognises that his own freedom and that of his staff and players 'to loosen up' are mediated by the presence of the other. He is, however, comfortable with this constraint as he sees his relationship with the performance director as essential to "make things happen someday". Thus, Dave recognises the freedom of the other to constrain, enable and reveal his coaching practice.

### 6.5.5 Dave's terrible freedom

From an existentialist perspective, Dave is free to respond to the presence of the performance director in whatever manner he chooses. It is important to note, however, that although he is free to respond as he sees fit, Dave's freedom is a terrible one. This is because no matter what Dave does, the performance director is also free to determine his own course of action. For example, Dave may improve his planning but this may not be recognised or appreciated by the other. Thus, Dave finds himself in a situation which includes a tension between recognising the freedom of others and being subservient to the views others. Culbertson (2011) describes this as a staredown in which we are torn between recognising the freedom of others to reveal, enable and constrain us, whilst simultaneously establishing our own freedom. Culbertson states "my freedom requires the recognition of that freedom by others, but they must be free in their recognition of me as free" (2011, p.238). It is noteworthy, then, that at the outset of Dave's time as head coach, he confronted the performance director:

"Define your role for me please. Are you an advisor at half time"? I also said, "Before you answer these questions, do you trust me in this role? Do you trust me to make the right decisions? If you do, I don't need your input at half time".

Through this exchange, Dave recognised the freedom of the performance director to define his own role by asking, "are you an advisor at half-time?" In addition, Dave recognised the freedom of the performance director to reveal how Dave is for him; "Do you trust me to make the right decisions?" Furthermore, by stating "If you do, I don't need your input at half time", Dave is asserting his own freedom in a fastidious manner.

It appears that the ‘staredown’ (Culbertson, 2011) has been successful for Dave:

I think my relationship with him has evolved to the point where I’m very comfortable with him... we just have a good relationship now, it’s nice to have him there ...my relationship has really developed with him over the past few years and I’m comfortable now. I’m comfortable with who I am when he’s there when he’s not there. I’m not trying to impress him anymore. I find him actually a very useful tool.

Of course, there is no suggestion that all coaches should issue ultimatums to their performance directors! Indeed, the purpose of Dave’s story is not to prescribe how coaches should work with others, or even to investigate the consequence of the staredown. Rather the purpose here is to illustrate the phenomenological essence of working with others; to recognise that others beyond the athlete, such as performance directors, are influential entities in the youth performance coaching lifeworld. Coaches, coach educators and researchers should be mindful of this. Indeed, Dave’s story, like others, (e.g. Cronin and Armour, 2015; Thompson, et al., 2013; Jones, 2006) illustrates that to be a coach is to be revealed as such by others including athletes, parents and youth performance coaches. Youth performance coaching is, therefore, an intersubjective process that includes coach-athlete relations but that also involves others such as staff, colleagues, parents etc. Indeed, it is clear that relations with others are essential to coaching as they enable, constrain, and define our existence as coaches.

#### **6.4. Achieving a Corporeal Excellence – Julie’s Story**

Dominant bio-scientific approaches and models to coaching have been criticised in Chapter Two. In addition, the phenomenology methodology utilised in this thesis rests on the Husserlian rejection of positivist and natural science (Husserl, 1900/1973). Furthermore, thus far, I have argued that the essence of coaching lies in the social acts of caring, educating, and working with others. A wider coaching lifeworld that involves much off the field social interaction has also been described, and it has been argued that coaching literature needs to further explore this social world of the coach. Thus, to this point, this thesis could be summarised as a turn away from much of the traditional positivist coaching literature that has been informed by studies, models and concepts from physiology, psychology and biomechanics.

Julie’s story illustrates that to turn away and ignore the pursuit of corporeal excellence inherent in such disciplines would be to ignore an essential constituent of youth performance coaching and would leave an incomplete and distorting view of coaching. More specifically, Julie’s story is an incidental account that illustrates how a commitment to corporeal excellence permeates her practice and manifests itself with her coaching lifeworld. It describes how her commitment to corporeal excellence has motivated her to acquire a specialised knowledge from disciplines such as physiology and psychology. The case also explores how Julie uses this knowledge with and for others in her world.

Julie’s story does not include any in-depth discussion of specific scientific concepts or, indeed, their application. The case study does not measure the impact of a specific training

method on human performance or report on the efficacy of Julie's practice. Positivistic investigations and texts that do so are plentiful (e.g. Baker and Farrow, 2015; Hanrahan and Anderson, 2010; McGarry, et al., 2013). In contrast to those texts, however, and with the phenomenological approach that informed this thesis in mind, this case illustrates how the pursuit of corporeal excellence manifests itself within Julie's lifeworld. It also describes how Julie's specialised professional knowledge, which has its basis in the sport sciences, informs her pursuit of corporeal excellence. Moreover, the case illustrates how Julie's specialised knowledge is not only used to inform a pursuit of corporeal excellence, but also informs the three essential constituents: care, authentically educating for challenges to come, and working with others.

#### **6.4.1 Corporeal excellence as a motive and motif of youth performance coaching**

Coaching is about helping an athlete to reach their full potential through good contact. That could be an agreed goal, or time, or it could be a medal at a competition if that is what they've wanted.

Julie is an athletics coach in an endurance discipline. She has been coaching for over fifteen years. Her experiences range from coaching primary school children at a rural athletics club to coaching university athletes. Julie has also been involved in major international competitions such as the Commonwealth Games, and has recently taken on a coach-mentoring role.

Like the other stories above, Julie emphasises that success in coaching involves a pedagogical relationship that leads to improvement in sporting performance. Athletes

connect to Julie through the pursuit of excellent sporting performance. It is the *raison d'être* of their relationship with Julie.

The rivalry is still there. We have our varsity match this weekend and its over a hundred years old. It means more to the athletes than national championships or anything else.

Moreover, others involved in youth performance coaching also interact with Julie due to a focus on excellent sporting performance. For instance, officials organise competitions in which judges and commentators will evaluate the performance of her athletes. Sport science, medical and coaching staff attempt to facilitate and support athletes to replicate consistently excellent performances. Parents and supporters watch nervously from the sidelines, hoping 'their athlete' produces an excellent performance, while also contributing to the organisation of clubs:

Every club has to have helpers and we encourage parents to do that. If they were going to stay during training then get involved as a secretary, as a treasurer. All those sorts of things need to be done and clubs cannot exist without those. I don't think it should be the job of a coach as well because they have enough to do with planning the session and it is always going to be that you have to talk to parents at the end or in between sessions who are concerned about athletes.

Indeed, like Dave's story earlier, Julie's experience also suggests that excellent performance is revealed by, alongside, and against other entities that are focused on competition. For example, excellent performance can be determined via a) reflective discussion with others, b) race times as recorded by others, or c) finishing positions against others in a competition such as 'the varsity'. Competitions are therefore, a large part of coaching for Julie. More specifically, the pursuit of sporting excellence as revealed by competition is a motive for Julie, but is also an essential motif that characterises her experience as a youth performance coach:

I am not sure my partner understands. My obsession with athletics does cause me to be away from family so much. The trouble with endurance athletics is that it is every week of the year. It is not like a track event when you have competitions in the summer. We have competitions every weekend. It involves a lot of travelling. I have done 100,000 miles in three and a half years. I do it because I love it. My highs and lows go with the team's high and lows. There is nothing I like more than seeing someone getting towards his or her potential.

Julie's post competition emotions appear to mirror the performance of her athletes. Whether determined via a race time or medal position, the competitions are paramount to Julie's experiences as she derives 'highs and lows' from the performances of athletes. This may be due to a relational sense of self, in which Julie's identity as a coach is indexed to, and derived from the performances of athletes. The relational sense of self is a concept, which suggests that one's identity is developed and enacted through connections with others (Philip, 2013). In some respects, the relational sense of self concept explains why adults occasionally live vicariously through the sporting lives of their children (Bean, et al., 2016; McMahon and Penney, 2015), and why coaches such as Julie, invest so much activity in maintaining and developing relations with athletes:

I see success as athletes gradually improving. But I do think you can get sucked into doing something every single weekend, if you are fully engaged in everything, every opportunity available to you, workshops, conferences, competitions and coaching.

From my perspective, investing time, energy and emotions in the sporting development of others is taxing, perhaps illogical, but nonetheless is a common facet of youth performance coaching. Moreover, given the essential nature of pursuing excellent performance as revealed by competition, and the esteem to be derived from a relational sense of self, it is perhaps not surprising that youth performance coaches have "been sucked into" everything and thus experienced burnout (Adriaenssens, et al., 2015; Bentzen, et al., 2015; Bentzen, et

al., 2014; Lundkvist, et al., 2012). Intense emotional investment in competition and athletic performance may however have maladaptive implications for coaches such as Julie. More specifically, the cost of caring<sup>58</sup> about corporeal excellence can manifest itself in the wider social life of a coach:

When I started at the university, I probably would have had an ambition to coach elite adults. You know my relationship had broke down, because I was away so much. No, it broke down for all sorts of reasons, but that did not help. I don't know whether it's because I'm female or what, but I've decided that now I have to have a balance between my coaching and my home life. I'd suppose I'd say, that if you are going to be a professional coach, it is almost a 24 hour a day job. I am sure there are people who manage to be a coach with a partner, but I don't think I am very good at doing that.

Despite experiencing negative consequences due to her pursuit of excellent sporting performances, Julie still receives much satisfaction from “seeing someone getting towards their potential”. The joy of an athlete making progress towards excellence appears to imbue Julie with a determination to continue coaching. Given the negative consequences that intense investment in competition can have for coaches such as Julie, this determination and joy could be considered illogical. Nonetheless, the pursuit of excellent performance, as judged at competitions, is a motif that connects individuals in youth performance coaching and it remains a strong source of motivation for Julie.

---

<sup>58</sup> See section 6.1 Jane's story for a further discussion of care.

#### **6.4.2 Specialised knowledge as a means to corporeal excellence**

“Phenomenology tries to distinguish what is unique and what is the nature or essence of a phenomenon, to better understand what the particular experience is like” (Thome, et al., 2004, p.400). Heidegger’s ‘referential relation’ concept discussed previously in Chapter Three posits that describing other entities from the lifeworld are necessary to highlight what is unique about a phenomenon. In effect, to understand what it means to be a coach requires an understanding of what it means *not* to be a coach. With the referential relation concept in mind, it is important to acknowledge that individuals other than coaches are invested in the pursuit of corporeal excellence. For example, literature has explored parenting in sport and suggested that parents may experience a relational sense of self through youth performance coaching (Gould, et al., 2006; Gould, et al., 2008; Harwood and Knight, 2015; Lafferty and Triggs, 2014; Smoll, et al., 2011). Thus, Julie is perhaps not unique in experiencing a relational sense of self that is indexed to the performance of athletes. On the other hand, although Julie may share a similar emotional investment in the performance of athletes, she also possesses a specialised knowledge that is not common to other entities:

A good coach always wants to better themselves and improve their knowledge, contacts and networking. You know, you learn just from chatting to other coaches and from conferences. We have sports science conferences, and we have conferences that cover the practical athletic side, as well. You are constantly learning, and the coach who does not keep in touch with up to date research will struggle at a higher level. To be frank, I think those who work with children as coaches need to know the kind of problems that things like maturation can bring. They need to know things like that so that they can do the best for their athletes. The position demands that.

Using the referential relation concept, Julie’s in-depth knowledge distinguishes what it means to be a coach in comparison to other entities in the lifeworld e.g. being a parent, friend or athlete. For example, while other entities such as parents or friends may also care

for athletes, authentically educate athletes, and invest emotionally in an athletes' performance, they may not have the professional knowledge to develop corporeal excellence. This is not to say that a parent cannot 'be a youth performance coach' (Jowett et al., 2007). Rather, it is to say that pursuing corporeal excellence is an essential constituent of 'being' a youth performance coach but may not be an essential constituent of 'being a parent' or any other being. Thus, any parent, teacher, or other entity who wishes to 'be a youth performance coach' needs to acquire and utilise a specialised professional knowledge that enables the development of corporeal excellence.

Professional knowledge, such as sport specific-subject matter, pedagogical techniques and curriculum content have previously been considered a fundamental, albeit not exclusive, precursor to effective coaching (Abraham, Collins, and Martindale, 2006; Côté and Gilbert, 2009). Extensive professional knowledge has also been associated with the practice of 'elite' coaches (Nash, Sproule, and Horton, 2011). Therefore, and through sample selection, it was perhaps inevitable that coaches in this study, such as Julie, possessed extensive professional knowledge. Much research has documented how coaches acquire such knowledge (Araya, et al., 2015; Callary, et al., 2012; Camiré, et al., 2014; Cushion, et al., 2010; Gilbert, et al., 2009; Stoszkowski and Collins, 2016; Trudel and Gilbert, 2006). Interestingly, some researchers have categorised this knowledge as 'formal' or 'informal' as means of identifying its source (Nelson et al., 2006; Hanratty and O'Connor, 2012; Grant et al., 2012). Other authors have questioned the basis of this knowledge and the consequences of implementing it in practice (MacNamara and Collins, 2015; Stoszkowski and Collins, 2016). From a phenomenological perspective, the incidental source and consequence of Julie's

professional knowledge are, to an extent, irrelevant. What is interesting, however, is that this knowledge is undoubtedly corporeal:

For example, last weekend was a speed conference. I did not have to go to that, but I chose to because there is always an element of speed when finishing an endurance race. I'm sure there were other sports there, I think there were some Rugby coaches there, and, you know there's a lot more cross referencing with other sports now because there are some people who have got really good ideas on strength and conditioning, and multi-directional drills, and just that sort of things that we can use, as well. You know, I love learning.

#### **6.4.3 Specialised knowledge as a means of caring, educating, working with others and achieving a corporeal excellence.**

Julie's professional knowledge influences her practice. She uses it to plan and deliver with pedagogical tact. For instance, Julie is very concerned with warming up effectively and improving running technique:

In the winter, with the younger ones, we would be indoors so for a warm up we do something like ten minutes of ultimate Frisbee or netball. Something multi-directional and fun so that it is not too regimented before we do drills. In running, I am a big believer that technique can prevent injury in the future. So we try from a young age to get them to do formal drills before the session starts. With the younger athletes it is also an opportunity to check they have not done too much already at school and that they are coming fresh to a session. It is amazing when children are coming straight from a football match and think they are fine to run and it is just not sensible to do that. I am not a great one for athletes running if they have a niggle. You need to use your powers of observation and understanding of when someone's technique is breaking down to decide that it is the time to stop. Use your knowledge and observation to decide that someone shouldn't even start the session. Do they have a bad niggle or they have done too much already, it is that sort of thing It is almost like being a coach before the session start or in the lead up to the session

In this sense, Julie's utilisation of her knowledge through observation of an athlete's corporeal form is both a means of developing sporting excellence and a process of caring for the athlete's health. It is, for example, Julie's specialised knowledge that prompts her to, in Heideggerian terms, 'leap in'<sup>59</sup> and take the decision to stop an athlete from engaging in the training session.

Of course, verifying whether Julie's knowledge has actually resulted in the development of corporeal excellence, care for athletes, or an authentic education, is both incidental and outside the scope of this thesis. That said, I hope and suspect that Julie's knowledge and experiences of practising with this knowledge has had positive consequences for the long-term career of the athletes. Regardless of the consequences, however, Julie's specialised corporeal knowledge as utilised through practice clearly has the future body of the athlete in mind. This illustrates how the pedagogical imagination, discussed as part of Terry's authentic education story is mediated by professional knowledge and the pursuit of corporeal excellence:

I previously coached athletes up until they went to University and then I lost contact. Well I did not lose contact because I am going to competitions and I still see them now. But I am not coaching them now. It is good that I coach at University level now because I can see that next level of performance. It helps as I am a coach mentor and I am now mentoring coaches of younger athletes and am truly a believer that you should know the next stage you need to get them to understand how to make that progress. That is really what I am doing now. I am working at the University level to see what level athletes have to get to. But, I am only working there until next summer and then I will go back to work with younger athletes and I will know what they need to do and be able to picture them as university level athletes.

---

<sup>59</sup> This concept of caring through leaping in is previously discussed in Jane's story.

Julie's professional knowledge also mediates her ability to provide an authentic education.

For example, consistent with Terry's empowering approach, Julie gradually expects athletes to take more responsibility for their own development and care. Perhaps the best of example of this is when Julie, uses her physiological knowledge to develop appropriate 'cool downs':

Clearing acidosis from their legs is an important part of any session because it helps performance, recovery and athletes avoid injury. To help with this, the athletes (university level) have a gentle run that would be no more than 20 minutes. I have shown them stretches at the pre-season training camp or the first session and I expect them to do these stretches on their own after that run. With the younger athletes (early teens) I would ensure that together we stretched every muscle that we could think of at the end of the session. I do it with them to make sure they do it and know how to do it.

Thus, Julie's professional knowledge informs her coaching imagination, her perceptions of challenges to come and the pedagogical approach, all of which prepare athletes for these challenges. Paradoxically, Julie's decision to use her specialised corporeal knowledge and pedagogical tact for both long-term care and sporting development of an athlete's body is not only derived from her perception of what is to come, but also a negative experience from her coaching past. More explicitly, Julie recalls a prior experience with a talented athlete that has profoundly influenced her present day practice:

It was sort of a general comment that did the damage; I said "right you are a good athlete you need to build up your mileage now". In response, this one particular athlete really took it upon herself to go for it, at an age when her bones weren't properly formed. She was growing so her muscles were tight, and there were risks with increasing mileage in a maturing athlete. Had I known then what I know now, I wouldn't have allowed her to do that extra mileage. She got injured. And I worked it out as soon as she got injured. Since then I have been very careful. Yes with the university athletes, we have some injuries, but I think the only injuries we have are twisted ankles. I could do more on ankle strength perhaps, but if that is the only injury then I am quite pleased because they are not getting overuse injuries, they are not getting shin splints or stress fractures. That has changed over the years and we should not have children who are putting their long-term health at risk.

The multi temporal nature of coaching identified in Terry's authentic pedagogy is evident here and suggests that coaches bring both conceptions of the future, and experiences from the past, to present coaching activities.

At this juncture, it is important to recognise that although the examples of Julie's specialised knowledge are largely physical, Julie's professional knowledge is not purely anatomical. On the contrary, Julie recognises the importance of sport psychology. She has therefore acquired some specialised knowledge in order to support her athletes to deliver excellent performances:

The psychology side is incredibly important. If you have a good rapport with your athlete, then you can boost them when they have not had a good performance and when they have had a good performance, you can put it in perspective. This is particularly important with young athletes. There is a very good book by Carol Dweck, called "Mindset". You know, you do not want to over praise them. You want to really think, and tell them about their effort, and the hard work that they have put in. You need to reinforce that hard work will get good results. I think that that's an important side of coaching.

Consistent with her use of physiology knowledge, Julie uses her psychological knowledge to both develop excellent performances and to care for her athletes. For example, Julie drew upon her understanding of psychology when confronted with a difficult challenge of working with an athlete who experienced issues with her diet, weight, and excessive training. This required Julie to care for the athlete by working with others off the field of play:

We've had some fantastic conferences on eating disorders and things like that. Kelly Holmes did a lot of work on the female athlete triad<sup>60</sup> and getting people to be aware of it. I am particularly aware of preventing stress fractures. Especially fractures in the

---

<sup>60</sup> The female athlete triad is a medically defined syndrome that refers to the combination and interrelated of amenorrhea (lack of menstrual cycle), osteoporosis (deterioration of bone tissue) and eating disorders (e.g. anorexia nervosa) (Brunet II, 2005).

femur or the lumbar spine. Those are potentially career-ending fractures and you have to be careful. You have got to look after your runner.

As a coach, I personally had to ask this girl to stop coming, because I did not think it was correct for her to be doing any running. She had just lost so much weight. Sometimes it could be a nutritional issue but quite often it can be a slight psychological problem and it was in this case. An underlying psychological issue can manifest itself in poor nutrition and I was aware of this.

I think it's crucial to get the right people and normally I might give an athlete encouragement and say "I'll let you come to training" or "I'll let you do this competition, if you show me that you put on a couple of pounds". But this girl was such a severe risk of fracture that I had to ask her to stop training and go see a doctor. Actually, it was the captain of the club who said "we should stop her". It has to be a team effort with the captain, the doctor, and her parents. I provided them with as much information as I could about the dangers of what was happening to her.

Sport psychology knowledge and the development of a growth mindset might, therefore, be part of a process that leads to the development of a sporting excellence, but it can also inform Julie's care for her athletes.

In the above example, Julie develops her specialised corporeal knowledge by working with others; e.g. at conferences. This is consistent with a large body of extant research (Cassidy and Rossi, 2006; Cushion et al., 2010; Mallet et al., 2014; Mallet et al., 2009; Nelson et al., 2006; Werthner and Trudel, 2009). Julie is, however, acutely aware of the limits of her knowledge. She therefore works with others (captain, doctor and parents) in order to care for the long-term health of the athlete. Like Julie, these other entities in her off the field life world bring unique, if different, knowledges that could support an athlete; e.g. nutritionist, psychologist, doctor. Thus, in this instance, working with others is enabled both by Julie's specialised knowledge and an awareness of the limits in her specialised knowledge. Similarly, Julie's specialised knowledge both enables and requires her to work as part of a

multidisciplinary team that develops athletic performance on the field of play. For example, she describes working with support staff who could aid the pursuit of a corporeal excellence:

We have two national coach mentors for physical preparation. We try to get a personal strength and conditioning coach who helps. I think having specialists involved is the best way. We are asked as coaches to be able to provide a support team to the athletes that should include a physiotherapist or strength and conditioning coach. It is very very hard to find sport psychology support at a local level and if no one is offering then we as coaches have to try and deliver as best we can.

The vagaries of Julie's multi/inter-disciplinary approaches are interesting as literature has previously used an orchestration metaphor to describe adult performance coaching (Jones and Wallace, 2006; Jones et al., 2013; Santos et al., 2013). Julie appears to desire a coaching team that is consistent with the orchestrator metaphor. Of course, in such a structure the coach often assumes the position of the conductor. Unfortunately, the amateur and volunteer nature of her coaching lifeworld may not be conducive to this (Huggan, et al., 2015). Moreover, the multidisciplinary team may not always be a conducive coaching structure. For example, as noted earlier in section 5.3, a small corpus of literature has described difficult micro political relations between coaches and other staff operating in multi-disciplinary adult performance sport (Holmemo, 2015; Huggan, et al., 2015; Potrac and Jones, 2009; Potrac and Jones, 2009; Thompson, et al., 2013). It is, therefore, important not to see multi-disciplinary teams as unproblematic. Helpful accounts that shed light on incidences of working with others through concepts such as orchestration and micro-politics are, therefore, valuable and should be pursued in future research.

Nonetheless, in keeping with the phenomenological approach of this study it is important not to be drawn into an incidental consideration of Julie's multi-disciplinary coaching teams from either an orchestration or micro-political perspective. Rather, with a phenomenological

attitude, this thesis seeks to concentrate on the underlying essential structures of Julie's coaching rather than the effectiveness of any given incidence or structure. With that in mind, it should be noted that Julie envisages working with others as a means of accessing specialised knowledge that she may not possess herself, and which can aid her pursuit of corporeal excellence (e.g. strength and conditioning coach). Thus, Julie's act of accessing specialised corporeal knowledges through others is implicitly linked to her motive of developing an excellent corporeal performance. Moreover, Julie asserts that the motive and motif of pursuing corporeal excellence is not only relevant to her and her support staff, but is a universal feature of youth performance coaching:

I wasn't going to be coaching for a while, so I thought "why not see whether my coaching eye is still there?" I went along on warm weather training camp that a colleague was leading. It is really interesting actually, because we played a bit of tennis out there as well. There was a tennis coach there and I just watched the coach talking to the player. I could see what he was trying to get them to do. I could see what he wanted to develop and I could see whether the athlete was doing it.

In summary, Julie's story illustrates that to be a youth performance coach is to be concerned with corporeal excellence. She sees athletes through her 'coach's eye'. She 'warms their bodies up' and observes them before 'cooling down' again. She plans long-term programmes to develop these bodies and she travels to, and attends, weekly competitions to see the development of embodied, corporeal performances. Julie derives satisfaction and a relational sense of self from this pursuit of corporeal excellence. For Julie, being a coach means striving for corporeal excellence. It is her underlying motive.

Of course, Julie is not the only one in her world that is concerned with developing corporeal excellence. The pursuit and development of excellent embodied performances is the motif that pervades Julie's lifeworld. Athletes, organisers, mentors, parents, and support staff all

connect with Julie as a means of developing excellence. Specifically, Julie connects with others, such as athletes and parent because of her specialised corporeal knowledge and ability to develop corporeal excellence. The pursuit of corporeal excellence, therefore, both distinguishes and connects coaches from other entities. Moreover, the pursuit of corporeal excellence, and the specialised knowledge that Julie utilises to achieve it, is linked inextricably to the other essences of youth performance coaching. Julie cares about her athletes' corporeality. She educates athletes for corporeal challenges to come, and she works with others to deliver corporeal excellence at competitions. Julie's story therefore, illustrates that the essences of youth performance coaching, as presented in this chapter, are omnipresent and intertwined generalities (Allen-Collinson, 2011).

## **CHAPTER 7**

### **CONCLUSION**

#### **7.1 Restatement of Problem**

Following failure at international sporting competitions, it is now customary for national media in the UK to pontificate on youth performance sport (e.g. BBC, 2014; Butler, 2015). These regular ‘inquests’ tend to highlight that youth performance coaching is crucial to the development of sporting excellence. Commentators quickly reach the conclusion that youth performance coaching should improve. In keeping with these pronouncements, academic literature has prescribed models and best practices for youth performance coaches to enact e.g. Bayli (2001). Indeed, as youth performance coaches are gatekeepers to excellent sporting performances and potentially lucrative sporting careers, there has been a rush to inform coaching practice with the latest sport science and pedagogical knowledge (Jones, 2012; Jones and Wallace, 2005).

Attempts to prescribe best practice in youth performance coaching are understandable. For example, in the competitive world of youth football (soccer), young people (9 years +) can be viewed as prospective valuable commodities (Ford, Le Gall, Carling and Williams, 2008; Cushion and Jones, 2006). At senior levels, excellent sporting performances in a range of sports including athletics and basketball can result in significant financial rewards. It is not surprising to find, therefore, that clubs, national governing bodies, and coaches seek out models and best practices that can develop excellent sporting performances.

In addition wider rhetoric and to an extent neo-liberal policy (Bush and Silk, 2010; DCMS 2015; 2012; 2010; 2008; 2002; 1998; HM Government, 2015) promulgates the role of youth performance coaches in promoting positive social and health outcomes for young people. Thus, youth performance coaches are generally portrayed as influential and potentially positive entities in both the sporting and wider social lives of young people.

Conversely, less frequently and of concern, are critical accounts of youth performance coaching that have portrayed youth performance coaches as undesirable influences on young people (Taylor, et al., 2014). Coaches have been associated with various forms of child abuse including enacting physical harm through poor practice, and contributing to maladaptive psychosocial effects on young people such as burnout (Brackenridge and Rhind, 2014; Garratt, et al., 2013; Lang, 2010; Raakman, et al., 2010; Stirling and Kerr, 2013).

Given both the positive (sporting commercial and social), and negative influences of youth performance coaches on young people, it is not surprising to find that there is much literature *for* youth performance coaches. There are, however, limited descriptive accounts *of* youth performance coaching. This situation is problematic because if coaching practice is to improve, then we need to understand it as a complex and hitherto obscured social process (Barnson, 2014; Bowes and Jones, 2006; Jones and Wallace, 2005; Jones, 2012; Jones, et al., 2016). Accordingly, this thesis aimed to provide rich descriptive accounts, which answer the following research questions:

- What does it mean to be a youth performance coach in the UK?
- What is the essence of youth performance coaching?
- What is the lifeworld of youth performance coaches in the UK?

## **7.2 Findings**

Using the phenomenological tenet that those best placed to elucidate a phenomenon are those that experience it, this study sought to explore the lived experiences of four case study youth performance coaches. The study builds on a growing body of qualitative accounts that have analysed incidents of coaching and some work that has moved beyond incidents of coaching to the essence of being a coach (e.g. Cronin and Armour, 2013).

### **7.2.1 The essence of youth performance coaching**

The study adds to this literature by identifying youth performance coaching as a caring act that aspires to educate young people through a commitment to working with others to develop corporeal excellence. This original description contains three structural constituents, which following analysis are deemed, essential rather than incidental, to the phenomenon of youth performance coaching:

- 1) Care (for, about and of)
- 2) Commitment to educate athletes authentically for future challenges
- 3) Working with others to develop a corporeal excellence

These essential constituents permeate a variety of temporal and spatial environments inhabited by the coaches. Indeed, the lifeworld of the youth performance coach includes a range of contexts both on and off the field of play; e.g. warm weather camps, homes, cafés, and gyms. Thus to be a youth performance coach is to care, educate, and work with others in the pursuit of corporeal excellence across a range of temporal and spatial environments.

Such conclusions may not appear particularly abstruse or rarefied; indeed, they should not appear so, if they are essential generalities within the lives of youth performance coaches (Allen-Collinson, 2011). Moreover, now that the three constituents have been identified, they are recognisable in many existing accounts of coaching practice. For instance, although Thompson, et al. (2013), Holmemo, (2015) and Huggan, et al., (2015) report on coaching in the adult performance domain, they also provide qualitative case studies that largely focus on working with others. Similarly, Purdy, et al. (2008), Purdy, et al. (2009) and Purdy and Jones, (2011) explore how coaches work with others, while also considering how best to develop sporting excellence. Research by Cushion and Jones (2006) investigated how coaches work with young athletes and explored tensions between care, and developing sporting excellence. Furthermore, authentic education has been raised as an issue in recent articles (Groom, et al., 2011; Cushion and Jones, 2012; Nelson, et al., 2014).

Nonetheless, in keeping with the phenomenological aim to make apparent what is abundant but usually inconspicuous (Inwood, 1997), this study makes a significant contribution by drawing the attention of researchers, through the incidental accounts of coaches ‘back to the thing itself’. Specifically, this thesis adds to the extant body of qualitative case studies in coaching by describing the *essential* and the *incidental*. In this sense the thesis does what phenomenology can do; “more sharply describing the intentions that have already established their own integrity. It removes confusions in these intentions and resolves abiguities in the speech that expresses them” (Sokolowski, 2000, p.208). This contribution is valuable given the complexity and contradictions that often appear in the coaching process (Barnson, 2014).

Moreover, the thesis not only identifies the essential constituents, but also suggests original literature (e.g. Heidegger, 1927/2005) and concepts (e.g. relationality) that sheds further light on coaching. In particular, each of the case studies in Chapter Six provides an explicit answer to the question; what does it mean to be a youth performance coach?

### **7.2.3 Has the essence of youth performance coaching been reached?**

As a means of judging qualitative research, Smith, et al. (2014) introduced the notion of connoisseurship. Similarly, Stake (1995) emphasised the natural attitude when arguing that the success of a qualitative study lies in the subjective judgements of readers. Thus, each individual reader is free to determine whether the essences identified within this thesis add insight and understanding. That said it is argued here that these essences add clarity to what has long been portrayed a complex, messy and under defined process (Bowes & Jones, 2006). Moreover, in keeping with Allen-Collinson (2011) the essences are generalities rather than final pronouncements.

These generalities may be familiar to readers and indeed are now recognisable in much extant research. For instance, the work of Jones and colleagues (Holmemo, 2015; Huggan, et al., 2015; Potrac and Jones, 2009; Potrac and Jones, 2009; Thompson, et al., 2013) has illustrated that coaches work in conjunction with, and at times in opposition to, others. Similarly, the growing body of work on coach-parent interactions (Gould, et al., 2006; Gould, et al., 2008; Harwood and Knight, 2015; Lafferty and Triggs, 2014; Smoll, et al., 2011), and the work of Jowett and colleagues (Jowett, 2007; Lafrenie`re, Jowett, Vallerand, and Carbonneau, 2011) illustrate that coaches work with others. Thus in many ways, the finding that ‘working with others’ is an essential constituent of coaching is not surprising. Rather, the finding adds clarity and definition to existing research, while also explicitly directing researchers, educators, and coaches to further consider coaching as a relational process; a perspective that often ‘goes without saying’.

On a related note, the influence of the lifeworld on coaches, which is presented in section 5.5 illustrates that coaching is a situated phenomenon. This finding lends support and clarity to many studies that have recognised coaching as a social process, e.g. (Jones and Corsby,

2015). In addition, to lending support however, section 5.5 critically extends these studies by describing the spatial and temporal nature of the lifeworld, e.g. on and off the field/in and out of competition. This extension is further illustrated in the grounded experiences of individual coaches presented in chapter 6. Similarly, the care and authentic education essences provide clarity and support for some current research. They also make explicit that which is often implicit within coaching research, practice, and education. Moreover, as a researcher, coach educator and coach, I am frequently observing the implicit presence of each essence both in coaching practice and coach literature. In that sense, every recognition of an essence, by me or by readers as connoisseurs, reinforces the view that the essential constituents and lifeworld of coaching have been identified. That said the problematisation of each essence within the individual life of a coach in Chapter 6, moves beyond recognition and identification of the often-unacknowledged essences themselves. Rather the case studies in Chapter 6 critically extend existing research and current understanding of these generalities. For instance, new modes of care are introduced that hitherto have not been considered by researchers. Thus, while the essential constituents of coaching and lifeworld describe in chapter 5 provide clarity and support for some existing coaching research, it is important to acknowledge that it is not claimed the essences are simplistic. Rather, the individual manifestations of each essence in Chapter 6 provide alternative and new perspectives to further understand these complex yet essential aspects of coaching. Accordingly, the contribution of the individual cases studies are further explored below on the basis that the essential constituents of coaching have been identified but are yet to be fully understood.

#### 7.2.4 Findings from the case studies

Jane's story reveals that to be a coach, is to care:

I bring books and music for the athlete and check what atmosphere they want. "Do you want me to chat to you? Do you want me to tell you some jokes? Do you want it light hearted or do you want some time on your own?"

Care is not a basic concept. For instance, Noddings (2010) promulgates caring as an interpersonal concept which requires carers to 'care for' others through reciprocal engagement. In addition, Heideggerian notions of care, relate more to 'caring about' entities and being concerned with aspects of one's situated world. It is clear from Jane's case that to be a youth performance coach is to both care for athletes, and to care about the coaching world. Jane cares about the education and careers of her coaching colleagues, she cares about the wider development of her sport, and she cares about the sporting experiences of many athletes. Moreover, in the largely voluntary world of youth sport, coaches are required to 'take care of' many things such as dealing with administration, and managing resources and facilities. Thus, to be a youth performance coach is to live a 'care full' life that involves 'caring for', 'caring about', and 'taking care of'.

Terry's story reveals that to be a coach is to educate athletes authentically; "I see myself as an educator, educating them how we do it and why we do it." On first glance, one could assume that educating is simply a matter of instruction. This conclusion is over-simplified, because educating authentically is a complex task. For instance, authentic education is a shared but not always equal process. Rather, power in coaching fluctuates, and is uni-

directional. Moreover, authentic education is situated in the lives of both athletes and coaches. Thus, as athletes and coaches grow and power dynamics develop, what is deemed appropriate pedagogical activity, changes. For example, at various points in the year, Terry delivers direct instruction and ‘teaching phases’ to large groups. At other points, he encourages athletes to learn by self-reflecting upon competitive experiences. Authentic education is therefore a dynamic, and at times contradictory, essence. Quite simply, pedagogical acts that are appropriate today may not be appropriate in the future. On a similar theme, Terry’s story also reveals that coaching is multi-temporal. To be a youth performance coach is to be mindful of the athlete’s past, to practice in the present, and to educate athletes for challenges to come:

You educate athletes and bring them up in a way so that the athlete can do without the coach in the future.

Dave’s story reveals that to be a youth performance coach is to work with others. This is a terrible freedom because although coaches are free to define their own existence, others within the coaching lifeworld such as athletes, parents, and performance directors also impact coaching practice. Indeed, these entities can enable, constrain and reveal a coach’s existence. Therefore, to be a coach is to experience a tension between asserting one’s own freedom and fastidiously recognising those other individuals that empower, impinge, and delineate our experiences.

Julie’s story reveals that to be a coach is to strive for excellent corporeal performance. Julie defines success in relation to the corporeal performance of athletes. Specifically, she experiences a relational sense of self, in which her success is indexed to athletes’

performances. Indeed, the corporeal performance of athletes acts as a motive for Julie.

Moreover, a concern for the development of corporeal excellence is a motif that connects Julie to others such as athletes, parents, and fellow staff:

Particularly at major games where you have people from abroad, you take the opportunity to talk to, and get to know other coaches such as the Scottish coaches or the Jamaican coaches.

To be a coach is to share a concern for corporeal excellence with others. Having said that, while coaches, parents and others such as medical staff may all share a concern about athletic performance, Julie has a specialised corporeal knowledge that enables her to care for, educate, and develop excellent sporting performance. This specialised corporeal knowledge therefore, both connects and distinguishes Julie from other beings in the coaching lifeworld:

You can read every book under the sun, but it does not make you a good coach. A good coach has powers of observation and understanding of when someone's technique is breaking down. They understand when it is time to stop, or when someone should not even start a session.

### **7.2.5 Findings from the lifeworld**

In a recent text on physical education, Standal (2015) drew upon the metaphor of a football player (soccer) to describe the benefits of phenomenological studies. Standal utilised the work of Heidegger and Merleau-Ponty to argue that while other research approaches concentrate on the actions of an individual football player, phenomenology situates and describes the player's actions within the broader environment of the football field. Standal (2015) suggested that phenomenological studies could, and should, account for the pitch markings and the position of other players which both enable and constrain the actions of individual players. It is argued that this is a valuable contribution as our environments provide the dynamic “possibilities open for play” but are “already configured, at least to some extent” (Standal, 2015, p.45). In this way, Standal argues that phenomenology can provide a holistic and insightful view of individual experience that is situated in the wider lifeworld.

The findings from this thesis, support Standal's proposition that phenomenology can describe the environment in which individuals exist. More specifically, figure 5.5 describes a coaching lifeworld that is wider than some previous studies have acknowledged. It includes on the field environments such as gyms, courts, tracks, and competition venues. It also includes off the field environments such as offices, hotels, and restaurants. Moreover, just as a football pitch actually constrains and enable sporting performance, the on and off the field coaching lifeworld, similarly influences youth performance coaching practice. Environments such as training venues and hotels are not only the backdrop for youth performance coaching, but actually enable and constrain the essence of coaching. For instance, the cafe may be an appropriate environment in which Terry cares for an athlete through a one to one

conversation. Similarly, the hotel room may be the appropriate venue for Jane to work with medical staff that provide a post-competition cool down and ice bath. Alternatively, the hotel room may be a lonely and isolating space for athletes and coaches. Thus, the phenomenology presented here provides accounts of coaching which are intertwined with a broad coaching lifeworld. Indeed, the wider lifeworld presented in the figure 5.5., and the case studies in Chapter 6, open up new windows from which to view the everyday existence of coaches. In effect, the broad coaching lifeworld presented in this thesis allows us to see the footballer in the context of the whole pitch and in relation to fellow players (Standal, 2015).

In sum, and as called for by Saldaña, (2014), the phenomenological approach undertaken has provided clear, novel, and explicit answers to the research question; what does it mean to be a youth performance coach. Given this, I urge coaching researchers to follow up on the essences identified here (care, authentic education, and working with others to achieve corporeal excellence), the incidental manifestations of the essences presented in the case studies, and the broader coaching lifeworld. These new windows are likely to provide insightful accounts of coaching as called for by Jones (2012). This approach will not lead to the identification of universal ‘truths’ about coaching, but it may bring us closer to understanding ‘the thing itself’, as lived by coaches themselves (Inwood, 1997). This, in turn, could inform the future design and content of more effective forms of coach research, education, and practice.

### **7.3 Implications and Recommendations**

In a recent editorial on sport pedagogy Armour (2014, p.853) questioned whether “everything that is published in our peer reviewed journals is ‘new’ in the sense that it offers something original?” When reflecting upon extant sport research Armour laments:

It seems to me that the field is in need of new questions, insights and approaches to propel us into a different kind of future. We must surely be concerned that despite years of research, the problems existing in the contexts that we seek to serve appear to be largely intractable. I am not suggesting that research can change everything but, with notable exceptions, I feel as if our field has stalled. A few examples: many children and young people still reject much of what we offer in physical education and youth sport; most adults remain physically inactive despite experiencing compulsory physical education programmes that aimed to equip them for active lifestyles; inequalities persist; and the career-long education available to teachers and coaches is inadequate to the task (in other words, I include my own work in this critique!).

I am confident that this thesis will not solve all of the problems that Armour highlights. I am also confident that this thesis will not address all of the challenges of British athletes and basketball players; i.e. the sports featured in the thesis. Nonetheless, this thesis offers suggestive evidence that contributes to the work of fellow coaching researchers, educators, and practitioners. It details a methodology, which prioritises the lived experience of coaches, it identifies the essence of youth performance coaching, provides new insights into the lived experience of case study coaches, and opens new windows from which to view coaching practice. Ultimately, the thesis “attempts to explicate the meanings as we live them in our everyday existence, our lifeworld” (Van Manen, 1990, p.9).

### **7.3.1 Implications for coaching research**

When considering the value of phenomenological research, Van Manen (1990, p.4) draws upon Nietzsche to declare that “whoever is searching for the human being, first must find the lantern”. By introducing, describing, and utilising hermeneutical phenomenological methods to the field of sport coaching, this thesis has provided coaching researchers with a lantern. Specifically, this thesis demonstrates that knowledge and insight can be derived from prioritising the experiences of coaches.

Although extensively used in other practices such as nursing and to some extent in sport participation research (Allen-Collinson, 2011; Allen-Collinson and Hockey, 2011; Allen-Collinson, 2009; Kerry and Armour, 2000; Martinkova and Parry, 2011; Standal and Engelsrud, 2011), the phenomenological methods and philosophical findings in this thesis may be unfamiliar to many coaching researchers. Thus, researchers looking to explore the phenomenon of coaching can now draw upon the phenomenological methodology described in Chapter Three, methods in Chapter Four, and findings presented in Chapters Five and Six. These chapters, and work from other areas illustrate that phenomenology can provide insight into the situated experience of practitioners. Grounded understandings of practitioners experience have much potential to inform coach recruitment, coach education, and coaching policy within organisations at local and national levels.

In addition to providing a novel phenomenological methodology in coaching, this thesis has also highlighted significant problems, questions, and issues for coaching research. These

avenues for future research include concepts such as caring through various modes, multi temporal notions of coaching, the coaching imagination, being for others, and the relational sense of self. Readers might recall that Chapter Two illustrated how research has struggled to clarify the complexity of the coaching process (Jones, et al., 2016). These novel concepts extend that literature by simultaneously simplifying and complicating the field. For example, the identification of three explicit and abundant essences adds clarity to our understanding of youth performance coaching. The three essential constituents, however, do not close empirical investigations in the field. On the contrary, the three essences and the related questions, literature and concepts presented in the thesis can act to ‘nudge’ the field forward into new territory.

### **7.3.2 Implications for coach educators**

The experiences of coaches within this study and the novel method and literature used to analyse them direct understanding ‘back to the thing itself’. To be a youth performance coach is to care, to educate authentically, and to work with others in the pursuit of corporeal excellence. To be a youth performance coach is to exist in a broad lifeworld that does not stop at the final whistle, but stretches into all manner of on and off the field environments. These conclusions provide a significant contribution as many authors have argued that coaching is a complex activity that requires greater insight (Barnson, 2014; Bowes and Jones, 2006; Cushion, 2007; Cushion, et al., 2006; Jones and Wallace, 2005; Jones, 2012; Jones, et al., 2016). These findings provide clarity and direction for coach educators. Accordingly, I hope fellow coach educators do not dismiss these essential constituents as simplistic or obvious. Instead, the findings should prompt coach educators, whose work is

often criticised (Cushion, et al., 2010; Lyle and Cushion, 2010; Nelson and Cushion, 2006; Nelson, et al., 2006), to consider how they prepare coaches to enact *all* three connected essential constituents of coaching. Coach educators may also consider how they prepare coaches to exist in a varied coaching lifeworld. Indeed, the case studies themselves may be used as coach education materials that prompt reflection and consideration (Armour and Chen, 2012).

### **7.3.3 Implications for youth performance coaches**

Clearly, the above findings are relevant for coaches. For instance, the conceptualisation of care as an essential constituent of coaching raises many issues for coaches. It encourages coaches to consider what and how they care (about, for, and of)? It also places a duty on coaches to care, which is more demanding than the minimum safeguarding duties that are typically placed on coaches (Sports Coach UK and National Society for Prevention of Cruelty to Children, 2013). This thesis illustrates that not harming youth performance athletes, while crucial, is not enough. Being a youth performance coach involves caring about, caring for, and taking care of athletes' needs. How this care takes place, and what it is directed towards, is, however, in need of further consideration. Thus, researchers, governing bodies and most importantly practitioners themselves should further consider how coaches care for young athletes. This, of course, is fundamental to the development of a coaching profession.

Similarly, the other essences, authentic education and working with others in the pursuit of corporeal excellence, are worthy of further consideration. Coaches should consider how they

work with others (parents, athletes, staff, opposition), as it is others who enable, constrain and reveal sporting excellence. Similarly, coaches also need to consider what authentic education is. The thesis began by drawing on evidence that coaches are powerful individuals in the lives of young people. Concomitantly, it concludes by challenging coaches to ensure that they use this power to prepare athletes for future challenges to come.

To encourage coaches to consider the relevance, presence and manifestation of the essential constituents, the thesis has included case studies and narratives in Chapter Six. It is argued that narrative forms of representation can help coaches to connect with and contextualise the findings (Armour and Chen, 2012; Coulter and Smith. 2009; Gilbourne, et al., 2014; Holley and Colyar 2009; Smith and Sparkes, 2008). Smith, et al. (2015) illustrate that narratives can lead to reflection and action by practitioners. The four case studies presented here have the potential to prompt youth performance coaches to consider how they care, educate and work with others in the pursuit of corporeal excellence. Moreover, I hope the narratives aid coaches to contemplate how they exist within their temporal and spatial lifeworld. For example, although not explicitly identified in Chapter Five, the case studies in Chapter Six illustrate how coaching can be an embodied activity. For instance, Jane cares by placing her body in the waiting room, Dave walks the court to maintain standards at training, and Terry uses corporeal language to communicate how excellent performance feels. Such observations and insights may prompt coaches to consider the embodied nature of their own practice.

The phenomenological procedures presented in Chapter Four may help practitioners to examine their own practice. Processes such as phenomenological reduction, imaginative

variation and horizontalism could be used as the basis for systematic consideration of first person experience. Advocates of action research (Freire, 2005; Marshall and Mead, 2005; Kemmis, 2010; Rossi and Tan, 2012) have previously encouraged practitioners to research their own experience and develop their own professional practice. On a similar basis, hermeneutical phenomenological processes could engender reflective and critical practitioners who use their personal experience to inform their own practice. Moreover, while this thesis has implications for researchers and educators, it is youth performance coaches themselves, who will address Armour's (2014) concerns with sport pedagogy above. For instance, it is youth performance coaches that may encourage young people from underrepresented groups to engage in sport. Accordingly, it is hoped that this thesis encourages coaches to engage with phenomenology as their practice "has its own excellence", and phenomenology can help coaching practitioners to further understand their issues and their professional lives (Sokolowski, 2000, p.198).

## **7.4 Limitations**

### **7.4.1 Generalising from youth performance coaching**

This study has primarily been concerned with youth performance coaching (Côté and Gilbert, 2009; Côté and Vierimaa, 2014; International Council for Coaching Excellence, 2012; Sports Coach UK, 2007). Youth performance coaching shares much in common with other incidences of sport pedagogy; e.g. adult performance coaching, youth participation coaching or physical education (Armour, 2011; Armour and Chambers, 2014; Jones, 2006). Accordingly, readers may recognise the three essential constituents, the varied lifeworld and the cases presented as common to their experiences of other domains. The essences provided are presented as generalities, that may be recognisable by readers, rather than final pronouncements (Allen-Collinson, 2011).

Conversely, youth performance coaching takes place in varied social environments involving different actors and a myriad of coaching episodes. Furthermore, as illustrated in Chapter Two, coaching is a socially situated process. Moreover, phenomenology has been criticised for divorcing essences from the lifeworld of individuals (Standal, 2015). Accordingly, a Heideggerian-influenced phenomenology was undertaken in which the lifeworld of coaches was explicitly described (section 5.5.) Nonetheless, generalising consequence or causation from the findings and cases presented here to other coaching contexts should be a cautious endeavour. Therefore, I encourage readers to use their own natural attitude and adopt an attitude of ‘connoisseurship’ (Smith, et al., 2014) when contemplating the relevance of methods, findings and cases presented herein to their own worlds.

#### **7.4.2 Description rather than prescription**

It is important to note that the causes and consequences of any incident of coaching documented within the thesis have not been examined from a performance or athlete perspective. This reflects the phenomenological framework that guided the study. More specifically, the subjective ontological experiences of coaches were explored as a means of describing and interpreting the ‘essential relationships in phenomenon that can be understood independently of actual cases’ (Spiegelberg, 1994, p.93). In that sense, I do not claim that the stories in Chapter Six are accounts of what coaches *should* do. Rather, the cases are double hermeneutic accounts of what youth performance coaches’ experience. They are relativist rather than realist tales (Sparkes and Smith, 2014). Readers should not assume, therefore, that because these coaches work at international levels that their incidental practices should be replicated uncritically. For example, while Terry’s case includes an account of ‘authentic education’, the practices presented have not been evaluated from an empirical or experimental perspective. Therefore, I urge readers to critically consider how the essences manifest themselves in the lifeworld of the coaches, and to contemplate how the essences manifest themselves in their own worlds.

### **7.4.3 Representation of case studies in Chapter Six**

This thesis and qualitative research in general involves a range of skills that I have and will continue to develop; e.g. interviewing, analysing, and writing. For example, the case studies that I presented in Chapter Six, are enabled and limited by my own research and writing skills (Armour and Chen, 2012; Gilbourne, et al., 2014; Van Manen, 1990; 2014). Moreover, I have chosen to represent the experiences of the coaches through personal life stories (Carless and Douglas, 2011; Douglas and Carless, 2008). The cases include description of scene, plot, and character. They often use narrative vignettes that are based on the words of the coaches. Other forms of representation such as poetry are available, and may have been more effective in conveying lived experience ( Fitzpatrick, 2012; Keyes and Gearity, 2011; Sparkes, 2012). I have chosen, however, to eschew such forms for a more prevalent form of qualitative representation. This decision is a personal subjective one. The decision was therefore made with a reflexive awareness of my own writing skills. Indeed, on that basis, I decided I could best illustrate the lives of these coaches through brief narrative vignettes and accompanied discussion. It may or may not have been the correct decision.

I have also chosen to introduce theoretical discussion to the representation of coaches' lives. This was also a conscious decision to 'tell', rather than 'show', with the aim of prompting readers to consider theoretical perspectives (Jones, 2009; Purdy, et al., 2008). Others may, have chosen to construct more creative narratives or short stories, which "speak for themselves", and do not include explicit theoretical discussion (Jones, 2009, p.381). Indeed, it has been argued that substantial narratives or short stories can aid readers to connect better

with texts (Douglas and Carless, 2008; Gilbourne, et al., 2014). Conversely, narrative forms have been criticised for poor writing, grand unsubstantiated claims, and not addressing pertinent questions that are best considered through “connected nonfiction prose” (Gard, 2014, p.97). By presenting cases based on nonfiction and connected with theory, but with character, scene and plot embedded, I have attempted to utilise the best of both ‘showing’ and ‘telling’. It is also possible to find the worst of both the approaches. Therefore, once again, I encourage readers to adopt an attitude of connoisseurship when judging the credibility, trustworthiness and quality of the case study representations in Chapter Six (Smith, et al., 2014; Sparkes and Smith, 2014).

#### **7.4.4 The interpretation of the researcher**

As readers engage in considering this thesis as connoisseurs, I also encourage them to consider the interpretative role of the author. Although, the study sought to identify the essence of phenomenon, readers should be mindful that a hermeneutic rather than pure phenomenological approach was undertaken. As argued in Chapter Three, hermeneutic phenomenology rejects a dualistic approach in which an outside world is described but not interpreted. Instead, Heideggerian-influenced phenomenology argues that as individuals we come to know the world by inhabiting and interpreting it. Consistent with the hermeneutic approach undertaken, as an author, I am not outside the thesis, but systematically embedded within this project. This study would not exist without my interest and subjectivity. The interviews would have been different if I had not drawn upon my own experiences of youth performance coaching to connect with the coaches. The narratives are entities that have been co-constructed. That said, I have tried to manage and utilise my subjectivity by engaging in

several procedures (Van Manen, 2014). Firstly, as part of the epoche process several reflective pieces were completed that detailed thoughts and feelings (see appendix E). Secondly, critical friends, supervisors, and peer reviewers questioned and antagonised data collection, analysis, and writing up (Costa and Kallick, 1993). To further evidence credibility and trustworthiness (Sparkes and Smith, 2009), I would highlight:

- the transparency of the researcher role described in section 4.6
- the experience and range of the sample selected
- the piloting of methods (Cronin and Armour, 2013)
- data collected over an 18 month period
- the explicit discussion of phenomenological philosophy that guided the study
- the explicit use of systematic and widely accepted human science method (Van Manen, 1990; 1997; 2014)
- the explicit first person voice in Chapter Six

Beyond the above, Clandinin, Murphy, Huber and Orr (2009) and others (Cortazzi, 1993; Lincoln and Guba 1985) argue that ‘member checking’ or subject validation should take place to ensure that narratives such as those in Chapters Five and Six are representative of co-constructed knowledge. There are, however, criticisms of member checking. For instance, McConnell-Henry, Chapman, and Francis (2011) argue that the validation provided by member checking is not consistent with the interpretivist paradigm. More specifically, McConnell-Henry et al (2011) argue that member checking is not consistent with Heideggerian-influenced hermeneutic phenomenology, such as in this thesis, because consciousness is bound by time and space. Consequently revisiting experience at a different

time and space leads to contextually different knowledge (Smith, 2009; Smith and Hodkinson, 2009).

Phenomenological philosophy influenced the procedures used throughout the study.

Consistent with the temporal nature of hermeneutic phenomenology, it was decided to refrain from utilising member checking. Indeed, a greater volume of data was not sought on the basis that experience is temporally constructed. Thus, it is important to recognise that the study does not aim to provide narratives of all coach experiences. Instead, the study provides in-depth, contextually rich narratives of the experiences of four individual youth coaches as interpreted by them and me at a given time.

Finally, I aimed to be transparent in this piece by adopting a reflexive and open attitude while also documenting my involvement at various points; e.g. section 4.6 (Finlay, 2008). With that in mind, the following section will further consider the reflexive relationship between the author and thesis.

## **7.5 Autobiographical Considerations**

This thesis began with a small existential crisis. As a volunteer basketball coach I ‘paid the rent’ through teaching at Burnley College. I was undecided about my career direction. Was I a sport coach who taught or a teacher who coached? What did it mean to be a coach? Did it mean teaching in a college? I was stumped. This search for identity was the genesis of the thesis.

Since then my career has moved on. We are embedded in the world (Heidegger, 1927/2005), and the world does not wait for an existential crisis to be over. Indeed, the world has presented me with opportunities and dilemmas that have led to a fledgling career in academia. Alongside this new career, and no doubt entwined with it, this thesis has led me to an answer: I am no longer a youth performance coach or a teacher. In my everyday activity, I do not inhabit the lifeworld of either being. My everydayness does not involve caring for athletes or pupils. I no longer have daily relations with those who inhabit the coaching and teaching worlds. I do not educate athletes in a sporting sense and I am no longer concerned or consumed with the development of sporting excellence. That is not to say, that I did not once exist as a temporal youth performance coach. Indeed, through this PhD process, I learned what it means to be a youth performance coach, and I learnt that for a temporal moment, I was indeed a youth performance coach.

Interestingly, this thesis has helped me realise that my experiences of being a youth performance coach do not remain in the past. I bring the experience of being a youth performance coach with me to my current role as a lecturer in sport coaching. That is, I bring

an understanding of care, authentic education, working with others, and the development of corporal excellence to my role as lecturer. Moreover, because of this thesis, I have developed a greater conceptual clarity of these essential constituents.

Conversely, my experiences as a coach and an educator have developed a better, more humble appreciation for extant literature, methodologies, and the ‘painful thoughts’ that learning requires (Dewey, 1938). My experiences have shaped the literature explored, questions asked and answers provided. For example, the reflective vignette prompted discussions on education and family with the coaches. Accordingly, I have learnt that research is not value free. This is not necessarily a bad thing, as my experiences have certainly added value to the thesis (see appendix E).

Ultimately, my experiences as a coach and educator, and the research completed herein, have helped me to develop an awareness of a gamut of new and unsolved research questions. In the future, this clarity, appreciation, and awareness of coaching and research, though always incomplete, will add much value to my lecturing role. In that sense, undertaking this project has allowed me to understand my past, develop my current way of being, and inform my future. My future will likely involve coaching practice, coach education, and further research. It is unlikely that these will be separate.

## 7.6 Further Research

Decoding the complexity of coaching processes remains a challenging task (Jones, et al., 2016). This thesis adds value to that process in terms of synthesising literature, introducing a methodological approach, identifying three constituent essences of youth performance coaching, and describing the lifeworld of youth performance coaches. Moreover, this thesis adds four detailed case studies and novel concepts to the growing body of existing qualitative research on coaching (Rangeon, et al., 2012). Given the increasing proliferation of qualitative cases, it would appear that a qualitative meta-analysis that incorporates the case studies in this thesis, may add value to the coaching field (Noblit and Hare, 1988). The three essential constituents identified in this thesis appear to be useful themes from which to begin a meta-analysis. More specifically, it is argued that a qualitative meta-analysis can bring together:

Findings on a chosen theme, the results of which, should in conceptual terms, be greater than the sum of parts. This implies that qualitative synthesis would go beyond the description and summarising usually associated with a narrative literature review, as it would involve conceptual development.

(Campbell, et al., 2011, p.2)

While a meta-analysis of existing research may be timely, several areas could benefit from new and further qualitative elucidation. For instance, there is a substantial number of part time coaches in the UK (10% part time and 23% part time/voluntary) (Sports Coach UK, 2015). Furthermore, 21% of coaches have ambitions to make coaching a career but only 10% of coaches are full-time (Sports Coach UK, 2015). This suggests that there are potentially a large number of underemployed coaches. Despite articles considering professionalisation

(Taylor and Garratt, 2008; Taylor and McEwan, 2012), the experiences of these part time and underemployed coaches have not been investigated thus far. Understanding these coaches experiences is important as Chapter Two illustrated that the practices of individual coaches are key to establishing coaching in the UK as a profession.

In addition to under-employment, sport coaching in the UK remains an unequal activity. Coaches that are female (28%), disabled (6%), or from ethnic minorities (4%) are underrepresented (Sports Coach UK, 2015). Research has begun to explore these areas (e.g. Norman, 2010ab; Norman and French, 2013; Norman, et al., 2014), but much more research is needed to effect change in the lives of coaches from underrepresented groups. This work would be timely given the ambition to create a “cohesive, ethical, inclusive, and valued coaching system where skilled coaches support children, players, and athletes at all stages of their development” by 2016 (Sport Coach UK, 2007, p.3).

In recent times, the interpretivist paradigm has begun to shed light on the experiences of coaches and has introduced concepts that provide insight on coaching practice; e.g. orchestration. This thesis, illustrates that within this paradigm, different qualitative approaches such as phenomenology can add further insight and understanding. With that in mind, I encourage researchers to explicate the concepts introduced in this thesis by using a range of qualitative approaches such as discourse analysis (Jones, et al., 2016), ethnomethods (Miller and Cronin, 2013), and phenomenologically informed ethnography (vom Lehn and Hitzler, 2015). In addition, as illustrated in this thesis, phenomenological philosophy has much to add to qualitative research. Concepts such as authenticity and

perception continue to hold much promise for sport researchers (Allen-Collinson, 2009; Kerry and Armour, 2000).

Finally, I encourage researchers to continue to utilise lived experience as a research focus because it has added grounded and contextualised insights in the wider experience of youth performance coaching. For example, this thesis has introduced concepts such as forms of care, multi temporal notions of coaching, the coaching imagination, being for others, and the relational sense of self. The thesis also illustrated that researchers would benefit much from exploring the off the field coaching lifeworld. Understanding these areas and further decoding the coaching process is a precursor, to improving the experiences of coaches and the young people they serve. To that end, the thesis has identified relevant literature such as Greene (1995), which may provide fruitful insights for the benefit of coaches and the athletes they serve in everyday practice.

**APPENDIX A**  
**ETHICAL APPROVAL**



**APPENDIX B**  
**CONSENT FORM**  
**UNIVERSITY OF BIRMINGHAM**  
**School of Sport and Exercise Sciences**

**Participant Consent Form**

Lived experiences of youth sport coaching.  
16/10/2013  
Colum Cronin

**Please answer the following questions by circling your responses:**

Have you been able to ask questions about this study? YES NO

Have you received enough information about this study? YES NO

Do you understand that you are free to withdraw from this study at any time, and without having to give a reason for withdrawal? YES NO

Your responses will be anonymised before they are analysed.

Do you give permission for members of the research team to have access to your anonymised responses? YES NO

Do you agree to take part in this study? YES NO

Do you agree for the anonymised responses from the study to be published in the public domain? YES NO

Your signature will certify that you have voluntarily decided to take part in this research study having read and understood the information in the sheet for participants. It will also certify that you have had adequate opportunity to discuss the study with an investigator and that all questions have been answered to your satisfaction.

**Signature of participant:..... Date:.....**

**Name (block letters):.....**

**Signature of investigator:..... Date:.....**

Please keep your copy of the consent form and the information sheet together.

**APPENDIX C**  
**PARTICIPANT INFORMATION SHEET**  
UNIVERSITY OF BIRMINGHAM  
School of Sport and Exercise Sciences

**Lived experiences of youth sport coaches.**  
**Colum Cronin**

**About the study**

This research, will aim to provide an insight into the experiences of youth sport coaches in the UK. It will focus on describing the experiences of coaches. The goal of the study is to provide a rich description of what it means to be a youth sport coach from the perspective of the coach. This information sheet will hopefully address some of your questions but please feel free to ask others.

**Some questions you may have about the research project:**

**Why have you invited me to take part?**

Due to your coaching experience, you may have good knowledge of what it is like to be a youth coach in the UK. Thus, I would like to invite you to take part in this study.

**What will I be required to do?**

You will be required to participate in a several (approx. 3) interviews for approximately 45 mins a time across the course of a year. You will also be asked to review the transcripts of your interviews for accuracy and clarification.

**Where will this take place?**

This will take place at a convenient location to you. For instance, this could be at your place of work or a sport centre.

**When will I have the opportunity to discuss my participation?**

You have the opportunity to discuss your participation now and before, during and after all interviews.

**Who will be responsible for all the information when the study is over?**

Colum Cronin will be responsible for the information and will anonymise the information as soon as it is collected.

**Who will have access to it?**

Professor K Armour will have access to the anonymised information.

**How long will data be kept and where?**

The anonymised information will be kept on password-protected computer at the home of Colum Cronin. Data will be kept for ten years.

**What will happen to the information when this study is over?**

The anonymised information may be presented and potentially published in the public domain. The information will be kept for ten years and may be made available upon request.

**How will you use what you find out?**

Outcomes will be used to inform case studies on youth sport coaching and may be published in the public domain and submitted for PhD examination.

**Will anyone be able to connect me with what is recorded and reported?**

No, the information will be transcribed into an anonymised transcript and the recording will be destroyed. The transcript will use pseudonyms for all individuals and organisations mentioned in the study. However, it is planned that the information you provide will be used to develop descriptive and detailed case studies. By doing this, the possibility exists that someone will be able to identify you through descriptions. Thus, before the information is published the transcript, using pseudonyms will be made available to you. You will have the opportunity to withdraw any potential identifying statements so that no one will be able to connect you to the case studies.

**How long is the whole study likely to last?**

The whole study is likely to last two years.

**How can I find out about the results of the study?**

You will be sent a copy of the case study relevant to you and the Information may be published in the public domain. The information, using pseudonyms will be presented in detailed case studies but will be made available to you prior to publication. You will have the opportunity to withdraw any potential identifying statements.

**What if I do not wish to take part?**

Your participation in the study is entirely voluntary.

**What if I change my mind during the study?**

You are free to withdraw from the study at any time without having to provide a reason for doing so. In addition, you will have editing rights during and after the recorded interview, for example if you wish to retract something you have just said, it will be wiped from the recording. If you withdraw from the study, all information you provide will be destroyed. The deadline for withdrawal of information will be 01/06/2014.

**Will I need to sign any documentation?**

You will be asked to sign a consent form before participating in the study.

**What will happen if the study stops?**

if the study stops or if you wish your participation to stop, all information will be destroyed.

**Whom should I contact if I have any further questions?**

Please contact the researcher directly (details below).

## APPENDIX D

### INTERVIEW SCHEDULE

	Key Questions	Prompts, Probes, and Split questions	Rationale
<b>Opening questions for each interview.</b>	Can you describe where you coach?	Who is present? What is there? Where is it? What does it sound like? What does the atmosphere feel like?	Focusing consciousness on the object (Husserl)  Gathering life world – Heidegger
	What is a typical coaching experience?	What are you generally looking at? What do you touch upon when coaching? What are you normally looking at? Where and how do you move when you are a coach?	Lived experience – Husserl  Heidegger’s everydayness - although will be done on three or four different days  Perception – Merleau Ponty
	Who is there when you are coaching?	What are their roles, what do they do? How are they different to a coach?	Heidegger’s Referential relation – we only know what coaching is by what it is not. We need to see the backdrop against which coaching standouts i.e. does a coach stand out in comparison to a parent?

<b>Optional questions</b>	When are you a coach?	Can you describe what you mean by coach? Where does this take place?	On and off the field coaching.
	How do you feel when coaching?	What are your responsibilities? What are your freedoms? Worries? And dilemmas, how do you interpret your world and role.	Sartre –as we are free to direct consciousness at coaching we also receive responsibilities as coaches. This freedom/responsibility praxis informs our decision making e.g. dilemmas.
	What do you do when you are not coaching?	Where are you, what do you see, do, who do you see, how do you feel? What other roles do you do?	Sartre Nothingness – again we only recognise when we are coaching in contrast to not coaching – Sartre.
	What is like to walk in your shoes?	What are your typical actions/duties/tasks?	Schultz –this looks at topicalities and ‘indexicalities’. Schultz argues that we index behaviour to situations and generally perform typical behaviours that fulfil a role.
	What were your experiences before coaching?	What were your early experiences of coaching like? When did you become a coach? How did you become a coach?	Sartre Nothingness – again we only recognise when we are coaching in contrast to not coaching – Sartre. Also addresses the Heideggerian concept

			of becoming a coach?
	How do you see yourself as a coach?	How do others see you as a coach?	Sartre – dualism there is coaching as we view it but also we, as coaches, are viewed by others? This again also addresses the Heideggerian concept of being a coach?
	What is it like to coach with and without others?	Others include parents, athletes, spectators, chair people, governing bodies etc.	Sartre – again reference to nothingness but also to Husserl essential structures – can you coach without a club, an athlete etc.?
	Who and what depends on you?	What is within your control? How much of an influence do you have in your coaching? What can you/cannot do/achieve?	Sartre raises the issue of facticity – what is authentic coaching? What are the limits and possibilities for coaching? Might be an interesting point into the claims that are made on behalf of coaching?
	What were your early experiences before coaching?	What were your early experiences of coaching like?	Sartre Nothingness – again we only recognise when we are coaching on contrast to not coaching – Sartre.
	How do you see yourself as a coach?	How do others see your role as a coach?	Sartre – dualism there is coaching as we view it but also us as coaches

			viewed by others?  Also links to professional Identity – Kelchertmans and education based on identity and values.
	What is it like to coach with and without others?	others include parents, athletes, spectators, chair people, governing bodies etc.	Sartre – again reference to nothingness but also to Husserl essential structures – can you coach without a club etc.?
	What is the purpose of coaching?	Initially for you – what do you get out of it? Why do you do it?	This might raise Sartre’s view of authenticity? What is an authentic coach?
<b>Questions informed by the pilot (Cronin and Armour, 2013)</b>	How do others see you as a coach?	When, where and why?	Sartre’s Dualism
	Can you describe ‘behind the scenes’ coaching	Where, when, What? Who is involved in this? Who sees it? How important is it?	
	Can you describe the organisational tasks of coaching?	Where, what, why, impact, how.	
<b>Questions</b>	How do you judge success	How is success measured?	Might go to domains of coaching and

<b>informed by the reflective vignettes.</b>	as a coach?	Who measures success?	to the role of NGB's Govt. etc.
	What role does teaching and play?	How do you teach? When, who, where do you teach? What are the enablers and what are the barriers to teaching? And Learning	
	What role does competition play as a coach?	How do encourage or discourage competition? What do you mean by competition?	On competition, early specialisation, task, ego, confidence, motivation etc.
	How do you view your career?	Past and future influences. Positive and negative influences? What do you consider a professional? What do you consider professional practice? How do you view the 'industry'?	Life history of coaches – Jones.  Professionalisation – Taylor and Garratt  Industry – UK Coaching Framework.
	Do your family see you coach?		

## **APPENDIX E**

### **REFLECTIVE VIGNETTE EXAMPLE**

#### **Personal influences on the researcher during writing up (Langridge, 2007)**

I have been a dad while. Wow. That does not sound right when I put it on paper. I am also no longer a coach. That does not sound right either. Well, I think I am a coach, I am just one who is currently not coaching. A PhD and child will take away your weekends. I cannot get to games and training sessions as well as work and be a father. But that doesn't mean that I do not care or authentically educate. In fact as a dad, I care much more and educate much more than I ever did as a coach. This is not to say that dads are coaches, or coaches are dads. Rather as a dad, I am caring and educating for my daughter, Erin, but I am not trying to achieve any sporting excellence. At times, it is hard not to push her to do stuff with a football in the garden or park, but I am acutely aware of overtraining, early specialisation, and turning her off sports. I have not introduced her to basketball at all, as I want her to love the game herself. These reservations are symptomatic that I am now concerned and care about her long-term development rather than caring about immediate sporting performance. That is not to say that I did not care about the young people that I coached. On the contrary, when I finally decided to stop coaching it was incredibly difficult to tell them that I could no longer organise and run the team. I felt guilty for not helping them. I owed them! I had made a commitment to their development but have not been able to stay with them the whole way. Personally, there was a void on the evenings that I should have been coaching. I kept checking the basketball club's website for the first few months to see how the team were doing. In fact, I have put the team kits in the attic rather than discard them. In many ways it was the parting of any relationship, you have memories, mementos, and a void that needs to be filled until you move on.

These thoughts and feelings about Erin's long-term development and the guilt of leaving a team behind have likely influenced my analysis and writing. Perhaps my thoughts are reflected in the essences of 'care and working with others'. Nonetheless, I do not think they have tainted that study. Rather they have added value. When I stopped coaching, I did not

think about tactics, drills, or even games. Rather I thought about unfinished pedagogical relations. I thought about unfinished care and I wondered how athletes were developing. This once more reinforced the essences to Cronin and Armour (2013)

## **APPENDIX F**

### **CRONIN AND ARMOUR (2013)**

Sport, Education and Society, Volume 20, Issue 8, November 2015, pages 959-975

Published online: 19 Nov 2013

#### **Lived experience and community sport coaching: A phenomenological investigation**

Colum Cronin

Faculty of Health and Science, University of Cumbria

School of Sport, Exercise and Rehabilitation Sciences, University of Birmingham

Kathleen M. Armour

School of Sport, Exercise and Rehabilitation Sciences, University of Birmingham

## **Abstract**

Côté and Gilbert, (2009), have described coaching in the participation domain as the act of coaching participants that are less intensely engaged in sport than performance orientated athletes. This form of coaching is a popular activity occurring in community settings such as schools or sport clubs, and it is often undertaken with a broad range of social and health outcomes in mind. The experiences and practices of the large army of ‘community coaches’<sup>61</sup> have been under explored in comparison to those of elite performance coaches who focus on competitive success and dominate much academic research. This study focuses on the little known world of the community coach. Drawing on the philosophy of phenomenologists such as Husserl, and in particular the methodology of Van Manen, (1990), the study explored the lived experiences of a single case study community coach. Derived from semi-structured interviews and in keeping with Van Manen’s methodology, findings are presented in a narrative format. The narrative describes the ‘lifeworld’ of the coach and seeks to identify the ‘essential features’ of community coaching in this case. Specifically, the narrative illustrates a dichotomy in the lifeworld of the coach; between a frenetic practical delivery mode visible in the public arena and a ‘hidden’ largely unknown, private world used predominantly for planning and organising. For this case study coach, the essence of community coaching lay in two complementary activities; planning and then delivering fun based activities that achieved social, health and sporting outcomes. Additionally, interacting with others such as parents, carers, and teachers was identified as an essential feature of this coach’s experience.

## **Keywords:**

---

<sup>61</sup> In this case, the community coach is employed on a full time basis by a state funded organisation to deliver sport coaching in schools and the wider community of an English town.

community coaching, participation coaching, narrative, phenomenology, lifeworld, Van Manen

AUTHOR'S VERSION

## Introduction

Erickson, Côté, and Fraser-Thomas, (2007) and Fraser-Thomas, Côté, and Deakin, (2008) noted that both sport participation and coaching, take place in high pressure performance domain and also the less intense participation domain. In the participation domain, particularly when coaching is community based and publicly funded, the aims of much coaching activity focuses not only or even primarily on the development of sporting performance but on achieving a broad range of social outcomes. Social outcomes associated with such 'community coaching' are often related to public health issues such as combating obesity or addressing a myriad of social concerns including developing social capital (Gould and Carson, 2008; Griffiths and Armour, 2013). Indeed, UK government policy (Department for Culture, Media and Sport, 2012; Department of Culture, Media and Sport, 2010), European policy (European Commission, 2007; European Union, 2007) and the International Council for Coaching Excellence (2012) have all recognised and supported community coaching programmes that have the explicit aim of enhancing personal and community development. For clarification, in the UK, the term community coach may refer to those employed by organisations such as National Governing Bodies of Sport, Local Authorities, or School Partnerships in designated towns, cities, or counties.

Yet, despite a plethora of laudable aims attached to community coaching, the international coaching literature has often focused on competitive and elite sport from the performance domain. Examples of elite focused coaching literature include Duchesne's, Bloom's, and Sabiston's, (2011) study of US coaches, Williams' and Kendall's, (2007) review of the research needs of Australian coaches and Olusoga's, Butt's, Hays', and Maynard's, (2009) investigation of stress in UK coaches. Similarly much literature has studied 'expert' or

‘effective’ coaching, both of which tend to relate to elite sporting outcomes (Gilbert and Trudel, 2012; Nash and Sproule, 2011; Nash and Sproule, 2009).

Community coaches, on the other hand, are tasked with delivering complex social outcomes and it may be that these are regarded as too difficult to categorise using current performance ‘models’ approaches. For instance, Flett, Gould, Griffes, and Lauer, (2012) have acknowledged that much existing academic research in the field of sport coaching has a strong emphasis on elite competitive sport, and so has limited relevance for the very different context, practices and experiences of community coaches. This means that with notable exceptions such as the work of Hellison, (2003) in the US, Sandford, Armour, and Warmington, (2006) in the UK and Fraser-Thomas, Côté, and Deakin, (2005) in Canada, the extensive social enterprise that is undertaken by community sport coaches remains largely unknown in research terms.

It is worth noting that community coaching, by definition, involves working with a very broad range of community participants including disaffected, vulnerable, and underrepresented groups. Questions could be raised therefore, about the wisdom of exposing these potentially vulnerable groups to practitioners who are not working in an evidence-based framework, as there is very little research or literature available to inform the work that they do.

Authors such as Potrac, Jones, and Armour, (2002 P183) have for some time now, called for research to investigate “the problems and realities of human interaction that are apparent within the coaching process”. Furthermore, Jones and Wallace (2005) argue that providing

an understanding of the phenomenon that is coaching, is a valuable step towards informing practitioners about and for their work. Accordingly, this study seeks to contribute to the existing body of knowledge by offering detailed insights into the practice of a community coach. The purpose of the study was not to prescribe or design a coaching programme that aids sporting performance or to recommend action for community coaches but instead to ‘shine an analytical light’ on the lived experiences of a single community coach. The coach in this case is employed on a full time basis by a state funded organisation. The coach is tasked with developing and delivering sport programmes in both the schools and the wider community of a designated town.

The paper provides findings from the case, in the form of a narrative account of the coach’s experiences. The purpose of the narrative is to offer rich insights that can inform professional discussion, act as a coach-learning tool, and offer an artefact for debate. The obvious limitations of the single case study can also be regarded as its strengths, and this paradox is discussed as part of the phenomenological theoretical framework that guides the study.

## Theoretical framework

A phenomenological approach guided this study. Gray (2009 p 28) describes phenomenology as a research method that;

*“Emphasises inductive logic, seeks the opinions and subjective accounts and interpretations of participants, relies on qualitative data analysis, and is not so much concerned with generalisations to larger populations but with contextual description and analysis”.*

While Gray, above, identified phenomenology as a method, it is important to note that since Edmund Husserl (1900/1973) provided the founding arguments for phenomenology, Heidegger, Sartre, Merleau-Ponty and Schutz amongst others have developed phenomenology through their philosophical work. Due to continued refinement, application and development of phenomenology, Merleau-Ponty, (1962 cited in Solomon, 2001 p318) argued that, *“Phenomenology can be practiced and identified as a manner of style or thinking”* rather than a research protocol to be replicated exactly. Thus, as Giorgi (2010) argues, it is important to provide readers with an account of the basic philosophical underpinnings that guided the phenomenological style adopted in this study.

This study utilises Husserl’s original argument that directing consciousness towards a phenomenon can provide descriptive accounts of situated, individual cognitive experiences that reveal the essence of a phenomenon. Husserl also suggested that the essences of phenomena are distinct and universal (Laverty 2003). Perhaps Spiegelberg, (1994, p. 93) best summarises the Husserlian approach as an aspiration to study the “essential

relationships in phenomenon that can be understood independently of actual cases, empirical and experimental”.

Husserl’s focus on the universal properties of a phenomenon may suggest notions of reductionist, generalisable, and positivist science. Husserl’s phenomenology is, however, radically different to the natural science approach. Specifically, phenomenological studies aspire to reach the essence of an intentional object through focusing on the subjective experiences of those who experience the phenomenon. Thus, the Husserlian focus on rigorous systematic procedures, while still crucial to the ‘Human Science’ ambition of phenomenology, is very different to the traditional natural science view. In traditional positivist science, researchers using scientific method are posited as those best placed to understand a phenomenon. In contrast, Phenomenology argues that it is those who have everyday experience of a phenomenon that are best placed to describe and provide insight into it (Heidegger 1927/2005). Miller and Cronin, (2013) citing Garfinkel’s (1967) ethnomethods posited a similar argument recently by suggesting that experiencing the commonplace natural occurrence is key to understanding a phenomenon such as coaching. Thus, it is concluded that subjective experiential accounts of the everydayness of a coaching are helpful in elucidating a view of coaching.

Subjective experiential accounts of phenomena such as coaching can provide rich descriptions of the essence of experience and the world, or ‘lifeworld’, in which it takes place. Providing an account of the lifeworld of community coaching is deemed a useful exercise because it can offer coach educators, academics, and policy makers a clear view of the complexities of the environment in which coaching take place. Similarly and moving

beyond the early work of Husserl, Heidegger's (1927/2005) hermeneutic phenomenology posits that understanding the lifeworld is fundamental to understanding a phenomenon. Thus, this study aimed to provide a rich and complete description of coaching experience and lifeworld through engaging in a series of in-depth and open-ended interviews.

Phenomenological approaches using in depth interviews have been used previously in sport-related research (Allen-Collinson and Hockey 2011; Brown and Payne 2009). This may reflect a desire to realise what Kerry and Armour (2000 p2) have described as the '*promise of phenomenology*' to help gain an understanding of the '*subjective knowledge...at the core of sport related inquiry*'. This is best illustrated by the corpus of work exploring movement and embodiment, which uses both phenomenological work from philosophers such as Merleau-Ponty and phenomenology as a method to explore subjective experience (Bailey and Pickard, 2010; Bell, 2011; Standal and Engelsrud, 2011; Light and Evans, 2013). The body of coaching literature in this research genre is, however, comparatively small and limited in scope. Notable studies include: Lundkvist, et al's.,( 2012) account of burnout in elite coaches; Lorimor and Holland-Smith's, (2012) description of the motivation of an outdoor adventure coach; Gearity and Murray's (2011) examination of 'bad coaching' and Becker's (2009) study of athletes' experiences of 'great coaching'. Yet, even in these phenomenological accounts of coaching, the latter two studies focused on the lived experience of the athlete as opposed to the coach. It can be argued, therefore, that the 'promise of phenomenology' as a method for examining and understanding coaching as practice remains underdeveloped.

## Methods

Reflecting the different styles of phenomenology such as pure, hermeneutic and existentialist, a wide range of phenomenological procedures have been described in the literature (Dowling, 2007). Though these procedures are grounded in the philosophical underpinnings of phenomenology, they seek to provide practical recommendations to enable the application of phenomenology as a research method. Accordingly, phenomenology as method has been used extensively in practice areas such as nursing (Crotty, 1996; Zichi Cohen, et al., 2000; Munhall, 2012).

Perhaps the most commonly used phenomenological methods are those of Giorgi, (1975); Smith and Osborn, (2008), and Van Manen, (1984). These methods reflect the different philosophical foundations of phenomenology. For instance Giorgi's (1975) method, through its strict protocol that emphasises rigor and reliability, is strongly influenced by Husserlian phenomenology (Giorgi, 2000). In contrast, Smith and Osborn's Interpretative Phenomenological Analysis (IPA) (2008) is hermeneutic in nature and provides an idiographic, flexible framework that embraces the researcher throughout the process. Attempting to replicate the best of both Giorgi's method and IPA, although acknowledging that it is also possible to achieve neither, this study used Van Manen's (1984) 'human science for an action sensitive pedagogy' methodology.

The Van Manen approach is an alternative view of science that does not seek to hypothesise and test theories that will inform practice. Instead, Van Manen's methodology aims to provide insight and understanding by exploring practice. This is in keeping with the argument made thus far that an informed understanding of community coaching in practice

would be helpful, given the high ambitions for this form of practice in realising broad social outcomes. Specifically Van Manen's (1990 p 18) methodology, consistent with the call for narrative and revealing everydayness, aims to tell "the most captivating stories, exactly those which help us to understand better what is most common, most taken-for-granted, and what concerns us most ordinarily and directly?"

### **Data collection, analysis, and trustworthiness**

This study used Van Manen's four-stage method of data collection:

#### **1. The researcher turned towards the phenomenon of interest.**

This involved considering the phenomenon, formulating a question and addressing trustworthiness by identifying assumptions and presuppositions through the process of creating a reflexive account (see below). Note that this is not quite the bracketing 'epoche' process of Husserl (1913/1982) which would represent an attempt to 'eliminate' the researcher's personal bias. Instead, it represents an attempt to acknowledge and *manage* bias.

#### **2. The researcher investigated the experience as it is lived.**

Three reflective, semi-structured, and in-depth conversations with a single community coach across a six-month period were undertaken. The subject was chosen as he had substantial lived experience of the phenomenon in question; community coaching. Due to the use of a single case, claims of generalisability from the findings are modest and are confined internally to the views of the coach and externally through the natural attitude of readers. Indeed, more in keeping with the phenomenology of Heidegger than Husserl's universal essence concept mentioned above, it is important to acknowledge the temporal and idiographic nature of lived experience. This is not to suggest that there is no merit in the

study of a single coach. Conversely, it is contended that there is much to value in detailed representations of lived experience that allow readers to critique and reflect upon their own practice. Cole and Knowles, (2001, p. 11) emphasise the value of single case studies by stating that; *“every in-depth exploration of an individual life in context, brings us that much closer to understanding the complexities of lives in communities”*. This is particularly relevant in this study as the single case allowed for in depth exploration of the coach, context, and relevant environments during interviews.

Interviews were collaborative in nature (Kvale, 2007). Questions focused on the lifeworld, everydayness, and sensory information such as:

- ‘Who is present when you are coaching?’
- ‘What is a typical coaching session?’
- ‘What does it sound like when you are coaching?’

### **3. The researcher reflected on the essential properties of a phenomenon**

Following each interview, the researcher identified themes through holistic reading and rereading of transcripts while also revisiting the reflective account to consider and manage bias. Once the lead researcher identified themes from the text, horizontalism and free imagination were used to filter incidental and essential themes (Van Manen, 1990).

Horizontalism considered themes across different coaching episodes and this addressed internal generalisability. For instance, during an account of one coaching experience, the community coach described ‘organising privately hired buses to transport children during holiday activities’. While organising transport for children is a feature of the coach’s

experience for some holiday activities, the coach did not describe that feature in different contexts such as during weekly school and local youth club sessions.

Furthermore, the researcher engaged in a process of free imagination, which involves considering the identified structures and imagining the nature and existence of a phenomenon without them. Indeed, through free imagination, it is possible to imagine community coaching taking place in local environments such as playgrounds and parks without organised transport. Thus, through horizontalism and free imagination, organising transport was deemed an incidental rather than essential theme. Essential themes derived from the text were woven into a narrative through the writing up process.

#### **4. The researcher viewed writing up as a process**

Serving as findings and discussion, the researchers produced a narrative that aimed to provide a concrete account that can bring readers into the world of the community coach. Phenomenologists such as Van Manen, (1984) have argued that situating research in rich description of environments and storied accounts of character through narrative can help readers to connect research with practice. This is particularly pertinent for coaching where researchers have been urged to embrace narrative because coaches are themselves “active storytellers” (Douglas and Carless, 2008 p. 36).

#### **Limitations**

During the writing of the narrative, the lead researcher spent time reflecting while the second researcher took the role of critical friend. This allowed opportunities for linking theory to practice. Of course, this process embeds the researchers in the data analysis process. As is commonplace in the phenomenological approach adopted, the knowledge and experience

brought by the researchers was viewed as a positive feature of the research. This is in keeping with luminaries such as Heidegger, Merleau-Ponty, and Schutz, who advocated interpretative approaches that benefit from researcher involvement (Spiegelberg, 1994). Paradoxically, however, this may also be perceived as a weakness. For instance, it is at odds with Husserl's phenomenological reduction (1913/1982) which, suggests researchers should suspend their beliefs during phenomenological studies to enable phenomena to reveal themselves.

In the interests of credibility, the lead researcher is explicitly embedded throughout the narrative. The second researcher is present also – although to a lesser extent. This acts as a reminder of researcher influence and it is important to aid readers in evaluating this influence. As directed by Van Manen (1990) reflexive vignettes that aim to *manage* researcher bias are included below.

### **Reflexive Vignette**

Colum is a 33-year-old male. My 'twitter' profile portrays me as a '*lecturer, researcher, coach, who is interested in all things sport and education*'. Those two terms; sport and education, summarise my professional interests. When considering the value of community coaching, I experience tension. I value sport as a positive influence on young peoples' physical, social, and psychological development. I have however, seen short term, disorganised and 'pointless' sessions/programmes delivered to young people with little realistic chance of a meaningful impact. Thus, I occasionally experience pessimistic and sceptical thoughts about the claims that sports coaching can deliver positive and sustainable

outcomes. As a lecturer at a higher education institution, I have not worked directly in the practice field of community coaching for some time but I am now tasked with educating future coaches. This short narrative helps to explain the focus of the research question that I sought to address: What are the lived experiences of a current community coach?

Kathy is a female who is of an age where age is not freely divulged. This gives the game away. When the lead researcher came to me as a doctoral student and proposed this study, I was immediately curious. My research interest lies in participation level sport and in education, and in the contribution that qualitative research methods can make to our understanding of effective practice. While I have an interest in rigorous and original research from all paradigms, I have a particular interest in case studies and narrative methods, probably because those are the kinds of research studies that really engage me as a reader. I have also been involved in phenomenological studies in the past, and have long felt that the method has the potential to be used more widely. As this study progresses, therefore, both the research questions/data and the evolution of the method are of interest.

### **Participant and Settings**

John currently works as a full time community coach for a local sport development organisation<sup>62</sup> in England. John works in a small town with a population of less than 50,000. Unemployment and deprivation are high in parts of the town although strategies to address this have been in place since the 1990's. John's main role is to coach target groups, such as

---

<sup>62</sup> This is a state funded organisation with responsibility for developing sport and physical activity in a given town or borough.

children from low-income areas, athletes with disabilities and schoolchildren. A professional sports club, with a community focus, previously employed John in a similar role for six years. In addition, John has completed periods of voluntary coaching in community settings and has substantial 'lived experience' of community coaching. He has a level two football coaching qualification and a degree in Sport Studies from a UK Higher Education institution. John provided informed participant consent for the study. The University of Birmingham Ethics Committee provided ethical approval for the study of John's lived experience.

## **Findings and Discussion**

### **The lifeworld**

When I first met John, I drove through the town to meet him at his office. The office is in a grand Georgian building with spacious lawns in front. I was impressed with the unusual facility of free parking. I presume this is due to the abundance of space and lack of demand in the town. Interestingly, the reception is a modern, bright area that could be located in any number of public and private institutions. My experience suggests that modern schools, colleges, hospitals, and large businesses have similar receptions but I am not sure how many of these exist within this particular town. John is in his late twenties and my impressions upon meeting him are of an athletic looking man dressed in a tracksuit. As we meet, he tells me we are leaving the reception and heading to a meeting room in the sport office.

We walk through a couple of busy and modern open plan offices, then down a few grey corridors with original brickwork exposed and eventually through an iron gate and down an original stone stairway into the basement. The basement is noticeably colder than the reception. The meeting room is quiet, contains a mixture of furniture, and has sporting images on the wall. The office is almost hidden; it is clearly out of the way, and has a very different feel to the busy modern open plan offices above ground. John ushers me in and I perceive that he likes his 'den'. I think I would too. It clearly provides a quiet place to think and is his territory. We are the only ones there, and to an extent, the secluded location somewhat justifies and symbolises the research question; what does it mean to be a community coach in the UK today?

**Essential theme 1: Time spent planning and then delivering, “goes hand in hand”.**

I asked John about his line manager. He splits the question into ‘his boss’ and the ‘big bosses’. I focus on the big boss, sensing that there may be something bubbling under the surface. John explains how the bosses:

don’t get to see as much as what we do out in the community as they would like. They are very busy but when they do get to see the work of the community coaches, it has always been positive feedback. ....They say wow, that’s brilliant, thanks for that! We are just doing our job there; we do that every day. The big boss sees it at one weekend event and says; oh you’ve organised that really well. He doesn’t see *everything* that goes into one day.

When I explored what John meant by ‘everything’ he reeled off a list of administration-based tasks: health and safety, marketing, finance, medical forms, contact details and much more. The answer told me more about John’s job than his boss and this pleased me as it provided information on the community-coaching role. Session plans, six-week programmes, schemes of work, health and safety policies, and national curricula are all critical documents for John. He also emphasised that this level of administration and organisation is a key part of the community coach’s role:

making sure that everything is planned out and organised. Now if there are any teething problems with that, then obviously we have to sort it out. ....It’s on our head basically, to make sure that everything is organised.

Following this answer, John once again reiterated the organisation aspect of the process including booking venues, confirmation emails, and considering costs. I wondered why John reiterated the organisational tasks. These are clearly important and central to his role. They are also a largely unrecognised part of his role. He highlighted this by summing up conversations that he has with friends and new acquaintances:

“You work in sport, you do this?” and I’m like, “Yeah, yeah, yeah,” and then I tell them what I do. They’re like, “Oh, you work in an office! What do you do there then? Do you send emails?” “Yeah, of course I do” and you know, I think that there’s a misconception that people think, oh you look sporty, so you must be out doing practical all the time and there’s nothing more to your job.

I sympathised with the perception, that coaches just play games; kick a ball about. Then I reflected on coach education. I posed a question to myself: does education and training equip community coaches with the organisational skills necessary for the role. Does coach education and literature reinforce the perception of coaching as an ‘on the field’ activity?

Côté, Salmela, Trudel, Baria, and Russell, (1995), previously identified organisation as a key part of the coach’s role in their coaching model. Therein, it was argued that mental models based on coaches’ knowledge, values, and beliefs, informed practice during organisational tasks. In a follow up article, Côté and Salmela, (1996) described organisational tasks as those primarily focused on planning training, monitoring physical activity and working with others such as athletes, parents, and assistants. For the high performance coaches interviewed in that study, the practice of organising training along physiological lines is consistent with much of the literature such as Bompa and Haff, (2009) that encourages planning based on the bio-scientific principles of athlete performance. When considering the literature on planning beyond that of the periodised physical training, Lyle (2010, p. 86) declares, “There is an absolute dearth of literature examining the planning process in coaching in any rigorous or conceptual way”. Denison, (2010) further reinforces this view by arguing that coach planning is much more complex than manipulating physiological variables and thus it remains over simplified and under problematised.

As I sat in the meeting room away from the other professionals in the building and the world outside, I could not help but think that for aspiring coaches, coach educators, participants, parents, and employers, the organisational aspect of community coaching may currently be a case of 'out of sight, out of mind'. Given the clear importance of planning in the community coaching process outlined by John, this area is worthy of further exploration.

### **Essential theme 2: Time spent working with community entities**

In contrast to the organisational aspect, the delivery aspect of John's role occurs in full public view. Thus, while John's lifeworld involves quiet individual planning, it also involves busy, chaotic delivery with lots of social interaction:

I tell you, that practical half an hour just goes by and you just can't comprehend what happens in that time. ...

like I say when there is twenty odd of them and one is asking for a high five, you try and do everything at once and it can get quite manic!

Through imaginative variation, it is deemed that interacting with other entities is essential to John's community coach role. Community entities are participants, but also volunteers, parents, teachers, carers, and private sector organisations. Through working with others during both planning and delivering, John ensures the success and sustainability of his community coaching outcomes. For instance, although challenging, out of school sessions are, over time and through training, delegated to volunteers:

It is quite volunteer based and getting the volunteers to get that session across on quite a low budget is what we really need. If you're lucky enough to find that, you know you are on to a winner.

Adults during school sessions are similarly a factor to consider for John. In fact, school-based sessions are delivered not just for the benefit of the participants but also for the teachers in attendance:

When I speak to teachers in the schools I go into and do the PE lessons, they're always writing down the sessions and asking 'How do you do that?.. These are really good...Can I write them down?'

I think at Primary school level, it's not just the children it's the teachers as well because some of the teachers don't have any sort of sport experience or background at all really. They will ask questions about sessions; how do you do this?.....You will get questions like that, cause they're not used to coming out and being in a session with 20 kids and getting them sorted out within a sporting area.

John uses his expertise to train, coordinate, and manage the other entities in his 'lifeworld', such as volunteers, carers, and teachers. It is through his experience and education that John has learned how to work with the community to ensure that sessions are primarily fun but also ensure social outcomes are achieved, albeit implicitly. For John, achieving social outcomes through fun physical activity is certainly the ambition of community coaching;

make sure that the kids have as much fun as possible, and also learn something .....I mean it's not specifically a teaching environment. So fun is the first thing that we promote. But I myself and my other colleagues like to make it a little bit of a learning experience as well, because for me that's what sports' all about. ....you've got to learn something, you know.

I have started up a disability sport session with people with learning disabilities and it's a first time anything has really been done with that sort of clientele ..... Socially they don't really meet to many other people by the end of the six week period that we did it they were going around high fiving people, feeling part of a team and for me that's a win.

Amongst teachers, volunteers, carers and most parents, John's professional knowledge and presentation (tracksuit, clipboard) identifies him as a professional with knowledge and expertise to achieve the wide social outcomes that are expected of his role. John's identity as a coach is rooted in the ambition to achieve outcomes such as those identified above through fun activities. He illustrates this through a description of 'babysitting'. This is a term, the

lead researcher recognises from his experiences of community coaching and it is akin to the entertainment of children who have little ambition or motivation to attend sessions but may do so out of a parental need for low cost childcare. John perceives this part of his role as a challenge, but he embraces it.

I cannot help but think that this type of work raises issues of professional identity. It must be frustrating to find that some parents send children to sessions simply to avail themselves of low cost childcare. Thus, engaging in 'babysitting' is accepted as part of John's job but both ethical and practical questions could be raised about whether it is an authentic existence for John as a community coach. Interestingly, a recent out of school trip to a private provider sport programme, created some conflict in identity for John. He felt his identity as a community coach might not have been fully recognised by the private provider;

They only view us, you know, looking after the kids and you know, bringing them to their session. So they probably don't see us as sport professionals because they don't get to see us deliver.

Furthermore, John used his knowledge to evaluate the private providers session and was critical of their performance, suggesting that only 'babysitting' took place;

Now obviously we get to see them deliver and see what they do. The thing I didn't agree with was they (children) didn't learn anything. Now, I know it is an out of school programme, so it's all about fun. The majority of the kids there were enjoying .... but I do think they were leaning to what the kids wanted, and maybe not what was best for them.

The so-called 'babysitting' experiences chimed with Colum's vignette. The conflict between authentic community coaching for John and babysitting is an interesting one. Sartre (see Smith, Flowers, and Larkin 2009) argues that there are dualistic views of phenomena. For example our view of a given phenomenon, is also accompanied by an infinite amount of

views of that phenomenon ‘for others’. Accordingly, while John views community coaching as a play-based experience concerned with achieving sustainable social and sporting outcomes, others may view the phenomenon of community coaching differently. In this instance, parents may view community coaching as more akin to entertainment or low cost childcare. It is therefore important that coaches establish a professional space where practitioners can clearly exercise and articulate their purpose, expertise, and professional boundaries to others.

Through a specific example, Smith, Flower, and Larkin, (2009) outline a further dimension to Sartre’s dualistic view of phenomena; ‘in itself’ and ‘in others’. Specifically they posit that Sartre, expecting to see a friend, enters a café. Without his friend and ‘in itself’, the café is strange and certain aspects take more prominence. Thus, without an ‘other’ the café is interpreted differently than if the other is present. Similarly, in John’s case, the phenomenon of community coaching is clearly different ‘in others’ i.e. when private providers, teachers, or parents are present;

[During] football and afterschool basketball, the parents can come and watch and obviously you have a group of parents there watching your session. It can feel a little intrusive on what you’re doing. Cause really they are judging you from the outside and all the .....There is that little bit of pressure ..... You don’t get that sort of pressure at work in the office.

For Kathy, John’s account of feeling pressure in front of an audience was reminiscent of the work of Goffman. Specifically, recent coaching literature (Jones, Potrac, Cushion, Ronglan, and Davey, 2011) drawing on Goffman’s dramaturgical metaphor, has compared coaches to actors. The representation of coaches as ‘players’, delivering a performance in front of an audience, appears to resonate with John’s account of delivering sessions in the presence of parents. In addition, John’s planning takes place in the hidden meeting room which is

consistent with Goffman's metaphorical 'back stage region'. Thus as we call on coaches to develop a professional space for their practice, coaches must also consider the audience's needs.

Sometime later, I walked out of the meeting room, and up the stairs. This brought me out of the bowels of the building, down the corridor and into the open plan offices. As I went through reception, back into the daylight, I could not help but conclude that the planning work of community coaches, which takes place 'behind the scenes' may not be as recognised and appreciated as it should be.

This thought reinforced the benefit of phenomenology as a method of studying coaches' experiences. Given the proliferation of media coverage and literature concerned with elite coaching, perhaps there is a need to continue to describe the experiences of community coaches as they live them. This is not just to ensure that the community coach is valued but also to ensure that potential and active coaches, coach educators, parents, fellow professionals, and employers fully understand the role. Ultimately and in turn, this may benefit the participants in community coaching programmes.

## Conclusion

The aim of this study was to present a descriptive and insightful account of the lived experience of community coaching. The study used phenomenology as a framework because it offered the opportunity to facilitate an understanding of the experience and lifeworld of the coach as the coach 'lived' it. Van Manen's, (1990) flexible yet systematic methodology was used to provide a narrative of John's lived experiences. The narrative revealed a dichotomy in John's lifeworld. In echoes of Goffman, the quiet 'meeting room' used for planning which symbolises the hidden aspects of John's organisational role is in contrast to the frenetic public practical sessions which is in view of the public (teachers, volunteers and parents). This is coherent with Goffman's back and front stage regions.

The narrative provided an insight into the essence of community coaching; such that for John, the essential act of community coaching is spending time both organising and then delivering physical activity programmes. The relationship between these two acts, which can occur in different environments, is both symbiotic and dependent as the goal of both is the implicit development of social and to a lesser extent sport skills amongst participants through fun based physical activity. Supporting the work of Denison, (2010) it is argued that a thorough understanding of the organisational aspects of community coaching could aid practitioners and educators alike.

A second essential theme from the narrative revealed that others; primarily participants but also parents, teachers, carers and private providers are fundamental to community coaching. The relationship between the community coach and others is a complex issue, which raises questions regarding professional identity, status, and recognition. Drawing on the work of

Sartre, the dualistic view of phenomenon, ‘for itself-for others’ and ‘in itself –in others’, was discussed in relation to John’s ‘babysitting’ experience. This discussion revealed that community coaches might need to establish and communicate professional boundaries and expertise with service users and other professionals. Key to this may be revealing the hidden world where planning and professional practice takes place.

Upon reviewing the narrative, John commented;

It is important that coaches have that organisation side to their work, probably a lot of what is said in the narrative but having that infrastructure in place is a massive part of being a good coach, a good teacher. That you get out into the community and interact with other professionals, parents, and anyone else that you need to interact with also. So, I think that is a very important part and they both go hand in hand. If you have not got that organisational part of your job then you don’t have the good practical.

## References

- Allen-Collinson, J., and Hockey, J. (2011). Feeling the way: Notes toward a haptic phenomenology of distance running and scuba diving. *International Review for the Sociology of Sport*, 1-16.
- Bailey, R., and Pickard, A. (2010). Body learning: examining the processes of skill learning in dance. *Sport, Education and Society*, 15(3), 367-382.
- Becker, A. J. (2009). It's Not What They Do, It's How They Do It: Athlete Experiences of Great Coaching. *International Journal of Sports Science and Coaching*, 4(1), 93-119.
- Bell, M. (2011). The feel of mobility: how children use sedentary lifestyles as a site of resistance. *Sport, Education and Society*, 16(3), 385-397.
- Bompa, T. O., and Haff, G. (2009). *Periodization: Theory and Methodology of Training*. Leeds: Human Kinetics.
- Brown, T. D., and Payne, P. G. (2009). Conceptualizing the Phenomenology of Movement in Physical Education: Implications for Pedagogical Inquiry and Development. *Quest*, 61, 418-441.
- Cole, A. L., and Knowles, J. G. (2001). *Lives in Context: The Art of Life History Research*. Oxford: AltaMira Press.
- Côté, J., and Gilbert, W. (2009). An Integrative Definition of Coaching Effectiveness and Expertise. *International Journal of Sports Science and Coaching*, 4(3), 307-323.
- Côté, J., and Salmela, J. H. (1996). The Organizational Tasks of High-Performance Gymnastic Coaches. *The Sport Psychologist*, 10, 247-260.
- Côté, J., Salmela, J., Trudel, P., Baria, A., and Russell, S. (1995). The Coaching Model: A Grounded Assessment of Expert Gymnastic Coaches' Knowledge. *The Journal of Sport and Exercise Psychology*, 17(1), 1-17.
- Crotty, M. (1996). *Phenomenology and nursing research*. Melbourne: Churchill Livingstone.
- Denison, J. (2010). Planning, practice and performance: the discursive formation of coaches'. *Sport, Education and Society*, 15(4), 461-478.
- Department for Culture, Media and Sport. (2012). *Creating a sporting habit for life*. London: DCMS.
- Department of Culture, Media and Sport. (2010). *Plans for the legacy from the 2012 Olympic and Paralympic games*. London: DCMS.
- Douglas, K., and Carless, D. (2008). Using stories in coach education. *International Journal of Sports Science and Coaching*, 3(1), 33-49.

- Dowling, M. (2007). From Husserl to van Manen. A review of different phenomenological approaches. *International Journal of Nursing Studies*, 44(1), 131-142.
- Duchesne, C., Bloom, G. A., and Sabiston, C. M. (2011). Intercollegiate coaches' experiences. *International Journal of Coaching Science*, 5(2), 49-68.
- Erickson, K., Côté, J., and Fraser-Thomas, J. (2007). Sport experiences, milestones, and educational activities associated with high-performance coaches' development. *Sport Psychologist*, 21(3), 302-316.
- European Commission. (2007). *White Paper on Sport*. Luxembourg: European Communities.
- European Union. (2007, December 13). *Treaty of Lisbon Amending the Treaty on European Union and the Treaty Establishing the European Community, 13 December 2007*. Retrieved from <http://www.refworld.org/docid/476258d32.html>
- Flett, M. R., Gould, D. R., Griffes, K. R., and Lauer, L. (2012). The Views of More Versus less Experienced Coaches in Underserved Communities. *International Journal of Coaching Science*, 6(1), 3-26.
- Fraser-Thomas, J. L., Côté, J., and Deakin, J. (2005). Youth sport programs: an avenue to foster positive youth development. *Physical Education and Sport Pedagogy*, 19-40.
- Fraser-Thomas, J., Côté, J., and Deakin, J. (2008). Understanding dropout and prolonged engagement in adolescent competitive sport. *Psychology of Sport and Exercise*, 9(5), 645-622.
- Garfinkel, H. (1967). *Studies in ethnomethodology*. (1 ed.). New Jersey : Prentice Hall.
- Gearity, B. T., and Murray, M. (2011). Athletes' experiences of the psychological effects of poor coaching. *Psychology of Sport and Exercise*, 213-221.
- Gilbert, W., and Trudel, P. (2012). The Role of Deliberate Practice in Becoming an Expert Coach: Part 1 -- Defining Coaching Expertise. *Olympic Coach*, 23(3).
- Giorgi, A. (1975). An application of phenomenological method in psychology. In A. Giorgi, C. Fischer, and E. Murray (Eds.), *Duquesne studies in phenomenological psychology Vol II* (pp. 82-103). Pittsburgh: Duquesne University Press.
- Giorgi, A. (2000). Concerning the Application of Phenomenology to Caring Research. *Scandinavian Journal of Caring Science*, 14(1), 11-15.
- Giorgi, A. (2010). Phenomenology and the Practice of Science. *Existential Analysis*, 21(1), 3-23.
- Gould, D., and Carson, S. (2008). Life skills development through sport: current status and future directions. *International Review of Sport and Exercise Psychology*, 1(1), 57-78.
- Gray, D. E. (2009). *Doing Research in the Real World*. London: SAGE.

- Griffiths, M., and Armour, K. (2013). Physical Education and Youth Sport in England: Conceptual and Practical Foundations for an Olympic Legacy. *International Journal of Sport Policy and Politics*, 5(2), 213-227.
- Heidegger, M. (1927/2005). *Being and Time*. (J. Macquarrie, and E. Robinson, Trans.) Oxford: Blackwell.
- Hellison, D. (2003). *Teaching responsibility through physical activity*. Leeds: Human Kinetics.
- Husserl, E. (1900/1973). *Logical Investigations*. (J. N. Findlay, Trans.) London: Routledge.
- Husserl, E. (1913/1982). *Ideas Pertaining to a Pure Phenomenology and to a Phenomenological Philosophy - First Book: General Introduction to a Pure Phenomenology*. (F. kersten, Trans.) The Hague: Nijhoff.
- International Council for Coaching Excellence. (2012). *International Sport Coaching Framework*. Champaign,: Human kinetics.
- Jones, R. L., and Wallace, M. (2005). Another bad day at the training ground: coping with ambiguity in the coaching context. *Sport, Education and Society*, 119-134.
- Jones, R. L., Potrac, P., Cushion, C., Ronglan, L., and Davey, C. (2011). Erving Goffman: Interaction and impression management Playing the coaching role. In R. Jones, P. Potrac, C. Cushion, and L. Ronglan, *The Sociology of Sports Coaching* (pp. 15-27). London: Routledge.
- Kerry, D. S., and Armour, K. M. (2000). Sport Sciences and the Promise of Phenomenology; Philosophy, Method, and Insight. *Quest*, 52, 1-17.
- Kvale, S. (2007). *Doing Interviews* (1 ed.). London: SAGE Publications.
- Laverty, S. M. (2003). Hermeneutic phenomenology and phenomenology: A comparison of historical and methodological considerations. *International Journal of Qualitative Methods*, 2(3), 2-29.
- Light, R. L., and Evans, J. R. (2013). Dispositions of elite-level Australian rugby coaches towards game sense: characteristics of their coaching habitus. *Sport, Education and Society*, 18(3), 407-423.
- Lorimor, R., and Holland-Smith, D. (2012). Why coach? A case study of the prominent influences on a top level UK outdoor adventure coach. *The Sport Psychologist*, 26, 571-583.
- Lundkvist, E., Gustafsson, H., Hjalms, S., and Peter Hassmen. (2012 ). An interpretative phenomenological analysis of burnout and recovery in elite soccer coaches. *Qualitative Research in Sport, Exercise*, 4(3), 400-419.
- Lyle, J. (2010). Planning for team sports. In J. Lyle, and C. Cushion, *Sports Coaching: Professionalisation and Practice* (pp. 85-99). London: Elsevier.
- Merleau-Ponty, M. (1962). *Phenomenology of Perception*. London: Routledge.

- Miller, P. K., and Cronin, C. (2013). Rethinking the factuality of 'contextual' factors in an ethnomethodological mode: towards a reflexive understanding of action-context dynamism in the theorization of coaching. *Sports Coaching Review*.
- Munhall, P. L. (2012). *Nursing Research: A Qualitative Perspective* (5 ed.). London: Jones and Bartlett.
- Nash, C. S., and Sproule, J. (2009). Career Development of Expert Coaches. *International Journal of Sports Science and Coaching*, 4(1), 121-138.
- Nash, C. S., and Sproule, J. (2011). Insights into Experiences: Reflections of an Expert and Novice Coach. *International Journal of Sports Science and Coaching*, 6(1), 149-162.
- Olusoga, P., Butt, J., Hays, K., and Maynard, I. (2009). Stress in Elite Sports Coaching: Identifying Stressors. *Journal of Applied Sport Psychology*, 442-459.
- Potrac, P., Jones, R., and Armour, K. (2002). It's All About Getting Respect': The Coaching Behaviors of an English Soccer Coach. *Sport, Education and Society*, 7(2), 183-202.
- Sandford, R. A., Armour, K. M., and Warmington, P. C. (2006). Re-engaging disaffected youth through physical activity programmes. *British Educational Research Journal*, 32(2), 251-271.
- Smith, J. A., and Osborn, M. (2008). Interpretative phenomenological analysis. In J. A. Smith, and 2 (Ed.), *Qualitative Psychology: A Practical Guide to Research Methods*. London: Sage.
- Smith, J. A., Flower, P., and Larkin, M. (2009). *Interpretative Phenomenological Analysis: Theory, Method and Research*. London: Sage.
- Solomon, R. C. (2001). *Phenomenology and Existentialism*. Oxford: Rowman and Littlefield.
- Spiegelberg, H. (1994). *The Phenomenological Movement*. London: Kluwer Academic Publishers.
- Standal, O. F., and Engelsrud, G. (2011). Researching embodiment in movement. *Sport, Education and Society*, 18(2), 154-166.
- Van Manen, M. (1984). Practising phenomenological writing. *Phenomenology and Pedagogy*, 2(1), 36-69.
- Van Manen, M. (1990). *Researching Lived Experience*. London: University of Western Ontario.
- Williams, S., and Kendall, L. (2007). Perceptions of elite coaches and sports scientists of the research needs for elite coaching practice. *Journal of Sports Science*, 25(4), 1577-1586.
- Zichi Cohen, M., Kahn, D. L., and Steeves, R. H. (2000). *Hermeneutic Phenomenological Research: A Practical Guide for Nurse Researchers* (1 ed.). London: Sage.

## APPENDIX G

### CRONIN AND ARMOUR (2015)

Sport, Education and Society pages 1-13

Published online: 03 Nov 2015

**‘Being’ in the coaching world: New insights on youth performance coaching from an interpretative phenomenological approach.**

Colum Cronin<sup>63</sup>

School of Sport Studies, Leisure and Nutrition, Liverpool John Moores University,  
Liverpool, United Kingdom

Kathleen M. Armour

School of Sport, Exercise and Rehabilitation Sciences, University of Birmingham,  
Birmingham, United Kingdom

---

<sup>63</sup> Corresponding author, Liverpool John Moores University, IM Marsh Campus, Barkhill Road, Aigburth, Liverpool L17 6BD Email: C.J.Cronin@ljmu.ac.uk

## Abstract

Since Heidegger's influential text; *Being and Time* (1927/2005), the phenomenological question of what it means to 'be' has generated a vast body of work. This paper reports data from a phenomenological study that investigated what it means to 'be' a youth performance coach. An overview of the interpretive phenomenological methods used (Van Manen, 1990) is followed by presentation of coaches and data. Data analysis resulted in the identification of three constituent 'essences' of youth performance coaching: (i) care; (ii) a commitment to educate athletes authentically for corporeal challenges to come; and (iii) working with others to achieve a specialised corporeal excellence. The three identified essences manifest themselves in a broad lifeworld that includes settings on and off the field of play. Given the very different insights into the practice of coaching that emerge from this study, we argue it would be useful for future studies of coaching practice and coach education to extend their focus to take into account coaches' wider lives both on and off the field of play. We also argue for further exploration of coaching by drawing on phenomenological concepts such as care and relationality.

**Keywords:** *phenomenology and coaching; youth sport; lifeworld; essences*

## Introduction

The phenomenon of youth performance coaching is defined by Côté and Gilbert (2009, p. 314) as ‘*an intensive commitment to a preparation program for competition and a planned attempt to influence performance variables*’ by coaches working with young people in specialised sporting environments; e.g. youth national teams. There are few phenomenological accounts of youth performance coaching, although Christensen (2009), and Miller, Cronin and Baker (2015) provide related studies on talent identification. In addition, Cronin and Armour (2013) provide a phenomenological account of community sport coaching. The phenomenological approaches in these studies have shed light on the interpersonal nature of coaching and the reflexive influence of the lifeworld on talent identification and community sport coaching. In effect phenomenology has enabled these researchers to “look at, what we normally look through...to try to give an account of what we are (e.g. a community coach<sup>64</sup>) and how we experience our practice (e.g. talent identification)” (Martinkova and Parry, 2011 p188).

In sport research, phenomenology has been deemed a particularly promising approach due to the emphasis on subjective lived experience, consideration of the lifeworld, and focus on the *essence* rather than *incidence* of phenomenon (Kerry and Armour, 2000). More specifically, Van Manen (2014, p229) argues that phenomenology provides insight into what is “distinct or unique in a phenomenon” (essence) and does so by examining our “intuitive perceptions” which are of course situated within our ‘given’ context (lifeworld). Indeed, phenomenology has been lauded for providing insightful, evocative, and contextually vivid accounts of diverse sport experiences such as participation in golf (Ravn and Christensen, 2014), running and scuba diving (Allen-Collinson, 2011) and physical education (e.g. Thorburn and Stolz, 2015).

*Why an interpretive phenomenological approach to youth performance coaching?*

---

<sup>64</sup> In Cronin and Armour (2013, p14), the term community coach is used to describe “an individual employed on a full time basis by a state funded organisation to deliver sport coaching in schools and the wider community of an English town”.

The youth performance coach has an influential position in the lives of young athletes (Cushion and Jones, 2006; Stewart, 2013). It is arguable however that all coaches, and to an extent physical education teachers, are influential people in the lives of young people. For example Taylor, Piper, and Garratt (2014) conclude that the discourse on coaches has tended to portray them either as predators, who enact damage to young people, or as protectors, who develop young people holistically. Nonetheless, it is asserted here that youth performance coaches are particularly worthy of study because;

1. Youth performance coaches spend much more time with athletes than participation coaches (Fraser-Thomas and Côté, 2009).
2. As a direct conduit to sporting excellence, the youth performance coach can be a gatekeeper to elite sporting opportunities and a sporting career, that are likely to be desirable for young athletes (Cushion and Jones, 2006).

Thus, it is important that youth performance coaching practice is informed by a sound body of knowledge that acknowledges the many multi-faceted complexity of practice.

Given the influential role of youth performance coaches, it is not surprising, that there is an abundance of literature *for* youth performance coaching. Indeed, with the aim of improving practice in youth performance coaching, and avoiding the coach as predator metaphor, many authors have sought to recommend specific models *for* coaching practice e.g. Long Term Athlete Development (Bayli, 2001). Unfortunately, coaching studies have often attempted to legislate action without considering the coaching lifeworld or what it means to *be* a youth performance coach. Indeed, for some time now, coaching literature and prescribed practice have been criticised for oversimplification, reductionism, and a failure to recognise the social and cultural influences upon coaching (Cushion, Armour, and Jones, 2006). Legislative literature is therefore mostly divorced from the grounded realities of coaching practice as lived by the coaches themselves, and the context in which they exist (Miller, et al., 2015; Miller and Cronin, 2013; Cronin and Armour, 2013).

Consequently, though well meaning, much coaching literature has prescribed action without a thorough understanding of youth performance coaching as a phenomenon. As a result, more recently, ethnomethodological informed literature<sup>65</sup> has gathered in-depth

---

<sup>65</sup> This literature has drawn on a range of sociological authors such as Bourdieu, Foucault, and Goffman to explain coaching practice.

perspectives from coaches (e.g. Purdy and Potrac, 2014 ; Thompson, Potrac, and Jones, 2013). Such studies have accounted for the experiences of those involved; i.e. coaches themselves, and shed light on specific coaching incidents. Without a phenomenological approach however, these studies have not sought to move through subjective temporal incidents of coaching to reveal the essence of coaching itself. In effect, they have provided useful and insightful analyses of why incidents in coaching occur, rather than a description *of* the phenomenon of youth performance coaching itself. Thus for researchers, our understanding of what it is to *be* a coach remains incomplete. Whereas such understandings will always be necessarily partial, at present they are wholly inadequate

For nearly a century now, classic interpretative phenomenological philosophers such as Heidegger (1927/2005), Sartre (1943/1984), and Schutz (1967) have attempted to explain the essential nature of ‘being’. Interpretative phenomenology has its roots in the work of Edmund Husserl (1900/1973; 1913/1982) who developed phenomenology as a philosophical discipline that could provide understanding of phenomena. Typically, interpretative phenomenological studies garner rich descriptive experiences of being, e.g. ‘being’ a Golfer (Ravn and Christensen, 2014). These experiences are described through systematic and conscious consideration in order to identify the primordial constituents of the phenomenon itself, rather than a single, episodic, or causal account of it (Moran, 2000). More specifically, phenomenological researchers direct their consciousness at a phenomenon by adopting a phenomenological attitude that focuses ‘on the thing itself’ and guards against<sup>66</sup> a rush to description based on “the effects and assumptions induced by theory, science, concepts, values, polemical discourses, and the taken-for-granted prejudices of common sense in everyday life” (Van Manen, 2014 p16). This premise is the foundation of the vast phenomenological research that has been undertaken and promises much for the study of sport coaching (Cronin and Armour, 2013; Kerry and Armour, 2000). Indeed, a phenomenological approach using such an attitude has revealed that participation coaching in community settings includes much more everyday activity (e.g. relationships with others such as teachers and private sector providers) than hitherto acknowledged by researchers (Cronin and Armour, 2013). That study also revealed that community coaching includes a

---

<sup>66</sup> Note in this study ‘guards against’ is akin to managing these influences and does not necessarily equate to discarding them.

“delivery mode visible in the public arena and a ‘hidden’ largely unknown, private world used predominantly for planning and organising” (Cronin and Armour, 2013 p1). This understanding of the coaching lifeworld, suggests that many more insights may be revealed by exploring the everyday experiences and world of coaches. Accordingly, this study focuses on the situated lives of four case study youth performance coaches who exist in a very different coaching context to the coach previously studied in Cronin and Armour (2013). The study seeks to fill a void in the coaching literature by using a phenomenological approach (Van Manen 1990), to describe the complex nature of what it means to *be* a youth (12-21 yrs) performance coach. This approach is taken in response to the challenge posed by Jones (2012, p. 3), who called for coaching research to move beyond merely acknowledging the complexity of coaching and to provide readers with ‘better, more insightful accounts of a somewhat homogenous thing called coaching’. In view of the call from Jones, this study will identify the essential constituents of youth performance coaching, and describe the lifeworld of the coaches.

## Methodology

Critical reviews in areas such as Health Studies (Brocki and Wearden, 2006) and physical education (Martinkova and Parry, 2011), have illustrated the capacity of phenomenology to provide insightful and passionate accounts of individual lived experience. These reviews have also identified that the quality of phenomenological research can be inconsistent as researchers fail to consider the philosophical underpinnings that inform their work (Brocki and Wearden, 2006; Earle, 2010; Martinkova and Parry, 2011). Mindful of this critique and with the aim of establishing trustworthiness and credibility, the key philosophical tenets that inform the Van Manen approach used in this study are made explicit in this section.

Van Manen’s (1990) human science is a hermeneutical phenomenological method. It is phenomenological in that it encourages researchers to direct their consciousness towards the intentional object (in this case coaching), and draws upon description of experience as a means of understanding an object (Finlay, 2009). Human science, similar to typical phenomenological studies, involves the researcher adopting an attitude, which rises above existing understanding and sees the phenomenon ‘afresh’ (Finlay, 2014). Such an attitude is deemed necessary to identify the *essential* rather than *incidental* nature of phenomenon.

The human science method is simultaneously hermeneutic in that researchers are encouraged to consider and manage their pre-conceived ideas to add value to the research process. Thus, although it contains systematic guidelines, the Van Manen approach is cognisant of the researcher in the research process and is open to flexible interpretation (Van Manen, 1990; Van Manen, 2014). Similarly, the interpretative influence of those who experience a phenomenon is embraced during data collection and analysis. Human Science is therefore characterised by a double hermeneutic; i.e. the researcher makes sense of the participant, who makes sense of an experience of a phenomenon in temporal, spatial and contextual environments. Thus, in keeping with Cronin and Armour (2013), who used a similar process, it is not claimed that the experiences in this study are representative of all coaches. Instead, it is argued that the experiences of these coaches are interesting in their own right because they provide insight into the essence of youth performance coaching as lived by the practitioners, and as interpreted by the researchers. Nonetheless, if the process of identifying essences has been thorough, they should be recognisable as key features of youth performance coaching.

### *Sample*

Phenomenological studies typically involve the recruitment of a small purposeful sample that facilitates in-depth reflective and idiographic accounts of experience (Finlay, 2009). Consistent with this convention, and following institutional ethical approval and informed consent, four participants with experience of the phenomenon were recruited. All four coaches were engaged in youth performance coaching at the time of the study. They volunteered to be participants by responding to a call to share their experiences over a period of 24 months. A 24 month period was selected in order to capture a range of the temporal, spatial and contextual incidents of youth performance coaching. For example, the coaches described incidents of coaching in preseason, during competition, and post season. All of the coaches were provided with pseudonyms.

- **Jane** (in her 40s) is a practising coach in endurance running and long distance events. She has a wealth of experience including coaching athletes in universities, national teams, international camps, and competitions. She works as a national selector (under 20's), as an individual coach to athletes (under 21's), and as a coach for a national governing body (under 18's, under 20's, and seniors). She has also been an

international athlete (retired early 2000s), primary school teacher, and has worked in sport business.

- Although **Julie** (in her 50s) was coaching prior to and during the study she is currently on a break from coaching. Julie is a former distance runner who returned to athletics through her children's participation. She has experience of coaching a range of young people including primary school children, talented adolescent and university runners. She has also worked with national running teams and a governing body in a developmental role dedicated to elite adult sport.
- **Terry**, (soon to turn 70), describes himself as an old school, 'classically educated' coach. This refers to his training and years of practice as a physical educator and drama teacher in secondary (high) schools. He has now retired from teaching and works as a coach mentor for a national governing body. Alongside this role and during his years of teaching, Terry has coached young (14 years upwards) athletes in sprint events. In the past, some of Terry's athletes have performed at the highest levels of national and international competitions; e.g. Olympic Games
- **Dave** (early 30's) coaches basketball in an inner city school. This involves coaching all the pupils (12-16 year olds) during and after school lessons. In addition to this participation focused role, Dave coaches a club team, a regional team, and a youth national team which involves working with athletes between 12 and 18 years old. Thus, throughout the period of investigation, Dave alternated between coaching basketball to beginners (participation domain) and coaching at a youth European Championship (performance domain).

### *Role of researchers*

Van Manen (1990) urges researchers to acknowledge and record their pre-conceived notions of a phenomenon by keeping a reflective diary. A reflective diary may be reminiscent of the Husserlian concept of bracketing (epoche) but Van Manen (1990) argues that it is impossible to bracket away pre-conceived ideas and that, instead, they must be managed in order to add value to the study. The first author completed the reflective diaries prior to, and after the data collection process. The resulting vignettes identified pre-conceived ideas regarding the role of competition and teaching in coaching. They also identified a concern about the impact of coaching duties upon family life. Undoubtedly, these issues and questions reflected the experiences of the first author who has juggled (with varying degrees of success), coaching activities with a career in academia and a young family. In this sense, the reflective diaries served as a medium for the first author to locate himself 'in the world' of the youth

performance coach. Thus, the diaries served as data and informed the interview schedule with questions on competition, teaching, and family life.

### *Data Collection*

In addition to the reflective diaries, semi-structured, in-depth interviews took place with each of the four participants. Interviews typically took place at 6-month intervals across a two year period. In total 12 interviews were conducted. Interviews took place at informal settings and lasted a minimum of 50 and a maximum of 120 minutes. The interviews varied in length as they were collaborative in nature and were in keeping with Kvale (2007) who recommends that interviewers should adopt the role of a traveller being guided through the lifeworld and experiences by their participants. This metaphor is evident in the interview schedule that began with questions reflecting conventional descriptive Husserlian phenomenology and focused consciousness on the phenomenon; e.g. 'What is a typical coaching experience?' and 'What is it like to walk in your shoes?' These questions provided opportunities for participants to describe their experiences and direct the beginning of the interviews. Following this, participants were asked to describe their lifeworld. During this phase of the interview the researcher adopted the role of the 'fool' and asked obvious questions to gather rich description (Muller, 2011). Examples of lifeworld questions included; 'Who is there when you are coaching?'; 'What are their roles?'; 'What do they do?'; 'How are they different to a coach?'; 'Can you describe where you coach?'; 'What is there?'; 'What does it sound like?', and 'What does the atmosphere feel like?' Each interview focused on describing the experiences of coaches and involved in depth description of specific archetypal coaching moments.

As interviews progressed, questions that reflected a more hermeneutical approach were also posed, such as 'How do you see yourself as a coach?' This resulted in a collaborative discussion in keeping with the concept of an 'inter-view' (Kvale, 2007). It was at this point that the first author asked questions about competition, teaching, and family that were derived from the reflective vignette. Examples included 'How do you judge success as a coach?' and 'Do your family see you coach?' These questions served as a means of creating dialogue between participants and researcher, which facilitated meaning-making and led to examination of idiosyncratic coaching experiences (Earle, 2010).

## *Data Analysis*

The first stage of data analysis involved revisiting the reflective diaries, the literature on coaching, and the interview transcripts. Following re-reading and in keeping with human science procedures (Van Manen, 1990, p. 93) selective unique statements that were ‘particularly revealing about the phenomenon’ were identified in the participants’ descriptions and summarised as a constituent theme e.g. the following statement was summarised as ‘care for athlete’; forming part of that theme;

I reduced the volume and intensity of the work for the athletes because of what happened last week. They were way too battered and tired for week one. I said, look, if we do the same volume and intensity this week as we did last week, some of you are going to get injured or more likely ill.

Once selected, the constituent themes were subject to two Husserlian procedures, which aimed to move beyond the *appearance* of the phenomenon to the *essence* of coaching for the participants (Van Manen, 1990). Firstly, Horizontalism involved examining data from all four coaches. This procedure had the aim of determining the prevalence, commonality, and full qualities of each constituent theme without creating a hierarchy of data or of coaches’ experience. For instance, ‘securing regular sport facilities’ was a major part of Jane’s coaching practice. Once this theme was identified, all other transcripts were examined for related data. Upon examination, it was apparent that the act of securing facilities (negotiating, booking, etc.) was not common to **all** the other coaches, although it is important to note that facilities (e.g. training venues) were.

Secondly, once the constituent themes were examined across all episodes of coaching and fully characterised, Imaginative Variation took place. Imaginative Variation involved considering whether the constituents are an essential feature of coaching as a phenomenon, and in what form, or whether they are merely an incidental occurrence in an episode(s). For instance, the question remained whether ‘securing regular sport facilities’ is an essential constituent of the phenomenon and could youth performance coaching possibly occur in the absence of coaches performing this role. Using Imaginative Variation it was decided that coaching could occur without the coach actually negotiating and booking facilities; thus

‘securing regular sport facilities’ was deemed incidental rather than an essential constituent, although facilities were identified as part of the coaching lifeworld.

Once essential constituents were identified, the second author acted as a sounding board to question the role of the first author in the classification of constituents. Thus, with due consideration and following Human Science procedures, three constituents that described a general essence of the phenomenon, as lived by the participants, were eidetically identified (Finlay, 2009).

AUTHOR'S VERSION

## Findings

In the following composite sections, each of the three constituent ‘essences’ of youth performance coaching are introduced and briefly discussed. The section also includes a discussion of the coaches’ lifeworld that serves to illustrate how the essences manifest themselves in context. This is in keeping with the aim of the paper to identify the essences and describe them in context. Theory that is relevant to the essences and lifeworld will also be identified, although as the paper is largely focused on providing rich contextual description of the essences it is envisaged that each essence will be further problematized in future papers.

### *Essence 1 – Care*

To identify caring as an essential constituent of youth performance coaching is perhaps uncontroversial. Indeed, the act of caring is so inherent to coaching that it often ‘goes without saying’. Thus, the proclamation of caring as an essential constituent of coaching, as lived by these coaches, is an attempt to make apparent and explicit, that which is abundant, yet inconspicuous (Inwood, 1997). Jane illustrates the abundance of caring in the following description of her everyday coaching activity;

I will bring chocolate milk to the finish line so the athletes can have it as soon as possible. To be honest, if they had a really bad race I have to mop up tears, or sometimes they are hyper and I have to calm them down. They are either crying or laughing and I deal with that. I don’t know why but there are a number of boys in that squad who will always come to me if they are emotionally upset. After I deal and comfort them, I have to get them back to the tent and get them recovered quite quickly. We will do the cool down as soon as we can and I run a bath for them at the hotel. If there is a pool, we get them swimming, and we see to all that kind of stuff for them. In the evening, we don’t want them doing much so we get them to put their feet up and rest.

The vignette above provides evidence of a devoted and caring coach and this is consistent with examples from the other coaches in this study and a handful of coaching studies which also describe ‘maternal like’ devotion and concern for athletes (Annerstedt and Eva-Carin, 2014; Jones, 2015; Jones, 2009). The question remains however, whether these prevalent accounts of care are incidental or essential to the phenomenon of youth performance coaching. To answer this, the author drew upon the phenomenological process of Imaginative Variation (Dowling, 2007) to consider coaching without care. An activity,

which involves directing athletes in sport without care, is certainly possible. It is argued however that, at best, this type of activity is not coaching, but perhaps management, organisation, or an impersonal and dispassionate form of instruction. At worst, without care, directing young athletes in intense performance sport is potentially harmful and could be considered abuse rather than coaching.

Having acknowledged that caring for athletes is essential to youth performance coaching, it is important to recognise that the coaches also cared *about* their sport. Heidegger (1927/2005) famously declares that ‘we are thrown into this world’. By this, Heidegger posited that humans are entwined and embedded within a given social context, which existed before them, and will exist after them (Brook, 2009). Moreover, Heidegger sees care *for* others (Sorge) and concern (care) *about* the world in which we are thrown (Fursorge) as fundamental aspects of being human. Consistent with Heidegger’s notions of care and thrownness, the coaches are thrown into a coaching world and are not isolated entities within it. Similarly, the coaches’ in this study both cared *for* athletes and are also concerned *about* their sport, fellow coaches, and the coaching world in which they are ‘thrown’. This brings both opportunities and distractions for them e.g. coach education work.

I see myself as the last of the old brigade. I am the last of the athletic coaches that were trained as PE teachers in the good old days. When PE teachers were trained at teacher training college and the three year course was very practical and we were taught how to teach PE. If you look at the history of most sports that were steeped in amateurism. The great coaches were PE teachers. I see myself as the end of that, and I have to pass on my experience and my knowledge to as many coaches as possible.

(Terry)

Given the extent that coaches are involved in caring *for* athletes, and caring *about their world*, it seems imperative that care is acknowledged as an essential constituent of youth performance coaching. Care is so embedded in the experiences of these coaches that it should not be perceived as an additional skill or act that they perform. For these coaches, to coach without care (*for and about*), is not to be a coach at all. Indeed, care is an implicit ontological essence of coaching and future research may find much value in exploring the work of Heidegger and considering how coaches care.

*Essence 2 - Commitment to educate athletes authentically for corporeal challenges to come*

All four coaches in the study, in keeping with the first author's reflective vignettes, saw teaching as a fundamental part of their experiences. This is not surprising given that two (Terry and Jane) are former teachers and one (Dave) currently works in a school. Even the coach with no teaching experience (Julie) placed great value on teaching skills (instruction, demonstration, behaviour management, planning, and reflecting). Julie argued that through the deployment of these skills, the knowledge of the athlete should eventually '*match and surpass that of the coach*'.

Consistent with this, Terry decreed;

I can honestly say being a PE teacher is a big advantage. When I was a PE teacher I planned every day. I looked at people perform right in front of my eyes. I developed a coach's eye. I reflected on how well they are doing as they were doing it. I had five lessons a day. So there were five coaching sessions a day where I honed my art as a person that gives instructions based upon what I saw. It is an advantage to be a PE teacher because you are honing your art five times a day before you do a coaching session in the evening. Some of the best coaches in any sport have been trained as PE teachers, and that's what helped them become expert coaches.

Interestingly, although very much an advocate of teaching/instruction, Terry and indeed the other coaches, made a distinction between teaching (instruction) and educating authentically;

When you have an inexperienced athlete then you would be in the warm-up area with them and teaching them a lot. Then as they get more experienced, they should go off to warm up on their own. They don't know you are watching them from a distance to check that everything has been done correctly. You feedback to them about how they did later and reflect. That is good coaching practice.

It is bad coaching practice if they become experienced athletes and the coach is still trying to be in there supervising the warm up and interfering. The anxiety, stress, and tension of the coach are heaped upon the athlete. Micro-managing is bad coaching practice. You get situations when you go to major games and the personal coach is in a complete lather, "oh I've got to be in the warm up area, my athlete needs me". No! Your athlete does not need you to instruct. Or yes! You have made the athlete need your instructions. You have failed that athlete! You should have got to the point where the athlete can go to a major games and go through the whole 45 minutes preparation, which is a long time, on their own. You have not prepared them for the loneliness. You are a poor coach.

The above quotation illustrates how Terry cares about the loneliness of competition and both teaches and educates his athletes for the challenges to come. At times, this will require instructional behaviours while at other times, it will require the coach to resist from assisting

and ‘interfering’. The aim is to ensure that athletes are gently exposed to difficult experiences that will educate for, and inoculate against challenges to come. In this sense, the coaches placed an emphasis not solely on teaching, but primarily on the provision of authentic education wherein the well-rounded athlete is aided by experiencing the ‘right challenges’ in different settings, at the right time.

An emphasis on personal and independent growth through experience is reminiscent of the work of John Dewey (Dewey, 1916). Like Dewey, the coaches saw the provision of educative experiences as a potentially painful but key part of the long-term growth of the athlete. Once again, this is not to say that the coaches did not value formal teaching, instruction or the rehearsal of skills on the practice field. Rather, they saw teaching sport-specific skills to large groups as just one incidental part of a broader attempt to prepare athletes for the challenge of operating in unfamiliar and dynamic sport contexts. Indeed, as part of their commitment to educate athletes authentically, the coaches also described developing reflective skills among their athletes, facilitating challenging competitive experiences, developing cohesion and motivational climates in training groups, providing classroom sessions on planning, and also discussing a range of social issues such as diet, commercial work and higher education. This education work occurs not just on the field of play but across the varied temporal and spatial interactions between coaches and athletes. Thus, a commitment to educate athletes authentically for difficult challenges to come, pervades the practice and lifeworld (both on/off the field of play) of all four coaches, and is identified as an essence.

### *Essence 3 – Working with others to achieve a specialised corporeal excellence*

As illustrated above, coaches are thrown into the coaching world (Heidegger, 1927/2005). This lifeworld contains other entities including athletes, parents, assistant coaches, performance directors, managers/agents, and administrative staff. While some of these interactions may have been incidental, interaction with a young athlete is essential to youth performance coaching. Youth performance coaching is, therefore, essentially a social activity that focuses on a relationship with athletes but also includes relations with other entities. For example, Dave listed staff with whom he has a working relationship:

I have two assistant coaches, performance analyst, and a team manager and a physio. Everybody gets involved in the coaching, because they're all basketball coaches in their own way right - except for the physios and conditioning coach. These guys have been very helpful to me, and I'm trying to develop them as well.

Van Manen (1997, p 104) defines relationality as “the lived relation we maintain with others in the interpersonal space that we share with them”. For Van Manen, relationality is one of four features of being. The others being spatial, temporal, and corporeal. In this study the relations between coaches and other entities in their lifeworld were mediated by the desire to achieve excellent sporting standards and develop corporeal excellence in athletes;

Over the course of the campaign I'm trying to get us to win. I want us to be a success in Europe. We want to get back to Division A. We are currently in European Division B, which has some very good teams such as the Bosnians but we are trying to get back to Division A. That is the ultimate goal... but I am very aware that I have a key responsibility to develop each and every player, not only for under 16 but for also for GB senior teams.

(Dave, on his aims)

As detailed above, corporeal excellence is externally enabled by staff such as physiotherapists (above) and coaches themselves. Dave also illustrates that corporeal excellence is measured by and in comparison to others (e.g. competition such as ‘the Bosnians’). Similarly, Jane describes her targets, which are also externally set;

One of our targets is five athletes in the top twenty at the junior world championships. We reached that this year and we reached our target last year as well. There is another target about how many athletes transfer from the talent development programme to elite development, and the other is how many we bring in to the talent development programme.

Working with others to achieve corporeal excellence is an essence because success is made possible and assessed through collaboration with entities including support staff, competitors, coaches themselves, athletes themselves, and parents. In this sense, the ‘relationality’ of coaches does not occur in isolation from Van Manen’s other ‘existentials’ (spatial, temporal and corporeality). More precisely, the relationality of coaches is reflexively indexed to the development and assessment of athlete corporeality.

**What do these essences tell us about the Lifeworld of a youth performance coach?**

This section includes a description of the coaches' lifeworld which serves to illustrate how the essences manifest in context. Given the importance of corporeal excellence, it is perhaps inevitable that a core part of the lifeworld of the youth performance coach centres on the field of play (FOP). In the case of the coaches in this study, the FOP consisted of running tracks, cross-country courses/fields, sports halls, gyms, and basketball courts. These environments have been the setting for many previous studies of coaching. In particular, a significant body of work has drawn on coach observation instruments to describe the practice of coaches in environments such as playing fields and courts (Becker, 2013; Cushion, 2010). It is important to note however, that while training venues are an environment in which coaches care, educate, and work with others to achieve corporeal excellence, they do not constitute the entirety of the lifeworld. Being a coach does not stop with the final whistle at practice or competition. The essence of youth performance coaching (caring, education for future challenges, and working with others for the development of corporal excellence) occurs in varied temporal and spatial environments off the field of play. Terry, for example, illustrates the importance of considering interactions with athletes off the field of play during warm weather training;

Taking athletes abroad for warm weather training is a very stressful time because there is too much reflection. There is too much time on your hands for athlete and coach to talk. When a training session hasn't been as great, you can talk yourself into a crisis. You are probably sharing the same accommodation, so you have instant reflection and it lasts all bloody day. In fact, most breakdowns between coach and athlete relationships happen when you are away warm weather training. You are in each other's space too much. Planes, hotels etc. I always put a health warning on warm weather training when I talk to other coaches. Are you sure you want to do this?

Off the field interaction can be a precarious challenge for coaches and this aspect would benefit from further research and specific coach education. Off the field coaching interactions are also productive sites to care, educate, and develop corporeal excellence. Dave describes how getting to know athletes away from the field of play at a European Basketball Championship was paramount to sporting success;

On the first day we arrived at the European Championship, we sat around in a circle at the hotel, and I said, "Round one; tell each other one thing we don't know". Then I said, "Round two, now say something about you that will make someone laugh. It might make you a little bit vulnerable, but it doesn't matter, we're here together". We went around the group and told some funny stories. Then I said, "Right, round three! We are all going to share a personal battle we have had to overcome in our life". I wanted them

to feel a little bit vulnerable in this moment. I led it, and gave them my story, and we went around the circle. The coaches went next, and one talked about his divorce. Then it went on to the players. The captain went first. He told us about his father passing away when he was seven years old and how his life has been a struggle since. Another person talked about his grandfather dying, and he's the one who would come to watch every single game. Tears were shed. Oh, a lad told us about how his brother was beating him up. He started telling us "this is why I don't like it when people shout at me". All I could think was, "Jeez if only we knew this months ago we would have coached him differently." He's the one with the most potential, and I used to really bust his balls.

Anyway, going into the Bronze medal game, which we won, we had the pre-game changing room talk. I said to them, "Lads, two weeks ago we sat in the hotel and we talked about stuff we've overcome in our lives, challenges we've overcome," I said, "think about those challenges. Some of you are sitting here nervous because there's a promotion game but it's just another challenge that is nowhere near as difficult as the challenges you've had to overcome in your life. So go out there now, and meet this head on like you met that challenge and you'll walk out of here with an easy win." You could feel the energy. Everyone's sitting up straight, ready to go.

Both Terry's and Dave's stories illustrate the richness of the coaching lifeworld beyond the practice or competition venue. Julie also describes how her coaching lifeworld includes activities at home such as reviewing athlete-training diaries;

I looked through training diaries in my own time. I made more work for myself by doing that, but coaching is my passion as well as my (pause) job? Well, I guess, I did view it as a job even though I was not being paid. I wanted to coach as best I could. I do think though as a female coach with children you are making a bit of a rod for your own back. I felt guilty for looking at athletes' training diaries when I should have been cooking supper.

Julie's training diary incident is just one illustration of many across all four coaches and the reflective diaries that show the lifeworld of a coach not only extends beyond training or competition venues but that it might influence other aspects of a coach's life. Dave, for example, describes how coaching permeates his whole life, including his relationships, and is not just a part of his lifeworld but is essentially a part of him.

I married a woman who hated sport and I'm the complete opposite. Basketball is in my heart. I'd never leave basketball. She didn't want to share me with basketball. We went our separate ways because I was involved with the national team at the time and it was a constant battle, every day. Even going out to practice on a Saturday morning was a battle. She couldn't and she didn't understand our culture. She didn't understand our way of life. She had never been exposed to it. You know my mum told me that "this is not the woman for you because she's not accepting you for who you are. If she really

loved you, she would not put pressure on you about what is a big part of your life, she will support you and help you do what you truly love”.

Off the field coaching environments e.g. staff offices, have previously been identified as an important, yet unseen part of the ‘community coaching’ lifeworld (Cronin and Armour, 2013). Although, the outcomes in community coaching (fun and health improvements) are very different to the pursuit of corporeal excellence that characterises youth performance coaching, it appears that both community coaches and youth performance coaches, inhabit lifeworlds that are broader than the field of play. This is not to say that the off the field environment in community coaching is identical to the lifeworld of youth performance coaches. The entities that inhabit both the community coaching and the youth performance coaching lifeworld (e.g. parents, fellow staff and technology) are both similar and different. Rather, the point is that like community coaching, youth performance coaching occurs partially in off the field environments (e.g. in cafés and homes) and unfortunately coaching that occurs within that world remains largely unexplored. Indeed, youth performance coaching research has mostly portrayed coaching as a discrete systematic act that occurs within defined training and competition parameters. For Heidegger and fellow phenomenological philosophers, beings (human) are situated amongst other things within a temporal and spatial lifeworld (Moran, 2000). Given this, future studies of ‘being’ a coach should account for a varied temporal and spatial off the field coaching lifeworld.

## **Conclusion**

Using the phenomenological tenet that those best placed to elucidate a phenomenon are those that experience it, this study sought to explore the lived experiences of four case study youth performance coaches. The study builds on a growing body of qualitative accounts that have analysed incidents of coaching, and some work that has moved beyond incidents of coaching to the essence of being a coach (e.g. Cronin and Armour, 2013). The study adds to this literature by identifying youth performance coaching as a caring act, which aspires to educate young people through a commitment to the development of corporeal excellence. This description contains three structural constituents, which following analysis are deemed essential rather than incidental to the phenomenon of youth performance coaching;

- 4) Care
- 5) Commitment to educate athletes authentically for future challenges
- 6) Working with others to achieve specialised corporeal excellence

These essential constituents permeate a variety of temporal and spatial environments inhabited by the coaches. Indeed, the lifeworld of the youth performance coach includes a range of contexts both on and off the field of play; e.g. warm weather camps, homes, cafés, and gyms. Such conclusions may not appear particularly abstruse or rarefied; indeed, they should not appear so if they are essential to the practice of youth performance coaching. Nonetheless, in keeping with the phenomenological aim to make apparent what is usually inconspicuous, this study draws the attention of researchers ‘back to the thing itself’ and suggests literature (e.g. Heidegger, 1927/2005) and concepts (e.g. relationality) that may shed further light on coaching.

Given this, we urge coaching researchers to follow up on the essences identified here (care, authentic education, and working with others for a specialised corporeal excellence) and to explore these across a broader view of the lifeworld which incorporates both the person and the process of coaching. This route may provide more insightful accounts of coaching as called for by Jones (2012). This approach will not lead to the identification of universal ‘truths’ about coaching, but it may bring us closer to understanding ‘the thing itself’, as lived by coaches themselves (Inwood, 1997). This, in turn, could inform the future design and content of more effective forms of coach education.

## References

- Allen-Collinson, J. (2009). Sporting embodiment: sports studies and the (continuing) promise of phenomenology. *Qualitative Research in Sport and Exercise*, 1(3), 279-296. doi:10.1080/19398440903192340
- Allen-Collinson, J. (2011). Feeling the way: Notes toward a haptic phenomenology of distance running and scuba diving. *International Review for the Sociology of Sport*, 46(3), 330-345. doi:10.1177/1012690210380577

- Annerstedt, C., and Eva-Carin, L. (2014). Caring as an important foundation in coaching for social sustainability: a case study of a successful Swedish coach in high-performance sport. *Reflective Practice*, 15(1), 27-39. doi:10.1080/14623943.2013.869204
- Bayli, I. (2001). Sport System Building and Long-term Athlete Development in British Columbia. *Coaches Review*, 8(1), 25-28.
- Becker, A. J. (2013). Quality Coaching Behaviours. In P. Potarc, W. Gilbert, and J. Denison, *Routledge Handbook of Sport Coaching* (pp. 184-196). Oxon : Routledge.
- Brocki, J. M., and Wearden, A. J. (2006). A critical evaluation of the use of interpretative phenomenological analysis (IPA) in health psychology. *Psychology and Health*, 21(1), 87-108. doi:10.1080/14768320500230185
- Brook, A. (2009). The Potentiality of Authenticity in Becoming a Teacher. *Educational Philosophy and Theory*, 41(1), 46-59. doi:10.1111/j.1469-5812.2008.00474.x
- Christensen, M. K. (2009). "An Eye for Talent": Talent Identification and the "Practical Sense" of Top-Level Soccer Coaches. *Sociology of Sport Journal*, 26, 365-382.
- Côté, J., and Gilbert, W. (2009). An Integrative Definition of Coaching Effectiveness and Expertise. *International Journal of Sports Science and Coaching*, 4(3), 307-323. doi:10.1260/174795409789623892
- Cronin, C., and Armour, K. (2013). Lived experience and community sport coaching: A phenomenological investigation. *Sport, Education and Society*, 10.1080/13573322.2013.858625.
- Cushion, C. (2010). Coach Behaviour. In J. Lyle, and C. Cushion (Eds.), *Sports Coaching: Professionalisation and Practice* (pp. 43-63). London: Elsevier.
- Cushion, C. J., Armour, K. M., and Jones, R. L. (2006). Locating the coaching process in practice: models 'for' and 'of' coaching. *Physical Education and Sport Pedagogy*, 11(1), 83-99. doi:10.1080/17408980500466995
- Cushion, C., and Jones, R. (2006). Power, discourse, and symbolic violence in professional youth soccer: The case of Albion Football Club. *Sociology of Sport Journal*, 23(2), 142-161. Retrived from <http://journals.humankinetics.com/ssj>
- Dewey, J. (1916). *Democracy and Education* . Los Angelas: Simon and Brown.
- Dowling, M. (2007). From Husserl to van Manen. A review of different phenomenological approaches. *International Journal of Nursing Studies*, 44(1), 131-142. doi:10.1016/j.ijnurstu.2005.11.026

- Earle, V. (2010). Phenomenology as research method or substantive metaphysics? An overview of phenomenology's uses in nursing. *Nursing Philosophy*, 11(4), 286-296. doi:10.1111/j.1466-769X.2010.00458.x
- Finlay, L. (2009). Debating phenomenological research methods. *Phenomenology and Practice*, 3(1), 6-25. doi:10.1007/978-94-6091-834-6\_2
- Finlay, L. (2014). Engaging phenomenological analysis. *Qualitative Research In Psychology*, 11(1), 121-141. doi:10.1080/14780887.2013.80789
- Fraser-Thomas, J., and Côté, J. (2009). Understanding adolescents' positive and negative developmental experiences in sport. *The Sport Psychologist*, 23(1), 3-23. Retrived from <http://journals.humankinetics.com/tsp>
- Heidegger, M. (1927/2005). *Being and Time*. (J. Macquarrie, and E. Robinson, Trans.) Oxford: Blackwell.
- Husserl, E. (1900/1973). *Logical Investigations*. (J. N. Findlay, Trans.) London: Routeledge.
- Husserl, E. (1913/1982). *Ideas Pertaining to a Pure Phenomenology and to a Phenomenological Philosophy - First Book: General Introduction to a Pure Phenomenology*. (F. Kersten, Trans.) The Hague: Nijhoff.
- Inwood, M. (1997). *Heidegger; A very short introduction*. New York: Oxford University Press.
- Jones, C. (2015). Care and phronesis in teaching and coaching: dealing with personality. *Sport, Education and Society*. doi:10.1080/13573322.2015.1015976
- Jones, R. L. (2006). *The Sports Coach as an Educator: Re-conceptualising Sports Coaching* (1 ed.). London: Taylor and Francis.
- Jones, R. L. (2009). Coaching as caring (the smiling gallery): accessing hidden knowledge. *Physical Education and Sport Pedagogy*, 14(4), 377-390. doi:10.1080/17408980801976551
- Jones, R. L. (2012). Editorial. *Sports Coaching Review*, 1(1), 1-3. doi:10.1080/21640629.2012.704800
- Kerry, D. S., and Armour, K. M. (2000). Sport Sciences and the Promise of Phenomeology; philosophy, method and insight. *Quest*, 52(1), 1-17. doi:10.1080/00336297.2000.10491697
- Kvale, S. (2007). *Doing Interviews* (1 ed.). London: SAGE Publications.
- Martinkova, I., and Parry, J. (2011). An introduction to the phenomenological study of sport. *Sport, Ethics and Philosophy*, 5(3), 185-201. doi:10.1080/17511321.2011.602571

- Miller, P. K., and Cronin, C. (2013). Rethinking the factuality of 'contextual' factors in an ethnomethodological mode: towards a reflexive understanding of action-context dynamism in the theorization of coaching. *Sports Coaching Review*, 1(2), 106-123. doi:10.1080/21640629.2013.790166
- Miller, P. K., Cronin, C., and Baker, G. (2015). Nurture, nature and some very dubious social skills: an interpretative phenomenological analysis of talent identification practices in elite English youth soccer. *Qualitative Research in Sport, Exercise and Health*. doi:10.1080/2159676X.2015.1012544
- Moran, D. (2000). *Introduction to phenomenology*. London: Routledge.
- Muller, A. (2011). From Phenomenology to Existentialism - Philosophical Approaches Towards Sport. *Sport, Ethics and Philosophy*, 5(3), 202-216. doi:10.1080/17511321.2011.602572
- Purdy, L. G., and Potrac, P. (2014). Am I just not good enough? The creation, development and questioning of a high performance coaching identity. *Sport, Education and Society*,. doi:10.1080/13573322.2014.941795
- Ravn, S., and Christensen, M. (2014). Listening to the body? How phenomenological insights can be used to explore a golfer's experience of the physicality of her body. *Qualitative Research in Sport, Exercise and Health*, 6(4), 462-477. doi:10.1080/2159676X.2013.809378
- Sartre, J.-P. (1943/1984). *Being and Nothingness*. (H. E. Barnes, Trans.) New York: Washington Square Press.
- Schutz, A. (1967). *The phenomenology of the social world* (1 ed.). Chicago: Northwestern University Press.
- Stewart, C. (2013). The Negative Behaviors of Coaches: "Don't Be This Guy". *The Physical Educator*, 70(1), 1-14. Retrived from <http://js.sagamorepub.com/pe>
- Taylor, W. G., Piper, H., and Garratt, D. (2014). Sports coaches as 'dangerous individuals'—practice as governmentality. *Sport, Education and Society*. doi:10.1080/13573322.2014.899492
- Thompson, A., Potrac, P., and Jones, R. (2013). 'I found out the hard way': micropolitical workings in professional football. *Sport, Education and Society*. doi:10.1080/13573322.2013.862786
- Thorburn, M., and Stolz, S. (2015). Embodied learning and school-based physical culture: implications for professionalism and practice in physical education. *Sport, Education and Society*. doi:<http://dx.doi.org/10.1080/13573322.2015.1063993>

Van Manen, M. (1984). Practicing phenomenological writing. *Phenomenology and Pedagogy*, 2(1), 36-69.

Van Manen, M. (1990). *Researching Lived Experience*. London: University of Western Ontario.

van Manen, M. (1997). *Researching lived experience: Human science for an action sensitive pedagogy* (2 ed.). Ontario: Althouse Press.

Van Manen, M. (2014). *Phenomenology of Practice: Meaning-Giving Methods in Phenomenological Research and Writing* (1 ed.). Walnut Creek: California: Left Coast Press.

AUTHOR'S VERSION

AUTHOR'S VERSION

## **APPENDIX H**

### **MILLER AND CRONIN (2013)**

Sports Coaching Review, 2012

Vol. 1, No. 2, 106–123, <http://dx.doi.org/10.1080/21640629.2013.790166>

**Rethinking the factuality of ‘contextual’ factors in an ethnomethodological mode:  
towards a reflexive understanding of action-context dynamism in the theorization of  
coaching**

Paul K. Miller\* and Colum Cronin

Faculty of Health and Wellbeing, University of Cumbria, Cumbria, UK

## **Abstract**

In this paper, an argument is made for the revisitation of Harold Garfinkel's classic body of ethnomethodological research in order to further develop and refine models of the action-context relationship in coaching science. It is observed that, like some contemporary phenomenological and post-structural approaches to coaching, an ethnomethodological perspective stands in opposition to dominant understandings of contexts as semi-static causal 'variables' in coaching activity. It is further observed, however, that unlike such approaches – which are often focused upon the capture of authentic individual experience – ethnomethodology operates in the intersubjective domain, granting analytic primacy to the coordinative accomplishment of meaningful action in naturally-occurring situations. Focusing particularly on Garfinkel's conceptualization of action and context as transformable and, above all, reflexively-configured, it is centrally argued that greater engagement with the ethnomethodological corpus of research has much to offer coaching scholarship both theoretically and methodologically.

**Keywords:** context; coaching process; ethnomethodology; indexicality; reflexivity

## **1. Introduction**

Over the past decade, governing organizations such as the International Council for Coach Education (ICCE), European Coaching Council and other national organizations across the globe have worked extensively to advance the development of professional coaching practice. Sports Coach UK (2008, p. 11), alongside other national sporting bodies and regional/local agencies (such as county sport partnerships), has thus outlined the need for a formal profession involving ‘ . . . a cohesive, ethical, inclusive and valued coaching system where skilled coaches support children, players and athletes at all stages of their development.’ Supporting much of the development work, and in response to a call from Lyle (2002), academic research has been progressively tasked with improving the understanding of coaching both as a practical profession and also as a social phenomenon. In particular, increased attention has been paid to theoretical understandings of coaching (i.e. the need for strong conceptual frameworks to guide practical intervention). Key topics recently examined include coach decision-making (Abraham, Collins, and Martindale, 2006; Vergeer and Lyle, 2009), coach – athlete relationships (Jowett, 2007; Lafrenie`re, Jowett, Vallerand, and Carbonneau, 2011) and coach education (Young, Jemczyk, Brophy, and Côté, 2009). This work has come from a variety of perspectives in sociology, psychology and pedagogy which reflects the fact that multidisciplinary knowledge and expertise is required to ground the understanding of a complex and multifaceted activity (Jones and Bowes, 2006; Potrac and Jones, 2009). Although at pains to stress that there remains no ‘closure’ on the matter of how coaching might be definitely theorized, Cushion, Armour, and Jones (2006, pp. 94– 95) provide an extensive review of such research, summarizing the core precepts of extant knowledge thusly: (1) The coaching process is not necessarily cyclical but is continuous and interdependent; (2) The process (and the practice it engenders) is

continually constrained by a range of 'objectives' that derive from the club, the coach and the athletes involved; (3) The process is a constantly dynamic set of intra- and inter-group interpersonal relationships. These relationships are locally dialectical between and amongst agents (coach, player) and structure (club, culture); (4) The coaching process is embedded within external constraints, only some of which are controllable; and (5) A pervasive cultural dimension infuses the coaching process through the coach, club and athletes, and their interaction. Cushion (2007) similarly suggests that, despite the range of research completed, a sound and widely acceptable theoretical model of coaching remains elusive.

It is against such a backdrop that this paper explores the particular matter of context in coaching. As recognized, academic understandings of the coaching process have progressed from a simplistic view of the activity as mechanical and broadly bio-scientific to the acceptance of a more nuanced social-cognitive paradigm that accounts for complexity and the influence of a myriad of psycho-social contextual variables (Cushion et al., 2006; Cushion, 2007; MacLean and Chelladurai, 1995; Smith and Smoll, 1997). It is also noted, however, that much of this work adopts a largely monodirectional and typically social-cognitive stance regarding the relationship between action and context; essentially static contextual 'variables' are seen to influence coaching activities while little account is provided of the alternate flow. Some key contemporary literature (e.g. Jones and Wallace, 2005; Mageau and Vallerand, 2007) does substantively recognize that the contexts of coaching are, to some extent, shaped by the actions of participants. However, and as outlined in greater detail later in this paper, there is limited formal investigation of the matter.

While it is relatively uncontroversial, to assert that a broadly social-cognitive model of the action-context relationship remains paradigmatically dominant in contemporary coaching research, some recent contributions to the field have embraced more explicitly post-structural (Denison, 2010; Taylor and Garratt, 2010) or phenomenological (Gearity, 2012; Gearity and Murray, 2011) stances which often embed an understanding of contexts themselves as personal, politically-charged and/or potentially contestable. Given the timely rise of these more flexible, adaptable approaches to the action-context relationship in coaching science, this paper advocates the considered re-visitation of a specific body of work with great prospective import for the field – the seminal writings of Garfinkel (1967, 1996) and subsequent research in the ethnomethodological tradition he initially established in the 1960s (e.g. Burke, Sparkes, and Allen-Collinson, 2008; Fele, 2008; Garfinkel, Lynch, and Livingston, 1981).

### **1.1 Garfinkel, the ethnomethodological programme and coaching science**

Although a self-avowed sociologist, Harold Garfinkel's work has proven highly influential in many fields of social science (Heritage, 1984; Potter, 1996) since the publication of his ethnomethodological manifesto *Studies in Ethnomethodology* (1967). In developing what was then considered an extreme and radical perspective – bordering on a 'heresy' (Bauman, 1992) to an academic establishment dominated by positivistic thinking – Garfinkel drew upon a varied system of intellectual influences. These included (unusually for an American sociologist of the time) a great deal of European philosophy as well as the work of the functionalist sociologist Parsons (1991) and phenomenologist Schultz (1967). There are a number of overviews which provide full and detailed accounts of Garfinkel's investigative

programme, with perhaps the most rigorous (and widely cited) being Heritage's Garfinkel and Ethnomethodology (1984). Below is a very brief summary of the core tenets and implications of his thought.

Consonant with its phenomenological forebears, the ethnomethodological approach does not treat social reality as pre-existing the members of a society; rather, it is taken that the former is ongoingly constructed, reconstructed and maintained by the latter in the course of practical social interactions. The apparent intransigents of any society (norms, structures and so forth), from an ethnomethodological point of view, should not be seen as objective, self-identical realities, but 'the accomplishment of [its] members ...' (Garfinkel and Sacks, 1970, p. 353). The techniques mobilized by people in the understanding and maintenance of the social world, in the rendering of meaning in its events and activities, Garfinkel termed ethnomethods ('folk' methods), and it is their study that is the defining aspect of the approach itself. Common-sense, everyday knowledge, thus, becomes central to ethnomethodological study and, for Garfinkel (1967), analysts should not treat such knowledge as superfluous or trivial but:

. . . seek to treat practical activities, practical circumstances, and practical . . . reasoning as topics of empirical study, and by paying to the most commonplace activities of everyday life the attention normally accorded to extraordinary events, seek to learn about them as phenomena in their right. (p. 1)

In these terms, an understanding of the way that people operate in social situations can only proceed from observation, identification and systematic description of ethnomethods. Rather than assume that people follow *prima facie* contextual norms in definable situations, analytic focus should fall upon the practical ways in which individuals produce and interpret information in interpersonal exchange, and how they use language and gesture when coordinatively constructing meaningful contexts in which to interact (Heritage, 1984). From an ethnomethodological stance, therefore, the contexts of coaching can be seen as highly dynamic and, crucially, intersubjective constructs that are ongoingly realized, interpreted and transformed by coaches and athletes alike. This broad conceptualization of the pragmatic situations of coaching is, on the whole, very compatible with those characteristic of contemporary Foucauldian and phenomenological work in the field (see Denison, 2010; Gearity, 2012). In this paper, however, it is centrally outlined how the incorporation of key concerns from Garfinkel's work into contemporary analytic approaches might facilitate more constructive frameworks through which such situations might be analysed sensitively, empirically and, above all, systematically.

Adopting an ethnomethodological position, a critical review of key trends in coaching literature since the 1970s is firstly constructed. Herein, the argument is advanced that many of the models of 'context' that have been employed in the academic study of coaching<sup>1</sup> have been, and remain, largely oversimplified, underdeveloped and beholden to some enduringly problematic epistemological assumptions. Using evidence from this review it is then illustrated that (and how) coaching practice and its contexts exist in a 'reflexive' configuration, and outlines the analytic pertinence of ethnomethodologically-informed research methods that have as yet found little articulation in the study of coaching. The paper

concludes by arguing that the employment of such methods could inform and augment a penetrating interpretative approach to the understanding of situated coaching processes in action (rather than post hoc reflection upon them), that neither risks defining key environmental phenomena ‘by fiat’ (Cicourel, 1964), nor overlooks the manner in which they are locally organized, in the drive to discover causes and consequences.

## **2. Models of context and coaching: an ethnomethodological critique**

Some early academic representations of coaching assumed a systematic and task-focused process geared almost exclusively to the improvement of athletic performance. Franks and Goodman (1986), for example, reflecting a time-prevalent positivistic drive in coaching research, grounded process-modeling not only in the broad goal of performance –outcome, but in that of statistically measurable performance –outcome. Fairs’ (1987) coaching model (see Figure 1) meanwhile, actually embeds specific stages of data collection and assessment of quantifiable athletic performance indicators.

The pure goal-focusing in this model accords little consideration to issues of social and cultural organization in any particular circumstance. In many respects, the model is summarily decontextualized, abstracted from real situations to facilitate adherence to the dominant bio-scientific paradigm active at the time. The core assumption evidenced herein is that effective coaching is a relatively linear, performance orientated process to which a ‘one-

size-fits-all' approach can be taken. Although recognizing that coaching is a staged process, both Franks and Fairs necessarily over-simplify (Lyle, 2002) in order to abstract.

In contrast to the above, Chelladurai's (1978, 1990)<sup>3</sup> Multidimensional Model of Leadership (MDML) presents a more complex picture of the sporting processes, embedding explicit recognition of the influence of social context (group size, location, norms and so forth) on leadership practice. The MDML also assimilates other typically social-cognitive concerns (e.g. actual, preferred and required behaviours, and so forth) in arguing that success is predicated upon the interactions between personal characteristics of a leader, the social-psychological characteristics of the participants and the contextual/environmental factors endemic to the situation. Furthermore, Chelladurai's work also marks a break with the pure instrumentalism of Fairs (1987) and Franks and Goodman (1986) in its drawing of a distinction between the goals of performance and satisfaction (see Figure 2).

The MDML (and the associated Leadership Scale for Sport [LSS]) is thus underpinned by a recognition that leadership of all kinds in sport is centrally influenced by the '... dictates of situational characteristics.' (Chelladurai and Saleh, 1980, p. 35) and has, unquestionably, provided a significant contribution not only to the theoretical understanding of coaching, but also to its methodological toolbox (Cumming, Smith, and Smoll, 2006). As is typical of social-cognitive modelling in general (Edwards, 1997; Potter, 2003) however, what constitutes a 'situational characteristic' is presupposed to be self-evident,<sup>4</sup> and the relationship between context and (required, actual and preferred) behaviour is taken to be monodirectional. This core conceptualization of the action-context relationship is also

apparent in the Mediational Model of Adult Leadership Behaviours in Sport (Smoll and Smith, 1984), developed shortly after the MDML (see Figure 3).

The Mediational model is primarily grounded in observations of concrete coaching practice, utilizing the 12 operationally defined categories embedded in the Coach Behaviour Assessment System (CBAS) devised by Smith, Smoll, and Hunt (1977). While this provides for a richer taxonomy of sport-specific situational factors than may have been apparent in the MDML, the basic valence of the theoretical apparatus remains the same.

Issues of environment in the model are: (a) boxed away from those pertinent to individuals; and (b) linked to practical behaviours only by outwardly-radiating arrows. Methodologically speaking, the use of a priori analytic categories requires that features of any empirical situation are necessarily decoupled from the context of their occurrence in order to fit said categories, which deflects attention from the complex manners in which they might be meaningful to the persons actually involved. Equally, deducted findings based on pre-categorization can only reflect social-psychological configurations assumed within the tools of measurement (Cicourel, 1964).

Although the MDML and Mediational models have been subsequently criticized for a failure to recognize the true contextual complexity of coaching (Strean, 1995), and for not according sufficient attention to the interpretative processes influencing coach behaviour (Abraham and Collins, 1998). More recent attempts to schematize coaching activities have ultimately been more concerned to 'refine the detail' than to scrutinize any potentially problematic assumptions within the social-cognitive orthodoxy itself. Côté, Salmela, Trudel, Baria, and Russel (1995), for example, employ a Grounded Theory approach, drawing on in-

depth interviews, to induct a model that takes into account the coach's perception of an athlete's potential across three discreet component zones; training, competition and organization (Figure 4).

This model, although further subdividing the cognitive realms of coaching, is consonant with the work of Chelladurai (1978, 1990), Chelladurai and Saleh (1980) and Smoll and Smith (1984) in that it attends centrally to the influence of 'peripheral components' (Côté et al., 1995, p.11) in the form of individual and contextual factors – upon mental representation and, by extension, upon tangible outcomes. As Tajfel (1981) famously notes, however, any treatment of the social world as mere information to be processed does scant justice to the complex and fluid organization of social phenomena. While affiliated studies flesh-out the key constructs (Côté and Salmela, 1996; Côté, Salmela, and Russell, 1995), the core model remains beholden to the axiomatic position that: (a) intrapsychic schemata administer the flow of sensory data acquired from the (measurable) outside world; which (b) adjust/distort perception; and (c) the individual then acts on this information to produce (measurable) behaviours. Furthermore, although the link between context and mental processing is represented as reversible in the diagrammatic schematization (Figure 4), little account is provided of this. Rather, the linearity typical of prior models is ultimately preserved. As the authors explicitly argue:

The contextual factors component, just like the athletes' and coach's personal characteristics components, can positively or negatively affect the coaching process. (Côté et al., 1995, p. 12)

A further (and related) issue of note here is that, while the work of Côté and colleagues laudably aims to induct accounts of coaching practice without recourse to the kinds of abstract operational definition utilized by Smoll and Smith (1984), their mode of data collection is decontextualized. As Potter and Hepburn (2005) compellingly illustrate, interviews, by their very nature, require that participants answer questions that seldom (if ever) arise in the natural course of the activities they are being interviewed about. So rather than, in this instance, inducting models from naturally-occurring evidence relating to coaches doing coaching, models are instead grounded in post hoc reflections upon it (this is also true of the CART-Q [Jowett, 2007]). This is wholly unproblematic if what is actually sought is a model of coaches reflecting on coaching. The risk in proposing that it is a model of the coaching process in-action, however, is that the complexities of coaching itself, as a practical and – above all – coordinative activity, are now obscured by schematizations of individual representation, perception and response. The subjectivism inherent in the approach of Côté et al. (1995) place great weight on personal experience, but in doing so runs the risk of reproducing ‘ . . . tales of a subjective world without bringing us any closer to the local organization of the phenomena concerned’ (Silverman, 1997, p. 25). What is not captured is the manner in which coaches and athletes work together to establish common meanings and/or goals during the actual practical business of coaching. This, in many respects, parallels the differences between observing scientists at work in a laboratory and simply reading the resultant lab reports, as explored by Garfinkel et al. (1981). The former is a measure of how science, in its full and often messy contingency, actually gets done by scientists; how time is managed, how misunderstandings are addressed and obstacles overcome within the practical human business of scientific work. The latter, meanwhile, is a condensed and reconstructed summary of all such activity produced within the parameters of

actually writing a scientific paper; formal structure and language, results-focusing etc. And so is it with coaching. To explore what coaches and athletes do within their coordinated coaching activities is a very different enterprise to exploring how coaches reconstruct these same activities within the (very different, researcher-oriented) business of sitting for a follow-up interview. Coaching itself, it is fair to say, is something rarely accomplished in isolation from the people being coached.

In a seminal text authored a decade ago, Lyle (2002) argued that coaching should be seen primarily as a social enterprise, foregrounding the importance of relationships, organization, geography, structure and process. Since this call, work in coach education has progressively highlighted the importance of a nuanced understanding of social context in the development of coaches. Most such studies have, however, addressed this issue via the generation of discreet categorizations identifying different domains of coaching – usually linked to what Smoll and Smith (1984) term the ‘level of competition’ situational variable – and describing complex normative imperatives characteristic thereof. Lyle (2002) himself, for example, classifies three different broad forms of coaching (participant, development and performance), which are taken to be characterized by aggregating aspirations, performance standards and intensities of preparation and degree of planning, with competition structures and commitments as major differentiators between them (Figure 5).

The three forms of coaching are herein represented on a continuum implying that, while each form is distinct, performance coaching is a ‘fuller’ application of the coaching process which, in contrast with participation coaching, may involve the application of techniques

from other stages (episodes). In a similar vein to Lyle's model, Young et al. (2009) propose four distinct coaching domains, segregated by differences in coach education, hours contact with athletes, experience of coaching, time spent with assistants, time spent in competition and athletic experience. This work, in turn, draws on the Developmental Model of Sport Participation (DMSP – see Erickson, Côté, and Fraser-Thomas, 2007; Fraser-Thomas, Côté, and Deakin, 2008), which describes a range of social influences on athletic participation (such as the family, sport programming, peer influences and the potential positive and negative influences of the coach upon athletic experiences), and identifies several different age-dependent stages of athletic participation including sampling (6 – 12 years), specializing (13 – 15 years) and investment (16 years plus).

Reflecting on the full corpus of literature outlined above, therefore, it is clear that there is wide acknowledgement that coaching, as a social practice, is dynamic, contexted and complex. It is also evident, however, that fully satisfactory models of the contexts of coaching remain elusive (Cushion, 2007; Jones and Wallace, 2005; Potrac and Jones, 2009; Smith and Cushion, 2006). While the most recent models explored above have moved away from a simplistic notion of context as ostensibly a place and/or time in which coaching activities happen and embraced a much wider range of phenomena as being potentially context-relevant (such as competition level, or behavioural task), the core imperative to generate *prima facie* categorizations of contexts/domains has remained a constant. It is contended here, however, that in order to move the understanding of coaching-in-context forward, what is needed is not an exercise in category-refinement (as executed in, for example, Erickson, Côté, Hollenstein, and Deakin, 2011), but a systematic re-examination of the core conceptualization of the action-context configuration itself. For all of its intuitive

(and practical) appeal, the view of context as a relatively stable entity that exists in a monodirectionally causal relationship with thought and action begins to unravel when one takes account of the manner in which coaches and athletes themselves coordinatively orient to empirical situations.

In order to elucidate this point, it is valuable to consider two core propositions regarding the relationship between the individual and social reality that found their first systematic empirical articulation in Harold Garfinkel's *Studies in Ethnomethodology* (1967). These propositions are elaborated, in turn, below.

## **2.1 Proposition 1: All action is 'indexed' in and to its context**

Appropriated by Garfinkel from general linguistics and analytic philosophy (see Bar-Hillel, 1954), 'indexicality' is a term which denotes a context-dependent quality in the meaning of a particular expression; this is to say that the words spoken require the interpreter to hold contextual knowledge if they are to make appropriate sense (Burke et al., 2008). Contextual influences on such meaning can include the biography of the speaker, the immediate prior exchanges, previous conversations, the nature of the relations between two speakers and so forth. So, in its simplest terms, when person A refers to 'my head,' a different head is being referred to than the head indicated by person B when they say 'my head.' The single phrase indicates entirely different objects depending on who speaks it. We might, meanwhile, suspect that we understand what a coach has meant when addressing a player as 'moron' (it would, to many, suggest aggression and disrespect, or at the very least displeasure). Only, however, through sharing the contextual knowledge that:

(a) the athlete's surname is 'Moran'; and (b) the coach has an accent that produces similar 'a' and 'o' vowel sounds can we effectively interpret what is actually meant here in the same way that the coach and athlete themselves invariably do.

The exact meaning of words as-said is, therefore, in both cases above, indexed in and to the particular situation, and from this the words themselves will derive the mass of their significance to participants therein. While in conventional analytic philosophy, the 'problem' of indexicality is viewed as an obstacle to intelligibility (Fele, 2008), the simple fact is that people in everyday life manage to 'make it work' the vast bulk of the time, despite these theoretical hurdles. It is only social scientists engaged in the business of doing social science that are concerned with the objectification and classification of indexical expressions, an academic process which Garfinkel himself (1967) considered to be an exercise in surmounting an ultimately imaginary problem so that theories and models can be built.

Taking the argument a step further, Garfinkel asserted that not only are there indexical expressions in language, but that all social activity (both verbal and nonverbal) is ultimately indexical. Any action only has definitive meaning in terms of the pragmatics of its contextual transmission, and this actually facilitates rather than obstructs real mutual understanding. If the same 'thing' (be it a word, phrase or gesture) meant the same to all people in all circumstances, then our capacity for creative communication would be far more limited than it actually is (Potter, 1996). Players in team sports, however, gel by developing shared biographies, by learning to interpret the given actions of their teammates in different

game-contexts as indicative of different intentions. Coaches develop elaborate systems of gestures that, while utterly meaningless in and to wider society, constitute explicit directives to the athletes with whom they regularly work in specific sporting situations. Indeed, in competitive sports, the broader meaninglessness of said gestures (particularly to the opposition) is often a highly desirable commodity – a competitive edge.

People involved in real-world activities (including off-duty social scientists) are, thus, constantly engaged in interpretative work to decipher the specific meaning of any given utterance or gesture, and this accomplishment is based upon situated interpretations of very particular contextual matters. As Douglas Benson and John A. Hughes outline, social individuals:

. . . are interested in the particular, not in idealized, standardized or typical meanings as such. They want to know what that guy meant by that particular remark; what that gesture was I made to you yesterday; what that notice on the common room door means, and so on. And to make sense of these and other communications [they] pay artful attention to the available contextual features to achieve an interpretation.  
(1983, pp. 101– 102)

The extra-situational generalization of meaning (objective abstraction) is therefore, from an ethnomethodological point of view, neither feasible nor even desirable: a concrete action can only be interpreted and effectively described in terms of the situation of its production. The generation of abstract frameworks for the understanding/classification of ‘coach behaviours’ (Smoll and Smith, 1984), ‘leader characteristics’ (Chelladurai, 1978, 1990) or ‘coach/athlete

characteristics' (Côté et al., 1995) – and particularly 'contextual factors' – runs the risk of, at the very least, overlaying a gloss on particular phenomena that is only meaningful to some participants and, at worst, providing an interpretative frame that is meaningless to all of them (Silverman, 1997). To assume otherwise is to fall into the trap of what Silverman terms a 'Divine Orthodoxy,' an analytic stance which presumes that, relative to that held by the psychologist (or sociologist), participants' knowledge of their own lives is fundamentally flawed:

It makes the social scientist into the philosopher-king (or queen) who can always see through [individuals] . . . and know better than they do. (Silverman, 1997, pp. 23–24)

To return to an earlier example, if we presume that in hearing a coach call an athlete a 'moron' we have clearly heard an insult, we may find ourselves bemused by the athlete's lack of negative reaction. We might, indeed, deploy reasoned explanations such as the athlete having been desensitized to abuse from the coach, the athlete caring little for the coach's opinion or the coach fostering a culture of indifference among athletes. What we are doing, however, is imposing a de facto conceptual frame upon the actions in question that takes no account of the meanings they holds for the coach and athlete themselves; thereby, we provide no adequate analysis of their behaviour. This 'Explanatory Orthodoxy' is an incumbent academic attitude that Silverman describes as being ' . . . so concerned to rush to an explanation that it fails to ask serious questions about what it is explaining.' (1997, p. 24), and addresses the asymmetry between presuming the meaning in real actions and actually

exploring it. Research founded on this orthodoxy (as discussed above) risks obscuring the real object of interest – how coaching itself works as an activity – in the pursuit of causes and consequences, or perceptions and responses.

In sum, and in line with these ethnomethodological imperatives, it is proposed that the study of language and gesture in coaching be moved away from attempts to formulate trans-situational frameworks for the understanding of situated actions. Instead, it is advocated that the target of analysis be the rich variety of ways in which athletes and coaches do things, and how they make sense of things done by others, by employing indexical actions in a routine way. For example, in current research by the authors, the methodic procedures through which student coaches make sense of training sessions in situ are the core focus. Rather than investigate what the students think they did, after-the-event, their discussions with each other during the sessions about how to best implicate the guidelines in order to attain a ‘best result,’ and the ways in which they can be seen to coordinatively negotiate what the given rules mean through mobilization of (human and physical) resources, are explored.

## **2.2 Proposition 2: Action and context are reflexively configured**

Proposition 1, regarding the indexing of meaning in-context is, however, only part of the argument herein. Crucial to the ethnomethodological approach is the allied proposition that actions themselves are not simply ‘related to,’ or ‘influenced by,’ social contexts; rather,

they are constituent features of those contexts (Burke et al., 2008; Garfinkel, 1967). The prime corollary of this observation is that contexts themselves are not static, but exist in a state of continuous (though socially navigable) flux. Every action that takes place during any interaction provides a new set of contextual features for individuals to interpret and act upon (Edwards and Potter, 1992; Potter, 1996). For a facile but nonetheless illustrative example, a football coach ‘throwing the proverbial teacup’<sup>6</sup> during a team talk does not simply ‘act’ in (or because of) a team talk, but radicalizes that context through the action. Indeed, it is likely that this is the very purpose of throwing the cup in the first place. The act itself furnishes the players with interpretative resources from which to infer that, whatever they were doing, they might now consider doing something else or risk an escalation of hostilities. Whichever course of action they choose will then provide the coach with further resources that can be used to inform subsequent player-directed acts. Once again, however, the specific meanings of the coach’s actions are indexical. Some players may interpret from context that the cup-throwing is not directed at them, while others may reason (given what has previously been said, done, thrown and implied) that they are indeed the targets-designate of the airborne china. As such, wholly different contextual factors are available to the two groups when they work to reason-out the most practical strategies for future action.

This is reflexivity. Zimmerman (1974, p. 25) explores the principle in terms of single words, providing a graphic means for its understanding. Consider the three shapes shown in Figure 6. The first and third boxes differ from the second in that they each contain a single word. The words and boxes interact to produce meanings regarding the nature of the boxes themselves. The word ‘projection’ appearing in a different setting would not have the meaning that it has here and the box would not have the same nature without it. The word

does not simply describe a projection but also creates a ‘projection’ that does not exist in either of the other two boxes, which are identical bar for the word itself. Likewise the word ‘indentation’ both creates and describes the context in which it appears. The words reflexively create the reality of which they are a part. Of course, most social actions are more complex than single words, and social contexts are more intricate and ambiguous than simple boxes. Nonetheless, the principle remains the same. As Heritage (1984, p. 242) summarizes, all social activity is ultimately ‘ . . . context shaped and context renewing’ (emphasis in original).

Consider, as a thought experiment, a penalty shootout in football. This might well be considered a set-piece situation or context with given features, mandating particular player behaviours and attitudes with which the coach can endeavour to forearm his/her charges. We might then examine the player’s performances therein in terms of their outcome-defined capacities to adapt to key contextual factors – pressure, competition level, the player’s prior success/failure record (Smoll and Smith, 1984) and so forth. Each penalty missed or scored, however, renews the context; each player to step up to the penalty spot is potentially in a wholly different situation to the last. Moreover, it is not as simple as previous penalties being missed or scored. Non-scores due to glaring misses by teammates do not necessarily provide the next penalty taker with the same set of contextual concerns as, for example, the opposition goalkeeper having spectacularly saved good shots, and so forth. Coaching within a penalty shootout would not, therefore, hold a stable set of action-influencing contextual/situational factors for consideration, but would be highly fluid.

In contrast, with social-cognitive stances towards context as a relatively stable entity, the ethnomethodological approach stipulates that:

The situation of action is essentially transformable. It is identifiable as the reflexive product of the organized activities of the participants. As such, it is on-goingly discovered, maintained, and altered as a project and a product of ordinary actions. Situational constitution is essentially a “local” and immanent product of methodic procedure rather than a result of “pre-existing” agreement on “matters of fact” (Heritage, 1984, p. 132).

Ostensibly, it might appear that this proposition regarding the fundamental fluidity of social contexts could present a problem for participants in social life. Observation of everyday social interaction, however, tells us that this is simply not the case. Indeed, as Garfinkel (1967, p. 8) notes, individuals ‘ . . . know, require, count on, and make use of this reflexivity . . . ’ in order to make sense of the world at all. In short, we expect – and require that our actions will change the world around us in some small (or, indeed, larger) way, and establish new contexts suitable to our salient needs. As Mehan and Wood (1975) demonstrate, even in the everyday, mundane act of greeting someone, the greeter can well expect that a context of mutually-reciprocated recognition (and possible sustained interaction) will be established where previously it did not exist. Should the greeting not be returned, contextual resources will be drawn-upon to make sense of this (indexical) non-action; ‘they didn’t see me,’ ‘they are in a hurry,’ ‘I must have previously offended them,’ and so forth. By making a player substitution, or a team formation change, a coach generally intends to change a game context

from a losing one to a winning one, or a precarious lead into a stable one, which will in turn provide the players themselves (on both sides) with new situational resources to interpret and assimilate when making their own decisions about what to do at various junctures.

In these terms, the fluidity of social context – like the indexicality of expression – is only a hurdle to the abstract theorization of coaching processes, not to the actual practice of them. Models of coaching grounded in the currently dominant paradigm for such theorization, however, given their (highly laudable) focus upon explanation, often neglect to fully explore the mechanics of ‘what is actually going on’ in any unit event prior to the categorization of key phenomena. This is not to suggest that modelling is in any way ‘wrong,’ but rather that theorization without a full emic account of how (indexical) actions and (transformable) contexts operate is at the very least premature (Garfinkel, 1967), and liable to result in exactly the problems of accounting for context recurrently noted above.

### **2.3 Ethnomethodological research and coaching**

Ethnomethodologically-informed study sensitive to this reflexive model of the relationship between action and context has a long history of providing strong accounts of meaningful activity within such diverse, collaborative and organized practices as laboratory work (Garfinkel et al., 1981), call centres (Martin, O’Neill, Randall, and Rouncefield, 2007) and doctors’ surgeries (Heath, 1986). It has also found applications in the broader study of sport. For example, Fele’s (2008) fascinating investigation of the manner in which professional footballers coordinatively ‘take to the field’ signposts a truly Garfinkelian approach to active sporting phenomena in-motion. In a similar engaged-in-context manner, Jimerson and Oware

(2006) fuse ethnomethodological analytic concerns with a more traditional ethnographic research strategy to elucidate the ways in which racial and gender stereotypes are produced and reproduced in the interactions between young black males on and around urban basketball courts.

Ethnomethodological fieldwork requires close observation, recording and note-taking, and openness to the notion that any happening could be of central importance to participants, no matter how mundane it may ostensibly be.<sup>8</sup> In this respect, Garfinkelian work is strongly committed to Weber's *verstehen* model of participatory investigation (1964), but also broadly rejects the classical ethnographic 'naive observer' stance. As Garfinkel's collaborator Sacks (1992) comments, the fact that an observer understands in any way what is being done and said in a situation evidences that they are already, to some extent, a participant insofar as they are able to make some sense of things. The phenomenon of interest, however, is not how we ourselves classify a situation, but how the people of interest make sense of it, and for that we need not naivety but common frames of reference with those very people. To these ends, Garfinkel et al. (1981) compellingly illustrated that the best way to understand what practical astrophysical work means to astrophysicists is to spend a great deal of time around astrophysicists doing the 'kinds of things' that they do. In this sense, the nuanced approach adopted by Burke et al. (2008) in examining the procedures through which a group of high-altitude climbers make sense of their own cognitive dissonance while attempting to scale Mount. Everest would seem particularly apposite to the investigation of coaching, being, as it is, a system of practices involving verbal, physical and organizational components. It remains the case, however, that few inroads have been made into the field by the ethnomethodologically tradition on the whole.

### 3. Conclusion

In order to advance our understanding of coaching as a fully contexted social practice, the following key issues are drawn from the discussion above: Firstly, actions are only fully meaningful to participants within the contexts of their occurrence and, secondly, actions are also features of those contexts. Therefore, thirdly, models of coaching processes themselves need to be based upon naturally-occurring data gleaned from those coaching processes (rather than after-the-event reflection thereupon) and, finally, that emergent models need to reflect phenomena involved in such processes not as cases of abstract variables, but as coordinative realities for the coaches and athletes involved.

As highlighted previously in this paper, approaches conversant with at least some of the core principles highlighted above are increasingly finding a foothold within the academic study of coaching. In the existential phenomenological work of Gearity (2012), for example, the flexibility and personal constructed-ness of contexts is inherently accepted in a series of illuminating studies on experiences of 'poor coaching.' Nevertheless, the post hoc interview method prevails whereby 'what poor coaching is' is reconstructed for an interviewer, rather than elucidated within the business of coaching (or being coached) itself. While this is not in any way detrimental to the study as an unpicking of reflections on personal experiences, which is precisely what the author sets out to provide, the transferability of interview-derived findings to any 'natural setting' in coaching itself is necessarily limited (Potter and Hepburn, 2005). Taylor and Garratt (2010, p. 125), meanwhile, drawing on both Foucault and Bordieu,

go a step further by utilizing ‘ . . . a mixture of semi-structured, individual interviews and naturally occurring group conversations’ in their broadly post-structural analysis of power relations and resistance in the professionalization of coaching. Contexts, herein, are themselves taken to be political, discursive entities that are constructed, maintained and challenged to functional ends. As is also true of Gearity’s (2012) work, the recognition by Taylor and Garratt of the role of human practice itself in the formation of social contexts – and the move away from the idea of semi-static contextual variables – represents an important trend in the study of coaching and one entirely apposite to ethnomethodological principles. However, from an ethnomethodological point of view, the direct equivalence drawn between what can be gleaned from naturally occurring conversations and interview-driven reflection remains a little close to an explanatory orthodoxy for comfort (Silverman, 1997). Taylor and Garratt (2010) argue that, in their data, ‘Both individual and group scenarios productively exposed the thoughts, feelings and concerns of participants involved in the process of professionalization’ (p. 125). Thus, in short, both forms of data (naturally-occurring and otherwise) are ultimately reduced to representations of belief, perception and response. The real phenomenon of interest – in this case, the organized, collective process of professionalization itself – to some extent ‘escapes’ (Silverman, 1997, p. 24), as it also does in the aforementioned grounded theoretical work of Côté et al. (1995).

In sum, and on the one hand, an ethnomethodological perspective upon coaching practice shares with a number of contemporary approaches a rejection of dominant, analytically-abstracted and monodirectional understandings of the action-context relationship. On the other hand, its focus on coordinative activity in practical circumstances, and the particular emphasis on the manner in which meanings are constructed and managed between rather

than within individuals (i.e. intersubjectively rather than subjectively), offers something different to approaches focused primarily on the contextually-abstracted capture of individual experience. It is in this respect that Harold Garfinkel's work has the greatest potential to inform contemporary coaching science; by, to some extent, bridging the long-established desire to effectively describe coaching processes in-action and the rising drive to capture participants' own meanings in coaching activities (rather than to impose a priori interpretative frames upon them). An understanding of ethnomethodology's central conceptualization of a reflexively-configured action-context relationship could well, thus, provide a foundation for interpretative frameworks focused upon meanings as they are constructed, interpreted, negotiated and transformed by coaches and athletes alike during the actual (flexible) contexts of coaching. In this respect, the revisitation of the Garfinkelian corpus signposts a formal research strategy by which scholars interested in interpretative research might empirically address the meaningful qualities of specific actions in coaching contexts, and of specific contexts themselves, by taking investigations out of the interview room and back into the field.

## Notes

1. Those emanating from the Foucauldian and phenomenological studies detailed above notwithstanding.
2. In short, using predetermined, and therefore to some extent arbitrary, deductive categorization in the analysis of situated activities.
3. Drawing on Fiedler's 'contingency theory' (1964).
4. Which is to say: 'objectively readable.'

5. One might consider the coded ways that a base-coach, or a catcher, in baseball communicates strategic information to other team members.
6. For those unfamiliar with the lore of UK football, the term ‘throwing the teacup’ has become something of a catch-all expression for a manager launching near-to-hand projectiles in anger while expressing disappointment at a team’s performance. Perhaps the most famous case of literal teacup throwing was a well-documented incident involving Manchester United’s Sir Alex Ferguson in 1997.
7. A thought experiment, as it is not generally possible to actually coach during a penalty shootout.
8. Which, in many respects, should also be essential skills for coaches themselves.
9. Although, very recently, Miller (2012) has outlined the potential value of the ethnomethodologically-principled method of Discursive Psychology explicitly within the coaching domain, using formal data from coaches’ half-time team-talks, while Groom, Cushion, and Nelson (2012) have utilized applied Conversation Analysis to examine talk within the delivery of video-based performance feedback in elite youth football.

## References

- Abraham, A., and Collins, D. (1998). Examining and extending research in coach development. *Quest*, 50(1), 59–79.
- Abraham, A., Collins, D., and Martindale, R. (2006). The coaching schematic: Validation through expert coach consensus. *Journal of Sports Sciences*, 24(6), 549–564.
- Bar-Hillel, Y. (1954). Indexical expressions. *Mind*, 63, 359– 379. Bauman, Z. (1992). *Intimations of postmodernity*. London: Routledge.
- Benson, D., and Hughes, J.A. (1983). *The perspective of ethnomethodology*. London: Longman.
- Burke, S.M., Sparkes, A.C., and Allen-Collinson, J. (2008). High altitude climbers as ethnomethodologists making sense of cognitive dissonance: Ethnographic insights from an attempt to scale mt. Everest. *Sport Psychologist*, 22(3), 336 –355.
- Chelladurai, P. (1978). *A contingency model of leadership in athletics* (Unpublished PhD). University of Waterloo, Canada.
- Chelladurai, P. (1990). Leadership in sport: A review. *International Journal of Sport Psychology*, 17, 328– 354.

- Chelladurai, P., and Saleh, S. (1980). Dimension of leader behavior in sports: Development of a leadership scale. *Journal of Sport Psychology*, 2, 34 – 35.
- Cicourel, A.V. (1964). *Method and measurement in sociology*. New York: Free Press.
- Côté, J., and Salmela, J.H. (1996). The organizational tasks of high-performance gymnastic coaches. *Sport Psychologist*, 10(3), 247 – 260.
- Côté, J., Salmela, J.H., and Russell, S. (1995). The knowledge of high-performance gymnastic coaches: Methodological framework. *Sport Psychologist*, 9(1), 65 –75.
- Côté, J., Salmela, J.H., Trudel, P., Baria, A., and Russel, S. (1995). The coaching model: A grounded assessment of expert gymnastic coaches' knowledge. *Journal of Sport and Exercise Psychology*, 17(1), 1 –17.
- Cumming, S.P., Smith, R.E., and Smoll, F.L. (2006). Athlete-perceived coaching behaviors: Relating two measurement traditions. *Journal of Sport and Exercise Psychology*, 28(2), 205 – 213.
- Cushion, C.J. (2007). Modelling the complexity of the coaching process. *International Journal of Sports Science and Coaching*, 2(4), 395–401.
- Cushion, C.J., Armour, K.M., and Jones, R.L. (2006). Locating the coaching process in practice: Models for and of coaching. *Physical Education and Sport Pedagogy*, 11(1), 83–99.
- Denison, J. (2010). Planning, practice and performance: The discursive formation of coaches' knowledge. *Sport, Education and Society*, 15(4), 461– 478.
- Edwards, D. (1997). *Discourse and cognition*. London: Sage.
- Edwards, D., and Potter, J. (1992). *Discursive psychology*. London: Sage.
- Erickson, K., Côté, J., and Fraser-Thomas, J. (2007). Sport experiences, milestones, and educational activities associated with high-performance coaches' development. *Sport Psychologist*, 21(3), 302– 316.
- Erickson, K., Côté, J., Hollenstein, T., and Deakin, J. (2011). Examining coach – athlete interactions using state space grids: An observational analysis in competitive youth sport. *Psychology of Sport and Exercise*, 12(6), 645 – 654.
- Fairs, J. (1987). The coaching process: The essence of coaching. *Sport Coach*, 11(1), 17 – 19.
- Fele, G. (2008). The phenomenal field: Ethnomethodological perspectives on collective phenomena. *Human Studies*, 31(3), 299 – 322.
- Fiedler, F.E. (1964). A contingency model of leadership effectiveness. In L. Berkowitz (Ed.), *Experimental social psychology* (pp. 133– 153). New York: Academic Press.

Franks, I.M., and Goodman, D. (1986). A systematic approach to analysing sports performance. *Journal of Sports Sciences*, 4(1), 49 – 59.

Fraser-Thomas, J., Côté, J., and Deakin, J. (2008). Understanding dropout and prolonged engagement in adolescent competitive sport. *Psychology of Sport and Exercise*, 9(5), 645–662.

Garfinkel, H. (1967). *Studies in ethnomethodology*. NJ: Prentice Hall.

Garfinkel, H. (1996). Ethnomethodology's program. *Social Psychology Quarterly*, 59(1), 5 – 21.

Garfinkel, H., Lynch, M., and Livingston, E. (1981). The work of a discovering science construed with materials from the optically discovered pulsar. *Philosophy of the Social Sciences*, 11, 131–158.

Garfinkel, H., and Sacks, H. (1970). On formal structures of practical actions. In J.C. McKinney and E.A. Tiryakin (Eds.), *Theoretical sociology* (pp. 338– 366). New York: Appleton-Century-Crofts.

Gearity, B.T. (2012). Poor teaching by the coach: A phenomenological description from athletes' experience of poor coaching. *Physical Education and Sport Pedagogy*, 17(1), 79–96.

Gearity, B.T., and Murray, M.A. (2011). Athletes' experiences of the psychological effects of poor coaching. *Psychology of Sport and Exercise*, 12(3), 213– 221.

Groom, R., Cushion, C.J., and Nelson, L.J. (2012). Analysing coach– athlete 'talk in interaction' within the delivery of video-based performance feedback in elite youth football. *Qualitative Research in Sport, Exercise and Health*, 4(3), 439– 458.

Heath, C. (1986). *Body movement and speech in medical interaction*. Cambridge: Cambridge University Press.

Heritage, J. (1984). *Garfinkel and ethnomethodology*. Cambridge: Polity Press.

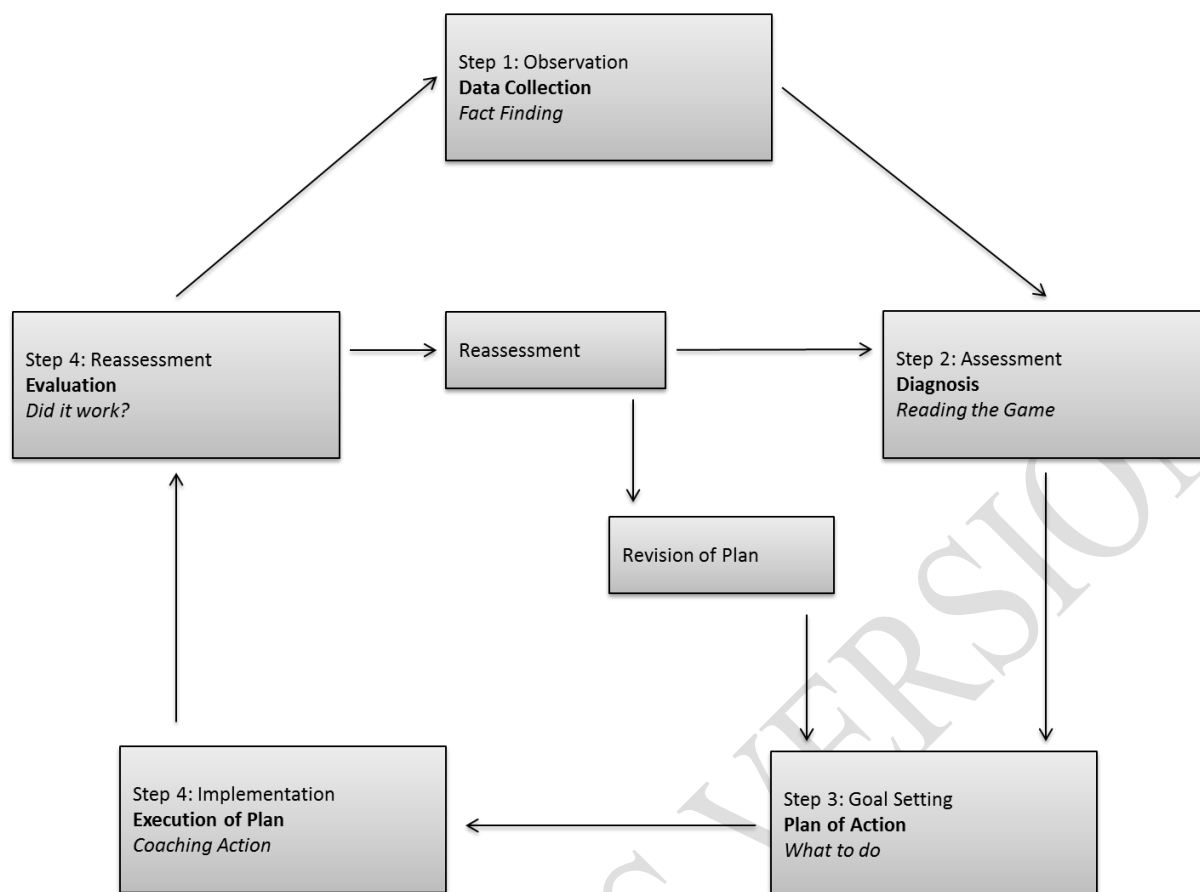
Jimerson, J.B., and Oware, M.K. (2006). Telling the code of the street: An ethnomethodological ethnography. *Journal of Contemporary Ethnography*, 35(1), 24– 50.

Jones, R.L., and Bowes, I. (2006). Working at the edge of chaos: Understanding coaching as a complex interpersonal system. *The Sport Psychologist*, 20(2), 235– 245.

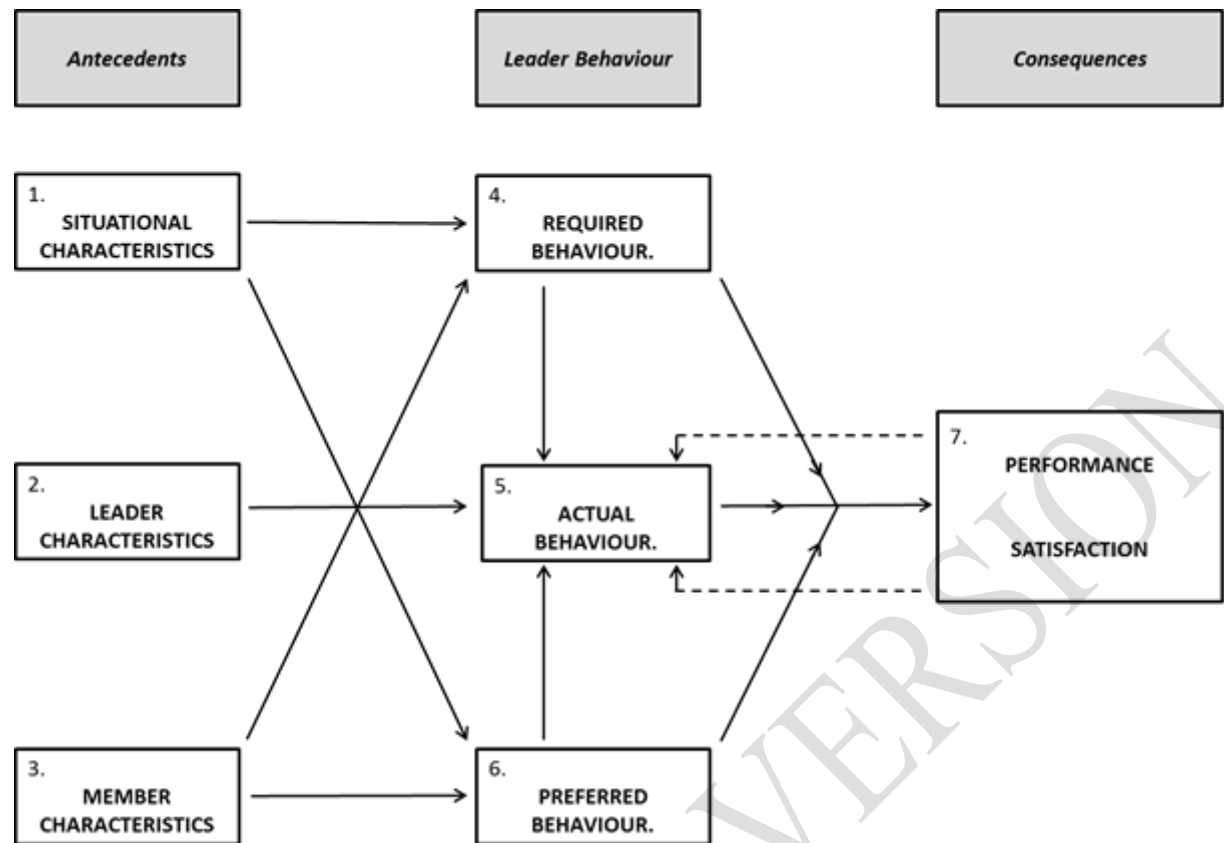
Jones, R.L., and Wallace, M. (2005). Another bad day at the training ground: Coping with ambiguity in the coaching context. *Sport, Education and Society*, 10(1), 119– 134.

- Jowett, S. (2007). Interdependence analysis and the 3 þ 1Cs in the coach-athlete relationship. In S. Jowett and D. Lavallee (Eds.), *Social psychology in sport* (pp. 15– 27). Champaign, IL: Human Kinetics.
- Lafreniere, M.K., Jowett, S., Vallerand, R.J., and Carbonneau, N. (2011). Passion for coaching and the quality of the coach – athlete relationship: The mediating role of coaching behaviors. *Psychology of Sport and Exercise*, 12(2), 144– 152.
- Lyle, J. (2002). *Sports coaching concepts: A framework for coaches' behaviour*. London: Routledge.
- MacLean, J.C., and Chelladurai, P. (1995). Dimensions of coaching performance: Development of a scale. *Journal of Sport Management*, 9(2), 194 – 207.
- Mageau, G.A., and Vallerand, R.J. (2007). The moderating effect of passion on the relation between activity engagement and positive affect. *Motivation and Emotion*, 31(4), 312– 321.
- Martin, D., O'Neill, J., Randall, D., and Rouncefield, M. (2007). How can I help you? Call centres, classification work and coordination. *Computer Supported Cooperative Work (CSCW)*, 16(3), 231 – 264.
- Mehan, H., and Wood, H. (1975). The morality of ethnomethodology. *Theory and Society*, 2(1), 509 – 530.
- Miller, P.K. (2012). Arse`ne didn't see it: Coaching, research and the promise of a discursive psychology. *International Journal of Sports Science and Coaching*, 7(4), 615– 646.
- Parsons, T. (1991). *The social system* (2nd ed.). London: Routledge.
- Potrac, P., and Jones, R.L. (2009). Micro-political workings in semi-professional football coaching. *Sociology of Sport Journal*, 26, 557 – 577.
- Potter, J. (1996). *Representing reality: Discourse, rhetoric and social construction*. London: Sage.
- Potter, J. (2003). Discursive psychology: Between method and paradigm. *Discourse and Society*, 14(6), 783– 794.
- Potter, J., and Hepburn, A. (2005). Qualitative interviews in psychology: Problems and possibilities. *Qualitative Research in Psychology*, 2(4), 281 – 307.
- Sacks, H. (1992). *Lectures on conversation* (vol. 1). Oxford: Blackwell.
- Schutz, A. (1967). *The phenomenology of the social world*. Evanston, IL: Northwestern University Press.
- Silverman, D. (1997). *Discourses of counselling: HIV counselling as social interaction*. London: Sage.

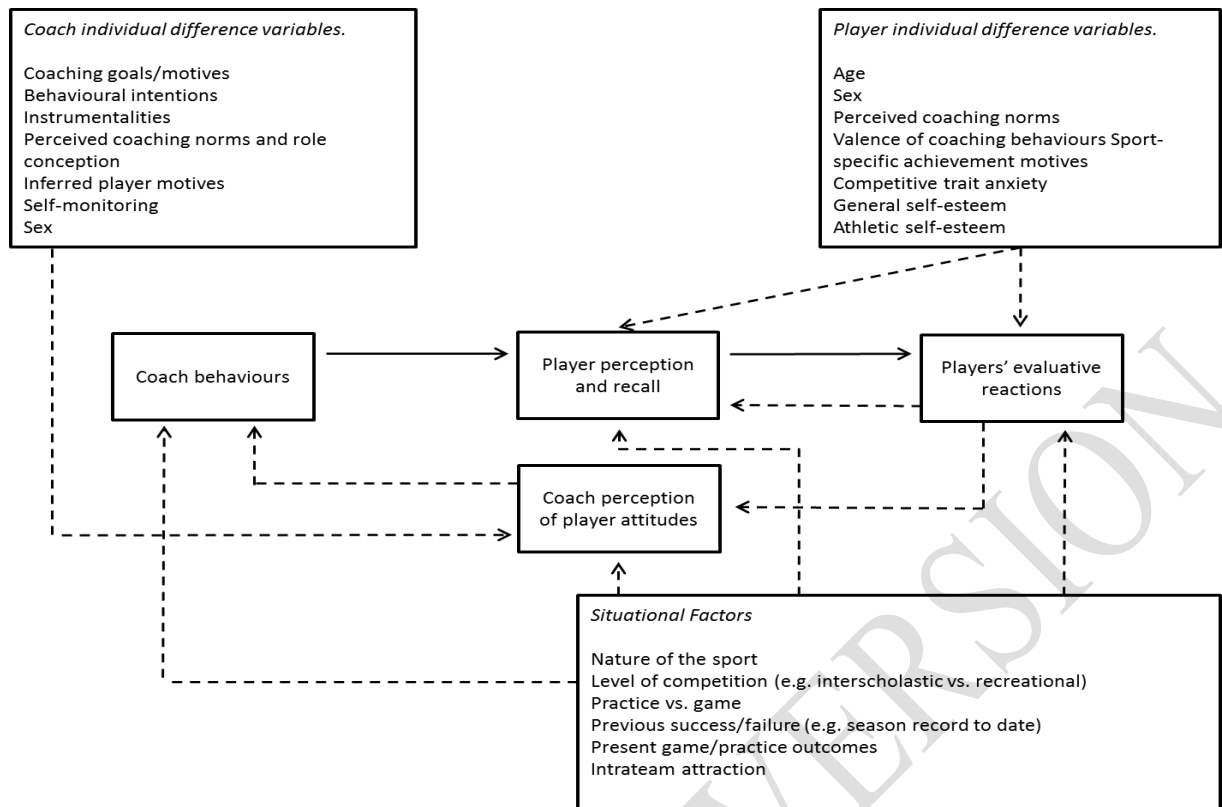
- Smith, M., and Cushion, C.J. (2006). An investigation of the in-game behaviours of professional, top-level youth football coaches. *Journal of Sports Sciences*, 24(4), 355– 366.
- Smith, R.E., and Smoll, F.L. (1997). Coaching the coaches: Youth sports as a scientific and applied behavioral setting. *Current Directions in Psychological Science*, 6(1), 16 – 21.
- Smith, R.E., Smoll, F.L., and Hunt, E.B. (1977). A system for the behavioural assessment of athletic coaches. *Research Quarterly*, 48, 401 – 440.
- Smoll, F.L., and Smith, R.E. (1984). Leadership research in youth sports. In J.M. Silva and R.S. Weinberg (Eds.), *Psychological foundations of sport* (pp. 371– 386). Champaign, IL: Human Kinetics.
- Sports Coach UK (2008). The UK coaching framework, A 3-7-11 year action plan. Leeds: National Coaching Foundation.
- Strean, W.B. (1995). Youth sport contexts: Coaches perceptions and implications for intervention. *Journal of Applied Sport Psychology*, 7(1), 23 – 37.
- Tajfel, H. (1981). *Human groups and social categories*. Cambridge: Cambridge University Press.
- Taylor, B., and Garratt, D. (2010). The professionalisation of sports coaching: Relations of power, resistance and compliance. *Sport, Education and Society*, 15(1), 121– 139.
- Vergeer, I., and Lyle, J. (2009). Coaching experience: Examining its role in coaches' decision making. *International Journal of Sport and Exercise Psychology*, 7(4), 431– 449.
- Weber, M. (1964). *The theory of social and economic organization*. London: Collier-Macmillan.
- Young, B.W., Jemczyk, K., Brophy, K., and Côté', J. (2009). Discriminating skilled coaching groups: Quantitative examination of developmental experiences and activities. *International Journal of Sports Science and Coaching*, 4(3), 397–414.
- Zimmerman, D.H. (1974). Preface. In D.L. Weider (Ed.), *Language and social reality: The case of telling the convict code* (pp. 9 – 26). The Hague: Mouton.



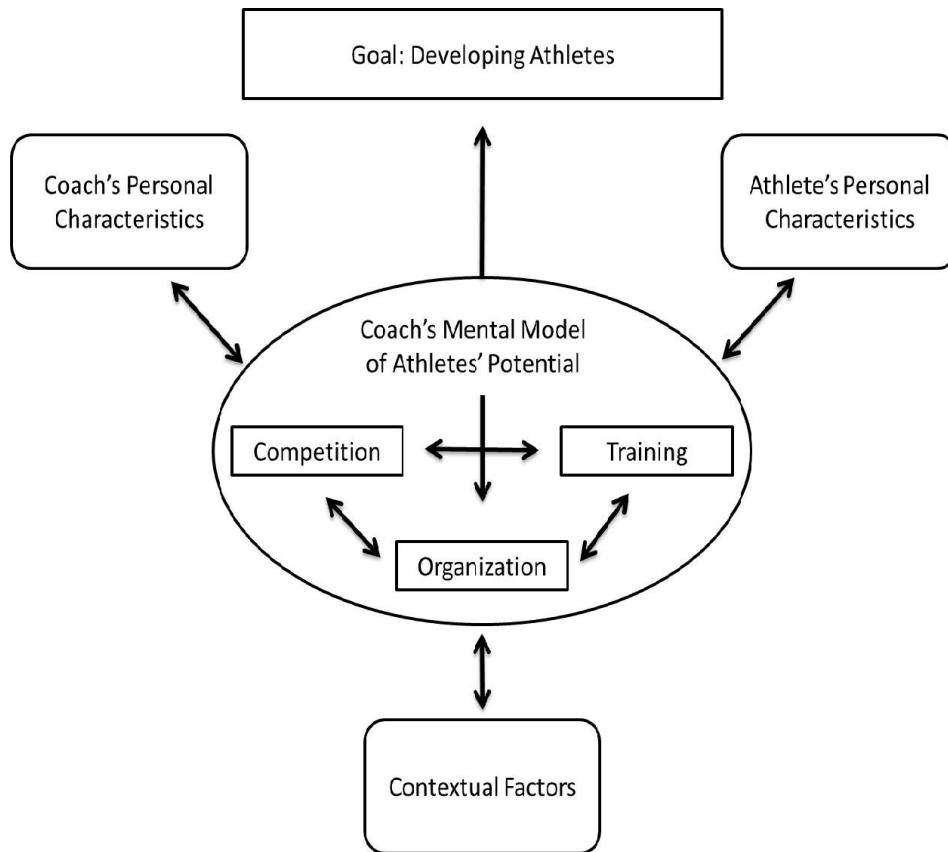
Fairs, J., 1987. The Coaching Process: The Essence Of Coaching. *Sports Coach*, 11(1), pp. 17-19.



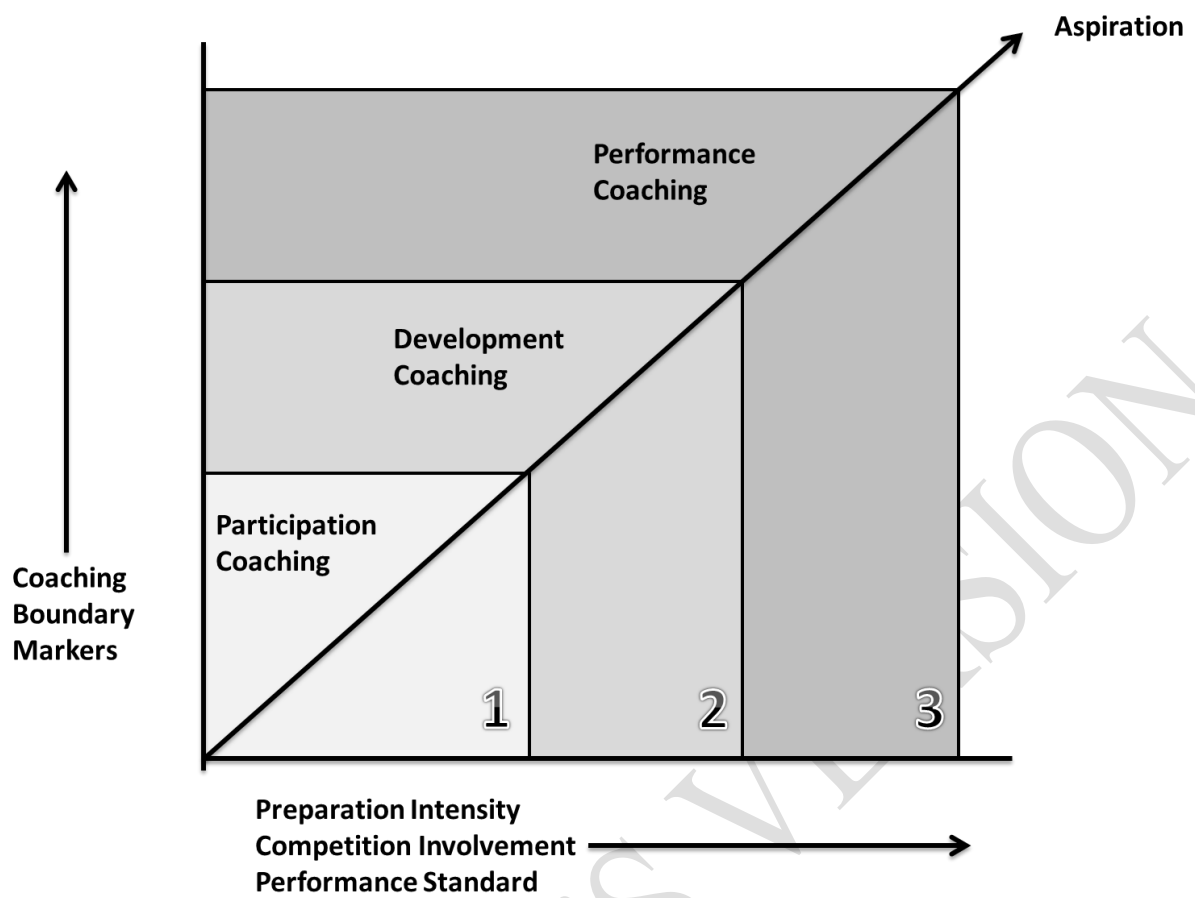
Chelladurai, P. (1990). Leadership In Sports: A Review. International Journal Of Sports Psychology, 21, 4, pp. 328-354.



Smoll, R. And Smith, R. (1989) Leadership Behaviours In Sport: A Theoretical Model And Research Paradigm, Journal Of Applied Social Psychology 19, 18, pp. 1552-1551



Côté, J. Salmela, J., Trudel, P., Baria, A. And Russell, S. (1995). The Coaching Model: A Grounded Assessment Of Expert Gymnastics Coaches' Knowledge. Journal Of Sport And Exercise Psychology, 17, 1, pp.1-17



Lyle, J. (2002). Sports Coaching Concepts: A Framework For Coaches' Behaviour. London: Routledge.

## BIBLIOGRAPHY

- Abraham, A. & Collins, D., 1998. Examining And Extending Research In Coach Development. *Quest*, 50(1), pp. 59-79.
- Acker, S., 1999. *The Realities Of Teachers' Work..* London: Cassell.
- Adriaenssens, J., De Gucht, V. & Maes, S., 2015. Determinants And Prevalence Of Burnout In Emergency Nurses: A Systematic Review Of 25 Years Of Research. *International Journal Of Nursing Studies*, 52(2), pp. 649-661.
- Albert, G., Wolfgang, T. & Jens, B. N., 2012. *Routledge Handbook Of Motor Control And Motor Learning*. Abingdon: Routledge.
- Alferman, D., Lee, M. J. & Würth, S., 2005. Perceived Leadership Behavior And Motivational Climate As Antecedents Of Adolescent Athletes' Skill Development. *Athletic Insight: The Online Journal Of Sport Psychology*, 7(2), pp. 14-36.
- Allen-Collinson, J., 2009. Sporting Embodiment: Sports Studies And The (Continuing) Promise Of Phenomenology. *Qualitative Research In Sport And Exercise*, 1(3), pp. 279-296.
- Allen-Collinson, J. & Hockey, J., 2011. Feeling The Way: Notes Toward A Haptic Phenomenology Of Distance Running And Scuba Diving. *International Review For The Sociology Of Sport*, 46(3), pp. 1-16.
- Allen, J. B. & Shaw, S., 2009. Women Coaches Perceptions Of Their Sport Organisations' Social Environment: Supporting Coaches' Psychological Needs? *The Sport Psychologist*, 23(3), pp. 346-366.
- Alligning A European Higher Education Structure To Sport Science, 2007. *Thematic Network Project: Report Of The Third Year*, Cologne: European Network Of Sport Science, Education And Employment.
- Altheide, D. & Johnson, J. M., 1994. Criteria For Assessing Interpretive Validity In Qualitative Research. In: N. K. Denzin & Y. S. Lincoln , Eds. *Handbook Of Qualitative Research*. London: Sage. pp. 485-499
- Ames, C., 1992. Achievement Goals, Motivational Climate, And Motivational Processes. In: G. C. Roberts, Ed. *Motivation In Sport And Exercise*. Champaign, Illinois: Human Kinetics, pp. 161-176.

- Amis, J., 2005. Interviewing For Case Study Research. In: D. Andrews, D. Mason & M. Silk, Eds. *Qualitative Methods In Sports Studies*. Oxford: Berg, pp. 104-138.
- Andrew, D. P., 2009. The Impact Of Leadership Behavior On Satisfaction Of College Tennis Players: A Test Of The Leadership Behavior Congruency Hypothesis Of The Multidimensional Model Of Leadership. *Journal Of Sport Behaviour*, 32(3), pp. 261-277.
- Andrews, D. L., Mason, D. S. & Silk, M. L., 2005. *Qualitative Methods In Sports Studies*. London: Berg.
- Annerstedt, C. & Eva-Carin, L., 2014. Caring As An Important Foundation In Coaching For Social Sustainability: A Case Study Of A Successful Swedish Coach In High-Performance Sport. *Reflective Practice*, 15(1), pp. 27-39.
- Applebaum, M., 2012. Phenomenological Psychological Research As Science. *Journal Of Phenomenological Psychology*, 43(1), pp. 36-72.
- Applebaum, M. H., 2011. Amedeo Giorgi And Psychology As A Human Science. *Neuroquantology*, 9(3), pp. 518-525.
- Araya, J., Bennie, A. & O'Connor, D., 2015. Understanding Performance Coach Development: Perceptions About A Postgraduate Coach Education Program. *International Sport Coaching Journal*, pp. 3 - 14.
- Arksey, H. & Knight, P., 1999. *Interviewing For Social Scientists*. London: Sage Publications.
- Armour, K., 2014. *Pedagogical Cases In Physical Education And Youth Sport*. Oxon: Routledge.
- Armour, K. & Chen, H., 2012. Narrative Research Methods: Where The Art Of Storytelling Meets The Science Of Research. In: K. Armour & D. Macdonald, Eds. *Research Methods In Physical Education And Youth Sport*. Oxon: Routledge, pp. 237-250.
- Armour, K. & Griffiths, M., 2012. Case Study Research. In: K. Armour & D. McDonald, Eds. *Research Methods In Physical Education And Youth Sport*. London: Routledge, pp. 204-217.
- Armour, K. & Jones, R., 1998. *Physical Education Teachers' Lives And Careers*. London: Falmer Press.
- Armour, K. M., 2011. *Sport Pedagogy: An Introduction For Teaching And Coaching*. London: Routledge.

- Armour, K. M., 2014. Editorial; New Directions For Research In Physical Education And Sport Pedagogy. *Sport, Education And Society*, 19(7), pp. 853-854.
- Armour, K. M. & Chambers, F. C., 2014. 'Sport & Exercise Pedagogy'. The Case For A New Integrative Sub-Discipline In The Field Of Sport & Exercise Sciences/Kinesiology/Human Movement Sciences. *Sport, Education And Society*, 19(7), pp. 855-868.
- Bailey, R. et al., 2010. *Participant Development In Sport; An Academic Review*, Leeds: Sportscoach UK.
- Bain, L. L., 1995. Mindfulness And Subjective Knowledge. *Quest*, 47(2), pp. 238-253.
- Baker, C., Wuest, J. & Noerager Stern, P., 1992. Method Slurring: The Grounded Theory/Phenomenology Example. *Journal Of Advanced Nursing*, 17(1), pp. 1355-1360.
- Baker, J., Cobley, S. & Schorer, J., 2012. *Talent Identification And Development In Sport; International Perspectives*. London: Routledge.
- Baker, J. & Farrow, D., 2015. *Routledge Handbook Of Sport Expertise*. London: Routledge.
- Ball, S. J. & Goodson, I. F., 1985. *Teachers' Lives And Careers*. Oxon: Imago Publishing.
- Ball, S. J. & Goodson, I. F., 2005. *Teacher's Lives And Careers*. 2 Ed. London: Falmer Press.
- Bampouras, T., Cronin, C. & Miller, P. K., 2012. Performance Analytic Processes In Elite Sport Practice. *International Journal Of Performance Analysis In Sport*, 12(2), pp. 468-483.
- Barkway, P., 2001. Michael Crotty And Nursing Phenomenology: Criticism Or Critique?. *Nursing Inquiry*, 8(3), pp. 191-195.
- Barnson, S. C., 2014. Toward A Theory Of Coaching Paradox. *Quest*, 66(4), pp. 371-384.
- Barone, T., 2009. Commonalities And Variegations: Notes On The Maturation Of The Field Of Narrative Research. *The Journal Of Educational Research*, 103(2), pp. 149-153.
- Baxter, P. & Jack, S., 2008. Qualitative Case Study Methodology: Study Design And Implementation For Novice Researchers. *The Qualitative Report*, 13(4), pp. 544-559.
- Bayli, I., 2001. Sport System Building And Long-Term Athlete Development In British Columbia. *Coaches Review*, , 8(1), pp. 25-28.
- BBC, 2014. *World Cup 2014: Experts Have Their Say On England's Failure*. [Online] Available At: <http://www.bbc.co.uk/sport/football/27963053> [Accessed 29 February 2016].

- Bean, C. N., Jeffery-Tosoni, S., Baker, J. & Fraser-Thomas, J., 2016. Negative Parental Behaviour In Canadian Minor Hockey. *Phenex Journal*, 7(3).
- Becker, A. J., 2009. It's Not What They Do, It's How They Do It: Athlete Experiences Of Great Coaching. *International Journal Of Sports Science & Coaching*, 4(1), pp. 93-119.
- Becker, A. J., 2013. Quality Coaching Behaviours. In: *Routledge Handbook Of Sport Coaching*. Oxon : Routledge, pp. 184-196.
- Bentzen, M., Lemyre, P.N. & Kentta, G., 2014. The Process Of Burnout Among Professional Sport Coaches Through The Lens Of Self-Determination Theory: A Qualitative Approach. *Sports Coaching Review*, 3(2), pp. 101-116.
- Bentzen, M., Lemyre, P.N. & Kentta, G., 2015. Changes In Motivation And Burnout Indices In High-Performance Coaches Over The Course Of A Competitive Season. *Journal Of Applied Sport Psychology*, pp. 1-21.
- Berg, K. E. & Latin, R. W., 2008. *Essentials Of Research Methods In Health, Physical Education, Exercise Science And Recreation*. 3 Ed. London: Lippincott Williams And Wilkins.
- Biggerstaff, D. & Thomson, A., 2008. Interpretative Phenomenological Analysis (IPA): A Qualitative Methodology Of Choice In Healthcare Research. *Qualitative Research In Psychology*, 5(3), pp. 214-224.
- Billing, P., Franzén, M. & Peterson, T., 2004. Paradoxes Of Football Professionalization In Sweden: A Club Approach. *Soccer & Society*, 5(1), pp. 82-99.
- Bloom, B. S., 1985. *Developing Talent In The Young*. New York: Ballantine.
- Bloom, G. A., Crumpton, R. & Anderson, J. E., 1999. A Systematic Observation Study Of The Teaching Behaviours Of An Expert Basketball Coach. *The Sport Psychologist*, 13(2), pp. 157-170.
- Bloor, M., 1997. Addressing Social Problems Through Qualitative Research. In: D. Silverman, Ed. *Qualitative Research; Theory, Method And Practice*. London: Sage, pp. 221-239.
- Boer, N.I., Berends, H. & Van Baalen, P., 2011. Relational Models For Knowledge Sharing Behavior. *European Management Journal*, 29(2), pp. 85-97.
- Bolter, N. D. & Weiss, M. R., 2012. Coaching For Character: Development Of The Sportsmanship Coaching Behaviors Scale (SCBS). *Sport, Exercise, And Performance Psychology*, 1(2), pp. 73-90.

- Boone, T., 2003. The Making Of American Exercise Physiology. *Professionalization Of Exercise Physiologyonline*, 6(1).
- Boone, T., 2006. Exercise Physiology And Exercise As Medical Treatment. *Professionalization Of Exercise Physiologyonline*, Volume 9.
- Boone, T., 2007. Values Clarification And Exercise Physiology. *Professionalization Of Exercise Physiology*, 10(3).
- Bo, O. & Pa, I., 2010. Public Secondary School Teachers' Attitude To Family Life Education In Two Geopolitical Zones Of Nigeria: A Comparative Analysis. *East African Journal Of Public Health*, 7(1), pp. 99-102.
- Bowes, I. & Jones, R. L., 2006. Working At The Edge Of Chaos: Understanding Coaching As A Complex, Interpersonal System. *The Sport Psychologist*, 20(2), pp. 235-245.
- Brackenridge, C. H. & Rhind, D., 2014. Child Protection In Sport: Reflections On Thirty Years Of Science And Activism. *Social Sciences*, 3(3), pp. 326-340.
- Brady, P. & Bowd, A., 2005. Mathematics Anxiety, Prior Experience And Confidence To Teach Mathematics Among Pre-Service Education Students. *Teachers And Teaching*, 11(1), pp. 37-46.
- Breivik, G., 2010. Being-In-The-Void: A Heideggerian Analysis Of Skydiving. *Journal Of The Philosophy Of Sport*, 37(1), pp. 29-46.
- Brocki, J. M. & Wearden, A. J., 2006. A Critical Evaluation Of The Use Of Interpretative Phenomenological Analysis (IPA) In Health Psychology. *Psychology And Health*, 21(1), pp. 87-108.
- Brook, A., 2009. The Potentiality Of Authenticity In Becoming A Teacher. *Educational Philosophy And Theory*, 41(1), pp. 46-59.
- Brown, S. P., 2000. The Professionalization Of Exercise Physiology: A Critical Essay. *Professionalization Of Exercise Physiologyonline*, 3(6).
- Brown, T. D. & Payne, P. G., 2009. Conceptualizing The Phenomenology Of Movement In Physical Education: Implications For Pedagogical Inquiry And Development. *Quest*, Volume 61, pp. 418-441.
- Brunet II, M., 2005. Clinics In Sports Medicine. *Clinical Sports Medicine*, 24(3), pp. 623-636.
- Bullough, R. V., 2008. *Counternarratives: Studies Of Teacher Education And Becoming*. New York: State University Press Of New York.

- Burke, M., 2001. Obeying Until It Hurts: Coach-Athlete Relationships. *Journal Of The Philosophy Of Sport*, 28(2), pp. 227-240.
- Bush, A. & Silk, M., 2010. Towards And Evolving Critical Consciousness In Coaching Research: The Physical Pedagogic Bricolage. *International Journal Of Sports Science And Coaching*, 5(4), pp. 551-565.
- Butler, E., 2015. *England's Rugby World Cup Shambles: 10 Reasons Why Campaign Was Botched*. [Online]  
Available At: <http://www.theguardian.com/sport/blog/2015/oct/04/england-rugby-world-cup-stuart-lancaster-10-reasons>  
[Accessed 29 February 2016].
- Byrne, D., 2009. Case-Based Methods: Why We Need Them; What They Are; How To Do Them. In: D. Byrne & C. C. Ragin, Eds. *The SAGE Handbook Of Case-Based Methods*. London: Sage, Pp. 1-11.
- Callary, B., Werthner, P. & Trudel, P., 2012. How Meaningful Episodic Experiences Influence The Process Of Becoming An Experienced Coach. *Qualitative Research In Sport, Exercise And Health*, 4(3), pp. 420-438.
- Camiré, M. & Trudel, P., 2010. High School Athletes' Perspectives On Character Development Through Sport Participation. *Physical Education And Sport Pedagogy*, 15(2), pp. 193-207.
- Camiré, M., Trudel, P. & Forneris, T., 2014. Examining How Model Youth Sport Coaches Learn To Facilitate Positive youth Development. *Physical Education And Sport Pedagogy*, pp. 1-17.
- Campbell, R. et al., 2011. Evaluating Meta-Ethnography: Systematic Analysis And Synthesis Of. *Health Technology Assessment*, 15(43).
- Carless, D. & Douglas, K., 2011. Stories As Personal Coaching Philosophy. *International Journal Of Sports Science & Coaching*, 6(1), pp. 1-12.
- Carson, F., 2008. Utilizing Video To Facilitate Reflective Practice: Developing Sports Coaches. *International Journal Of Sports Science & Coaching*, 3(3), pp. 381-390.
- Cassidy, T., 2010. Coaching Insights: Holism In Sports Coaching: Beyond Humanistic Psychology. *International Journal Of Sports Science And Coaching*, 5(4), pp. 439-443.
- Cassidy, T., 2010. Holism In Sports Coaching: Beyond Humanistic Psychology. *International Journal Of Sports Science & Coaching*, 5(4), pp. 439-444.

- Cassidy, T., Jones, R. & Potrac, P., 2009. *Understanding Sports Coaching: The Social, Cultural And Pedagogical Foundations Of Sports Practice*. 2 Ed. Oxon: Routledge.
- Cassidy, T. & Rossi, T., 2006. Situating Learning: (Re)Examining The Notion Of Apprenticeship In Coach Education. *International Journal Of Sports Science & Coaching*, 1(3), pp. 235-247.
- Cerbone, D. R., 2006. *Understanding Phenomenology*. Chesam: Acumen.
- Chant, R. H., 2002. The Impact Of Personal Theorizing On Beginning Teaching: Experiences Of Three Social Studies Teachers. *Theory & Research In Social Education*, 30(4), pp. 516-540.
- Cheetham, R. J., 2012. The Importance Of Creativity And Innovation In Coaching: Possibilities And Implications For Performance. *The Journal Of Cycle Coahcing*, Volume 2, pp. 6-9.
- Cheffers, J. T. F. & Mancini, V. H., 1989. Cheffers' Adaptation Of The Flanders'. In: P. W. Darst, D. B. Zakrajsek & V. H. Mancini, Eds. *Analyzing Physical Education And Sport Instruction*. Champaign, Illinois: Human Kinetics, pp. 119-137.
- Chelladurai, P., 1984. Discrepancy Between Preferences And Perceptions Of Leadership Behavior And. *Journal Of Sport Psychology*, 6(1), pp. 27-41.
- Chelladurai, P., 1987. Multidimensionality And Multiple Perspectives Of Organizational Effectiveness. *Journal Of Sport Management*, 1(1), pp. 37-47.
- Chelladurai, P., 1990. Leadership In Sports: A Review. *International Journal Of Sports Psychology*, 21(4), pp. 328-354.
- Chelladurai, P. & Saleh, S. D., 1980. Dimensions Of Leader Behavior In Sports: Development Of A Leadership Scale. *Journal Of Sport Psychology*, 2(1), pp. 34-45.
- Chesterfield, G., Potrac, P. & Jones, R., 2010. 'Studentship' And 'Impression Management' In An Advanced Soccer Coach Education Award. *Sport, Education And Society*, 15(3), pp. 299-314.
- Christensen, E., 2012. Micropolitical Staffroom Stories: Beginning Health And Physical Education Teachers' Experiences Of The Staffroom. *Teaching And Teacher Education*, 30(1), pp. 74-83.
- Christensen, M. K., 2009. "An Eye For Talent": Talent Identification And The "Practical Sense" Of Top-Level Soccer Coaches. *Sociology Of Sport Journal*, Volume 26, pp. 365-382.

- Clandinin, D. J. & Connelly, F. M., 2000. *Narrative Inquiry: Experience And Story In Qualitative Research*. San Francisco: Jossey-Bass.
- Clandinin, D. J., Murphy, M. S., Huber, J. & Orr, A. M., 2009. Negotiating Narrative Inquiries: Living In A Tension-Filled Midst. *The Journal Of Educational Research*, 103(2), pp. 81-90.
- Clandinin, J., 1986. *Classroom Practice*. London: Falmer Press.
- Colaizzi, P., 1973. *Reflection And Research In Psychology*. Dubuquw: Kendall-Hunt.
- Colaizzi, P., 1978. Psychological Research As The Phenomenologist Views It. In: R. S. Valle & M. King, Eds. *Existential Phenomenological Alternatives For Psychology*. New York: Oxford.
- Cole, A. L. & Knowles, J. G., 2001. *Lives In Context: The Art Of Life History Research*. Oxford: Altamira Press.
- Collins, T., 2010. Amateurism And The Rise Of Managerialism: The Case Of Rugby Union, 1871-1995. *Sport In History*, 30(1), pp. 104-120.
- Connelly, M. F. & Clandinin, J. D., 1990. Stories Of Experience And Narrative Inquiry. *Educational Researcher*, 5(19), pp. 2-14.
- Conrad, D. & Kellar-Guenther, Y., 2006. Compassion Fatigue, Burnout, And Compassion Satisfaction Among Colorado Child Protection Workers. *Child Abuse & Neglect*, 30(10), pp. 1071-1080.
- Conroy, S. A., 2003. A Pathway For Interpretive Phenomenology. *International Journal Of Qualitative Methods*, 2(3), pp. 36-62.
- Cortazzi, M., 1993. *Narrative Analysis*. 2 Ed. London: Routledge.
- Costa, A. L. & Kallick, B., 1993. Through The Lens Of A Critical Friend. *Educational Leadership*, 51(2), pp. 49-51.
- Côté, J., 1999. The Influence Of The Family In The Development Of Talent In Sport. *The Sport Psychologist*, 13(4), pp. 395-417.
- Côté, J., 2003. The Development Of Coaching Knowledge. *International Journal Of Sports Science & Coaching*, 1(3), pp. 217-222.
- Côté, J., Baker, J. & Abernethy, B., 2003. From Play To Practice. In: J. L. Starks & K. A. Ericsson, Eds. *Expert Performance In Sports: Advances In Research On Sport Expertise*. Leeds: Human Kinetics, pp. 89-113.

- Côté, J. & Fraser-Thomas, J., 2007. Youth Involvement In Sport. In: P. Crocker, Ed. *Sport Psychology: A Canadian Perspective*. Toronto: Pearson, pp. 270-298.
- Côté, J. & Gilbert, W., 2009. An Integrative Definition Of Coaching Effectiveness And Expertise. *International Journal Of Sports Science & Coaching*, 4(3), pp. 307-323.
- Côté, J. & Hancock, D. J., 2014. Evidence-Based Policies For Youth Sport Programmes. *International Journal Of Sport Policy And Politics*. pp. 1-15
- Côté, J. & Hay, J., 2002. Family Influences On Youth Sport Performance And Participation. In: J. M. Silva & D. E. Stevens, Eds. *Psychological Foundations Of Sport*. Boston: Allyn And Bacon, pp. 503-519.
- Côté, J., Salmela, H. & Russell, S., 1995. The Knowledge Of High-Performance Gymnastic Coaches: Comeptition And Training Considerations. *The Sport Psychologist*, 9(1), pp. 76-95.
- Côté, J. & Salmela, J. H., 1996. The Organizational Tasks Of High-Performance Gymnastic Coaches. *The Sport Psychologist*, Volume 10, pp. 247-260.
- Côté, J. et al., 1995. The Coaching Model: A Grounded Assessment Of Expert Gymnastic Coaches' Knowledge. *The Journal Of Sport And Exercise Psychology*, 17(1), pp. 1-17.
- Côté, J. & Vierimaa, M., 2014. The Developmental Model Of Sport Participation: 15 Years After Its First Conceptualization. *Science And Sports*, 29(Supplement), pp. S63-S69.
- Côté, J., Young, B., North, J. & Duffy, P., 2007. Towards A Definition Of Excellence In Sport Coaching. *International Journal Of Coaching Science* , 1(1), pp. 3-17.
- Cottingham, J., 2000. Caring At A Distance: (Im)Partiality, Moral Motivation And The Ethics Of Representation - Partiality, Distance And Moral Obligation. *Ethics, Place & Environment: A Journal Of Philosophy & Geography*, 3(3), pp. 309-313.
- Coulter, C. A. & Smith, M. L., 2009. The Construction Zone Literary Elements In Narrative Research. *Educational Researcher*, 38(8), pp. 577-590.
- Cresswell, J. W., 1998. *Qualitative Inquiry And Research Design: Choosing Among Five Traditions*. London : Sage.
- Cronin, C. & Armour, K., 2013. Lived Experience And Community Sport Coaching: A Phenomenological Investigation. *Sport, Education And Society*.
- Cronin, C. & Armour, K. M., 2015. 'Being' In The Coaching World: New Insights On Youth Performance Coaching From An Interpretative Phenomenological Approach. *Sport, Education And Society*.

- Cropley, B., Miles, A. & Peel, J., 2012. *Reflective Practice; Value Of, Issues, And Developments With Sports Coaching*, Leeds: Sports Coach UK.
- Crotty, M., 1996. *Phenomenology And Nursing Research*.. Melbourne: Churchill Livingstone.
- Crotty, M., 1998. *The Foundations Of Social Research*. London: Sage.
- Crowe, S. et al., 2011. The Case Study Approach. *BMC Medical Research Methodology*, 11(100), pp. 1-9.
- Culbertson, L., 2011. Sartre On Human Nature: Humanness, Transhumanism And Performance-Enhancement. *Sport, Ethics And Philosophy*, 5(3), pp. 231-244.
- Culver, D. & Trudel, P., 2008. Clarifying The Concept Of Communities Of Practice In Sport. *International Journal Of Sports Science And Coaching*, 3(1), pp. 1-10.
- Culver, D., Trudel, P. & Werthner, P., 2009. A Sport Leader's Attempt To Foster A Coaches' Community Of Practice. *International Journal Of Sports Science & Coaching*, 4(3), pp. 365-383.
- Cumming, S. P., Smith, R. E. & Smoll, F. L., 2006. Athlete-Perceived Coaching Behaviors: Relating Two Measurement Traditions. *Journal Of Sport And Exercise Psychology*, 28(2), pp. 205-213.
- Curtis, B., Smith, R. E. & Smoll, F. L., 1979. Scrutinizing The Skipper: A Study Of Leadership Behaviors In The Dugout. *Journal Of Applied Psychology*, 64(4), pp. 391-400.
- Cushion, C., 2010. Coach Behaviour. In: J. Lyle & C. Cushion, Eds. *Sports Coaching: Professionalisation And Practice*. London: Elsevier, pp. 43-63.
- Cushion, C., Armour, K. & Jones, R., 2003. Coach Education And Continuing Professional Development: Experience And Learning To Coach. *Quest*, 55(3), pp. 215-230.
- Cushion, C., Harvey, S., Muir, B. & Nelson, L., 2012. Developing The Coach Analysis And Intervention System (CAIS): Establishing Validity And Reliability Of A Computerised Systematic Observation Instrument. *Journal Of Sports Sciences*, 30(2), pp. 203-218.
- Cushion, C. J., 2007. Modelling The Complexity Of The Coaching Process. *International Journal Of Sports Science & Coaching*, 2(4), pp. 395-401.
- Cushion, C. J., 2016. Reflection And Reflective Practice Discourses In Coaching: A Critical Analysis. *Sport, Education And Society*,.

- Cushion, C. J., Armour, K. M. & Jones, R. L., 2006. Locating The Coaching Process In Practice: Models 'For' And 'Of' Coaching. *Physical Education And Sport Pedagogy*, 11(1), pp. 83-99.
- Cushion, C. & Jones, R., 2006. Power, Discourse And Symbolic Violence In Professional Youth Soccer: The Case Of Albion FC. *Sociology Of Sport Journal*, 23(2), pp. 142-161.
- Cushion, C. & Jones, R., 2006. Power, Discourse, And Symbolic Violence In Professional Youth Soccer: The Case Of Albion Football Club. *Sociology Of Sport Journal*, 23(2), pp. 142-161.
- Cushion, C. & Jones, R. L., 2012. A Bourdieusian Analysis Of Cultural Reproduction: Socialisation And The 'Hidden Curriculum' In Professional Football. *Sport, Education And Society*, pp. 1-23.
- Cushion, C. et al., 2010. *Coach Learning And Development*., Leeds: Sports Coach UK.
- Cushion, C. & Partington, M., 2014. A Critical Analysis Of The Conceptualisation Of 'Coaching Philosophy'. *Sport, Education And Society*.
- Darst, P. W., Mancini, V. H. & Zakrajsek, D. B., 1983. *Systematic Observation Instrumentation For Physical Education*.. Champaign: Leisure Press.
- David, M. and Sutton, C.D., 2011. *Social Research: An Introduction*. London: Sage.
- Davidson, A. S., 2013. Phenomenological Approaches In Psychology And Health Sciences. *Qualitative Research In Psychology*, 10(3), pp. 318-339.
- Davidson, M. L. & Moran-Miller, K. E., 2005. Character Development In Sport; An Ethnographic Study Of Character Development In An Elite Prep-School Basketball Program. *Journal Of Research In Character Education*, 3(2), pp. 121-138.
- Day, C. & Kingston, A., 2008. Identity, Well-Being And Effectiveness: The Emotional Contexts Of Teaching. *Pedagogy, Culture & Society*, 16(1), pp. 7-23.
- Day, C., Kingston, A., Stobart, G. & Sammons, P., 2006. The Personal And Professional Selves Of Teachers: Stable And Unstable Identities. *British Educational Research Journal*, 32(4), pp. 601-616.
- Day, C. & Lee, J. C.K., 2011. *New Understandings Of Teacher's Work: Emotions And Educational Change*. Netherlands: Springer.
- Day, C. et al., 2007. *Teachers Matter: Connecting Lives, Work And Effectiveness*. Maidenhead: Open University Press.

- Day, D. & Carpenter, T., 2016. *A History Of Sport Coaching In Britain: Overcoming Amateurism*. London: Routledge.
- Day, M. C., Bond, K. & Smith, B., 2013. Holding It Together: Coping With Vicarious Trauma In Sport. *Psychology Of Sport And Exercise*, 14(1), pp. 1-11.
- Deci, E. L. & Ryan, R. M., 1980. The Empirical Exploration Of Intrinsic Motivational Processes. *Advances In Experimental Social Psychology*, Volume 13.
- Deci, E. L. & Ryan, R. M., 1985. *Intrinsic Motivation And Self-Determination In Human Behaviour*. New York: Plenum Press.
- Denison, J., 2007. Social Theory For Coaches: A Foucauldian Reading Of One Athlete's Poor Performance. *International Journal Of Sport Science And Coaching*, 2(4), pp. 369-384.
- Denison, J. & Mills, J. P., 2014. Planning For Distance Running: Coaching With Foucault. *Sports Coaching Review*, 3(1), pp. 1-16.
- Denison, J. & Rinehart, R., 2000. Introduction: Imagining Sociological Narratives. *Sociology Of Sport Journal*, Volume 17, pp. 1-4.
- Denscombe, M., 2008. Communities Of Practice: A Research Paradigm For The Mixed Methods Approach. *Journal Of Mixed Methods Research*, 2(3), pp. 270-283.
- Denzin, N. K. & Lincoln, Y. S., 2003. *Strategies Of Qualitative Inquiry*. London: Sage.
- Denzin, N. K., 1994. *On Understanding Emotion*. Piscataway: Transaction Publishers.
- Denzin, N. K., 2009. The Elephant In The Living Room: Or Extending The Conversation About The Politics Of Evidence. *Qualitative Research*, 9(2), pp. 139-160.
- Denzin, N. K. & Lincoln, Y., 2000. *Handbook Of Qualitative Research*. London: Sage.
- Department For Children, Schools And Families, 2007. *The Children's Plan: Building Brighter Futures*, London: Crown Copyright.
- Department For Culture, Media And Sport, 2002. *The Coaching Task Force - Final Report*, London: Department For Culture, Media And Sport.
- Department For Culture, Media And Sport, 2012. *Creating A Sporting Habit For Life*, London: DCMS.
- Department For Education (DFE), 2004. *Every Child Matters*, London: Crown Copyright.
- Department For Education, 2006. *Training And Development Agency For Schools; Annual Report And Accounts*, London: Crown Copyright.
- Department For Education, 2012. *Teaching Agency*, London: Department For Education.

- Department Of Culture, Media And Sport, 2008. *Playing To Win: A New Era For Sport.*, London: DCMS
- Department Of Culture, Media And Sport, 2010. *Plans For The Legacy From The 2012 Olympic And Paralympic Games*, London: DCMS.
- Derbyshire, P., Diekelmann, J. & Diekelmann, N., 1999. Reading Heidegger And Interpretive Phenomenology: A Response To The Work Of Michael Crotty. *Nursing Inquiry*, 6(1), pp. 17-25.
- Dewey, J., 1916/2011. *Democracy And Education*. Los Angelas: Simon And Brown.
- Dewey, J., 1938. *Experience And Education.*. New York: Kappa Delta Pi.
- Dex, S., 1991. *Life And Work History Analyses: Qualitative And Quantitative Developments*. London: Routledge.
- Dixon, M. A. & Bruening, J. E., 2005. Perspectives On Work-Family Conflict In Sport: An Integrated Approach. *Sport Management Review*, 8(3), pp. 227-253.
- Dorken, H. & Rodgers, D. A., 1976. Issues Facing Professional Psychology. In: D. H. Dorken, Ed. *The Professional Psychologist Today*. San Francisco: Jossey-Bass, pp. 264-292.
- Douglas, K. & Carless, D., 2008. Using Stories In Coach Education. *International Journal Of Sports Science And Coaching*, 3(1), pp. 33-49.
- Dowling, F., Fitzgerald, H. & Flintoff, A., 2012. *A Narrative Approach To Physical Education, Youth Sport And Health: A Narrative Approach*. London : Routledge.
- Dowling, M., 2007. From Husserl To Van Manen. A Review Of Different Phenomenological Approaches. *International Journal Of Nursing Studies*, 44(1), pp. 131-142.
- Duda, J. L., 2013. The Conceptual And Empirical Foundations Of Empowering Coaching™: Setting The Stage For The PAPA Project. *International Journal Of Sport And Exercise Psychology*, 11(4), pp. 311-318.
- Dweck, C. S., 2006. *Mindset: The New Psychology Of Success*. New York: Random House.
- Dweck, C. S., 2012. *Mindset; How You Can Fulfill Your Potential*. London: Constable And Robinson Ltd.
- Earle, V., 2010. Phenomenology As Research Method Or Substantive Metaphysics? An Overview Of Phenomenology's Uses In Nursing. *Nursing Philosophy*, 11(4), pp. 286-296.
- Edward, A.L. & Welch, T., 2011. The Extension Of Colaizzi's Method. *Contemporary Nurse*, 39(2), pp. 163-171.

- Eisenhardt, K. M., 1989. Building Theories From Case Study Research. *Academy Of Management Review*, 14(4), pp. 532-550.
- Elo, S. et al., 2014. Qualitative Content Analysis: A Focus On Trustworthiness. *SAGE Open*, pp. 1-10.
- Eraut, M., 1994. *Developing Professional Knowledge And Competence*. London: Routledge.
- Erickson, K., Bruner, M. W., Macdonald, D. J. & Côté, J., 2008. Gaining Insight Into Actual And Preferred Sources Of Coaching Knowledge. *International Journal Of Sport Science & Coaching*, 3(4), pp. 527-538.
- Erickson, K. & Côté, J., 2015. Observing Coach-Athlete Interactions In Real Time: The State Space Grid Method. In: P. Potrac, W. Gilbert & J. Denison, Eds. *Handbook Of Sport Coaching*. London: Routledge, pp. 104-121.
- Erickson, K., Côté, J. & Fraser-Thomas, J., 2007. Sport Experiences, Milestones, And Educational Activities Associated With High-Performance Coaches' Development. *Sport Psychologist*, 21(3), pp. 302-316.
- Erickson, K., Côté, J., Hollenstein, T. & Deakin, J., 2011. Examining Coach athlete Interactions Using State Space Grids: An Observational Analysis In Competitive Youth Sport. *Psychology Of Sport And Exercise*, 12(6), pp. 645-654.
- Fairs, J., 1987. The Coaching Process: The Essence Of Coaching. *Sports Coach*, 11(1), pp. 17-19.
- Feagin, J. R., Orum, A. M. & Sjoberg, G., 1991. *A Case For The Case Study*. Chapel Hill: UNC Press.
- Fenstermacher, G. D., 1986. Philosophy Of Research On Teaching: Three Aspects. In: M. C. Wittrock, Ed. *Handbook Of Research On Teaching*. New York: Macmillan, pp. 37-49.
- Fiedler, F., 1967. *A Theory Of Leadership Effectiveness*. New York: Mcgraw-Hill.
- Fine, M. & Glendinning, C., 2005. Dependence, Independence Or Inter-Dependence? Revisiting The Concepts Of 'Care' And 'Dependency'. *Ageing And Society*, 25(4), pp. 601-621.
- Finlay, L., 2008. A Dance Between The Reduction And Reflexivity: Explicating The "Phenomenological Psychological Attitude". *Journal Of Phenomenological Psychology*, 39(1), pp. 1-32.
- Finlay, L., 2009. Debating Phenomenological Research Methods. *Phenomenology & Practice*, 3(1), pp. 6-25.

- Finlay, L., 2014. Engaging Phenomenological Analysis. *Qualitative Research In Psychology*, 11(1), pp. 121-141.
- Fischer, C. T., 2006. Phenomenology, Bruno Klopfer, And Individualized/Collaborative Assessment. *Journal Of Personality Assessment*, 87(3), pp. 229-233.
- Fiske, A. P., 1991. The Cultural Relativity Of Selfish Individualism: Anthropological Evidence That Humans Are Inherently Sociable. In: M. Clark, Ed. *Review Of Personality And Social Psychology*,. Beveley Hills, CA: Sage, pp. 176-214.
- Fiske, A. P., 1992. The Four Elementary Forms Of Sociality: Framework For A Unified Theory Of Social Relations. *Psychological Review*, 99(4), pp. 689-723.
- Fitzpatrick, K., 2012. "That's How The Light Gets In": Poetry, Self, And Representation. *Cultural Studies↔ Critical Methodologies*, 12(1), pp. 8-14.
- Flood, A., 2010. Understanding Phenomenology. *Nurse Researcher* , 17(2), pp. 7-15.
- Flowers, P., Hart , G. & Marriott, C., 1999. Constructing Sexual Health. Gay Men And 'Risk' In The Context Of A Public Sex Environment. *Journal Of Health Psychology*, 4(4), pp. 483-495.
- Flyvbjerg, B., 2006. Five Misunderstandings About Case-Study Research. *Qualitative Inquiry*, 12(2), pp. 219-245.
- Ford, P., Le Gall, F., Carling , C. & Williams, A. M., 2008. A Cross-Cultural Comparison Of The Participation Histories Of English And French Elite Youth Soccer Players. In: *Science And Football VI*. London: Taylor And Francis, pp. 109-112.
- Ford, P. R., Williams, A. M. & Yates, I., 2010b. Towards Enhanced Methods Of Examining The Practice Activities And Instructional Behaviours Of Sports Coaches. *Journal Of Sports Sciences*, 28(14), pp. 1627-1630.
- Ford, P. R., Yates, I. & Williams, A. M., 2010a. An Analysis Of Practice Activities And Instructional Behaviours Used By Youth Soccer Coaches During Practice: Exploring The Link Between Science And Application. *Journal Of Sports Sciences*, 28(5), pp. 483-495.
- Foucault, M., 1977. *Discipline And Punish: The Birth Of The Prison*. London: Allen Lane.
- Fox, R. E., Barclay, A. G. & Rodgers, D. A., 1982. The Foundations Of Professional Psychology. *American Psychologist*, 37(3), pp. 306-312.
- Franks, I. M. & Goodman, D., 1986. A Systematic Approach To Analysing Sports. *Journal Of Sports Sciences*, 4(1), pp. 49-59.

- Fraser-Thomas, J. & Côté, J., 2009. Understanding Adolescents' Positive And Negative Developmental Experiences In Sport. *The Sport Psychologist*, 23(1), pp. 3-23.
- Fraser-Thomas, J., Côté, J. & Deakin, J., 2008. Understanding Dropout And Prolonged Engagement In Adolescent Competitive Sport. *Psychology Of Sport And Exercise*, 9(5), pp. 645-622.
- Fraser-Thomas, J. L., Côté, J. & Deakin, J., 2005. Youth Sport Programs: An Avenue To Foster Positive Youth Development. *Physical Education And Sport Pedagogy*, pp. 19-40.
- Freidson, E. & Rhea, B., 1965. Knowledge And Judgment In Professional Evaluations. *Administrative Science Quarterly*, 10(1), pp. 107-24.
- Freire, P., 2005. *Pedagogy Of The Oppressed*. 4 Ed. New York: Continuum.
- Froese, T. & Gallagher, S., 2010. Phenomenology And Artificial Life: Toward A Technological Supplementation Of Phenomenological Methodology. *Husserl Studies*, 26(2), pp. 83-106.
- Gadamer, H.G., 2004. *Truth And Method*. 2 Ed. London: Continuum.
- Gallimore, R., Gilbert, W. & Nater, S., 2014. Reflective Practice And Ongoing Learning: A Coach's 10-Year Journey. *Reflective Practice International And Multidisciplinary Perspectives*, 15(2), pp. 268-288.
- Gallimore, R. & Tharp, R., 2004. What A Coach Can Teach A Teacher; 1975-2004; Reflections And Reanalysis Of John Wooden's Teaching Practices. *The Sport Psychologist*, 18(2), pp. 119-137.
- Gard, M., 2014. On The Myth Of The Crisis Of Representation: A Response To Gilbourne, Jones And Jordan. *Sport, Education And Society*, 19(1), pp. 93-98.
- Garfinkel, H., 1967. *Studies In Ethnomethodology*. New Jersey : Prentice Hall.
- Garratt, D., Piper, H. & Taylor, B., 2013. 'Safeguarding' Sports Coaching: Foucault, Genealogy And Critique. *Sport, Education And Society*, 18(5), pp. 615-629.
- Garrod, B. & Fyall, A., 2013. The Case Study Approach; Academic Pariah Or Wrongly Maligned?. In: B. Garrod & A. Fyall, Eds. *Contemporary Cases In Sport*. Oxford: Goodfellow, pp. 1-9.
- Gearity, B. T. & Murray, M., 2011. Athletes' Experiences Of The Psychological Effects Of Poor Coaching. *Psychology Of Sport And Exercise*, pp. 213-221.
- Gibbs, P., 2011. *Heidegger's Contribution To The Understanding Of Work-Based Studies*. London: Springer.

- Gilbert, W., Côté, J. & Mallett, C., 2009. Developmental Paths And Activities Of Successful Sport Coaches. *International Journal Of Sports Science And Coaching*, 1(1), pp. 69-76.
- Gilbert, W. D. & Trudel, P., 2001. Learning To Coach Through Experience: Reflection In Model Youth Sport Coaches. *Journal Of Teaching In Physical Education*, 21(1), pp. 16-34.
- Gilbert, W. & Trudel, P., 2004. Analysis Of Coaching Science Research Published From 1970-2001. *Research Quarterly For Exercise And Sport*, 75(4), pp. 388-399.
- Gilbourne, D., Jones, R. & Jordan, S., 2014. Applied Utility And The Autoethnographic Short Story: Persuasions For, And Illustrations Of, Writing Critical Social Science. *Sport, Education And Society*, 19(1), pp. 80-92.
- Giles, D. H., 2008. *Exploring The Teacher-Student Relationship In Teacher Education: A Hermeneutic Phenomenological Inquiry*, Auckland University Of Technology: Unpublished Phd Thesis.
- Gilligan, C., 1993. *In A Different Voice*. 2 Ed. Boston: Harvard.
- Giorgi, A., 1970. *Psychology As A Human Science; A Phenomenology Based*. New York: Harper And Row.
- Giorgi, A., 1975. An Application Of Phenomenological Method In Psychology.. In: A. Giorgi, C. Fischer & E. Murray, Eds. *Duquesne Studies In Phenomenological Psychology Vol II*. Pittsburgh: Duquesne University Press, pp. 82-103.
- Giorgi, A., 2000. Concerning The Application Of Phenomenology To Caring Research. *Scandinavian Journal Of Caring Science*, 14(1), pp. 11-15.
- Giorgi, A., 2010. Phenomenological Psychology: A Brief History And Its Challenges. *Journal Of Phenomenological Psychology*, 41(1), pp. 145-179.
- Giorgi, A., 2010. Phenomenology And The Practice Of Science. *Existential Analysis*, 21(1), pp. 3-23.
- Giorgi, A., 2011. IPA And Science: A Response To Jonathan Smith. *Journal Of Phenomenological Psychology*, 42(2), pp. 196-216.
- Giorgi, A., 2012. The Descriptive Phenomenological Psychological Method. *Journal Of Phenomenological Psychology*, 43(1), pp. 3-12.
- Giulianotti, R., 2015. *Routledge Handbook Of The Sociology Of Sport*. Abingdon: Routledge.
- Glaser, B. & Strauss, A. L., 1967. *The Discovery Of Grounded Theory: Strategies For Qualitative Research*. Chicago: Aldine Publishing Company.

- Goodger, K., Gorely, T., Lavalley, D. & Harwood, C., 2007. Burnout In Sport: A Systematic Review. *The Sport Psychologist*, 21(2), pp. 127-151.
- Goodman, J., 1988. Constructing A Practical Philosophy Of Teaching: A Study Of Preservice. *Teaching And Teacher Education*, 4(1), pp. 121-137.
- Goodson, I. F., 2003. *Professional Knowledge, Professional Lives; Studies In Education And Teaching*. Berkshire: Open University Press.
- Goodson, I. & Hargreaves, A., 2003. Educational Change And The Crisis Of Professionalism. In: I. Goodson, Ed. *Professional Knowledge, Professional Lives*. London: McGraw-Hill, pp. 125-133.
- Gould, D. & Carson, S., 2008. Life Skills Development Through Sport: Current Status And Future Directions. *International Review Of Sport And Exercise Psychology*, 1(1), pp. 57-78.
- Gould, D. et al., 2006. Understanding The Role Parents Play In Tennis Success; A National Survey Of Junior Tennis Coaches. *British Journal Of Sports Medicine*, 40(7), pp. 632-636.
- Gould, D. et al., 2008. The Role Of Parents In Tennis Success: Focus Group Interviews With Junior Coaches. *The Sport Psychologist*, Volume 22, pp. 18-37.
- Grant, M. A., Mccullick, B. A., Schempp, P. G. & Grant, J. T., 2012. Experts' Content Knowledge Of Fundamentals. *International Journal Of Sport Science And Coaching*, 7(2), pp. 399-410.
- Gratton, C. & Jones, I., 2004. *Research Methods For Sport Studies*. London: Routledge.
- Gray, D. E., 2009. *Doing Research In The Real World*. 2 Ed. London: Sage.
- Gray, D.E., 2013. *Doing research in the real world*. 3 Ed. London: Sage.
- Grecic, D. & Collins, D., 2013. The Epistemological Chain: Practical Applications In Sports. *Quest*, 65(2), pp. 151-168.
- Greene, M., 1995. *Releasing The Imagination: Essay On Education, The Arts And Coaical Change*. San Francisco: Jossey-Bass Publishers.
- Greenfield, B. H. & Jensen, G. M., 2010. Understanding The Lived Experiences Of Patients: Application Of A Phenomenological Approach To Ethics. *Physical Therapy*, 90(8), pp. 1185-1197.
- Green, K., 2000. Exploring The Everyday 'Philosophies' Of Physical Education Teachers From A Sociological Perspective. *Sport, Education And Society*, 5(2), pp. 109-129.
- Green, K., 2003. *Physical Education Teachers On Physical Education*. Chester: Chester Academic Press.

- Green, K. & Smith, A., 2016. *Routledge Handbook Of Youth Sport*. Abingdon: Routledge.
- Greenwood, E., 1957. Attributes Of A Profession. *Social Work*, 2(3), pp. 45-55.
- Groom, R., Cushion, C. & Nelson, L., 2011. The Delivery Of Video-Based Performance Analysis By England Youth Soccer Coaches: Towards A Grounded Theory. *Journal Of Applied Sport Psychology*, 23(1), pp. 16-32.
- Guest, G., Bunce, A. and Johnson, L. 2006. How Many Interviews Are Enough? An Experiment With Data Saturation And Variability. *Field Methods*, 18(1), pp. 59-82.
- Guba, E. & Lincoln, Y. S., 2000. Epistemological And Methodological Bases Of Naturalistic Inquiry. *Evaluation Models*, Volume 49, pp. 363-381.
- Guba, E. & Lincoln, Y., 1994. Handbook Of Qualitative Research. In: N. K. Denzin & Y. S. Lincoln, Eds. *Competing Paradigms In Qualitative Research*. London: Sage, Pp. 163-194.
- Gubrium, J. F. & Holstein, J. A., 2001. From The Individual To The Interview Society. In: J. F. Gubrium & J. A. Holstein, Eds. *Handbook Of Interview Research*. London: SAGE Publications, pp. 3-33.
- Hale, J., 2013. *Coping Without Noticing?: Buildings As Tool-Beings*. London, The Swedenborg Society.
- Halldorsdottir, S., 2000. The Vancouver School Of Doing Phenomenology. In: B. Fridlund & C. Hildingh, Eds. *Qualitative Research Methods In The Service Of Health*. Lund: Studentlitteratur, pp. 47-81.
- Hammersley, M., 2008. *Questioning Qualitative Inquiry*. London: Sage.
- Hammond, M., Howarth, J. & Keat, R., 1991. *Understanding Phenomenology*. London: Blackwell.
- Hampson, R. & Jowett, S., 2014. Effects Of Coach Leadership And Coach–Athlete Relationship On Collective Efficacy. *Scandinavian Journal Of Medicine & Science In Sports*, 24(2), pp. 454-460.
- Hanrahan, S. J. & Anderson, M. B., 2010. *Routledge Handbook Of Applied Sport Psychology*. Abingdon: Routeledge.
- Hanratty, M. & O'Connor, D., 2012. Understanding Expert Knowledge: A Case Study Of Knowledge Acquisition In Elite Rugby League Strength And Conditioning Coaches.. *International Journal Of Sport Science And Coaching*, 6(1), pp. 45-63.
- Hargreaves, A. & Tucker, E., 1991. Teaching And Guilt: Exploring The Feelings Of Teaching. *Teaching And Teacher Education*, 7(5), pp. 491-505.

- Hartley, J., 2004. Case Study Research. In: C. Cassell & G. Symon, Eds. *Essential Guide To Qualitative Methods In Organizational Research*. London: Sage, pp. 323-333.
- Harwood, C. G. & Knight, C. J., 2015. Parenting In Youth Sport: A Position Paper On Parenting Expertise. *Psychology Of Sport And Exercise*, 16(1), pp. 24-35.
- Hattie, P. & Hay , P., 2012. Qualitative Approaches. In: K. M. Armour & D. Macdonal, Eds. *Research Methods In Physical Education And Youth Sports*. London: Routledge, pp. 79-84.
- Hattie, J., 2009. *Visible Learning; A Synthesis Of Over 800 Meta-Analyses Relating To Achievement*. London: Routledge.
- Hayes, L. J. et al., 2012. Nurse Turnover: A Literature Review – An Update. *International Journal Of Nursing Studies*, 49(7), pp. 887-905.
- Hedge, N. & Mackenzie, A., 2012. Beyond Care? *Journal Of Philosophy Of Education*, 46(2), pp. 192-207.
- Heidegger, M., 1927/2005. *Being And Time*. Oxford: Blackwell.
- Heidegger, M., 1976. *What Is Called Thinking?*. London: Perennial.
- Hein, S. F. & Austin, W. J., 2001. Empirical And Hermeneutic Approaches To Phenomenological Research In Psychology: A Comparison. *Psychological Methods*, 6(1), pp. 3-17.
- Hermberg, K., 2006. *Husserl's Phenomenology: Knowledge, Objectivity And Others*. London: Bloomsbury Publishing.
- He, Y. & Levin, B. B., 2008. Match Or Mismatch? How Congruent Are The Beliefs Of Teacher Candidates, Cooperating Teachers, And University-Based Teacher Educators?. *Teacher Education Quarterly* , 35(4), pp. 37-55.
- HM Government, 2015. *Sporting Future: A New Strategy For An Active Nation*, London: Crown Copyright.
- Hockey, J. & Collinson, J. A., 2007. Grasping The Phenomenology Of Sporting Bodies. *International Review For The Sociology Of Sport*, 42(2), pp. 115-131.
- Hogan, D. B., 1979. *The Regulation Of Psychotherapists*. Cambridge: Ballinger.
- Hogan, P. C., 2000. *Philosophical Approaches To The Study Of Literature*. Florida: University Press Of Florida.
- Holley, K. A. & Colyar, J., 2009. Rethinking Texts: Narrative And The Construction Of Qualitative Research. *Educational Researcher*, 38(9), pp. 680-686.

- Holmemo, J., 2015. *Elite Coaches' Interactions With Their Superiors And Assistances: Applying The Concepts Of Orchestration And Micropolitical Literacy To A New Context*. Oslo: Norweigan School Of Sport Sciences.
- Holt, R., 1989. *Sport And The British; A Modern History*. Clarendon Press: Oxford.
- Horn, T., Bloom, P., Berglund, K. & Packard, S., 2011. Relationship Between Collegiate Athletes' Psychological Characteristics And Their Preferences For Different Types Of Coaching Behavior. *The Sport Psychologist*, 25(2), pp. 190-211.
- House, R. J., 1971. A Path Goal Theory Of Leader Effectiveness. *Administrative Science Quarterly*, 16(3), pp. 321-339.
- Hoyle, E., 1974. Professionalist, Professionalism And Control In Teaching. *Educational Review*, 3(2), pp. 13-19.
- Huggan, R., Nelson, L. & Potrac, P., 2015. Developing Micropolitical Literacy In Professional Soccer: A Performance Analyst's Tale. *Qualitative Research In Sport, Exercise And Health*, 7(4), pp. 504-520.
- Hughes, E. C., 1963. Professions. *Daedalus*, 92(4), pp. 655-668.
- Hugman, R., 1991. *Power In Caring Professions*. London: Macmillian.
- Husserl, E., 1900/1973. *Logical Investigations*. London: Routledge.
- Husserl, E., 1913/1982. *Ideas Pertaining To A Pure Phenomenology And To A Phenomenological Philosophy - First Book: General Introduction To A Pure Phenomenology*. The Hague: Nijhoff.
- Hyett, N., Kenny, A. & Dickson-Swift, V., 2014. Methodology Or Method? A Critical Review Of Qualitative Case Study Reports. *International Journal Of Qualitative Studies On Health And Well-Being*, Volume 9, pp. 1-12.
- International Council For Coaching Excellence, 2012. *International Sport Coaching Framework*, Champaign,: Human Kinetics.
- Inwood, M., 1997. *Heidegger; A Very Short Introduction*. New York: Oxford University Press.
- Isoard-Gauthier, S., Trouilloud, D., Gustafsson, H. & Guillet-Descas, E., 2016. Associations Between The Perceived Quality Of The Coach-Athlete Relationship And Athlete Burnout: An Examination Of The Mediating Role Of Achievement Goals. *Psychology Of Sport And Exercise*, 22(1), pp. 210-217.

- Jacobs, F., Claringbould, I. & Knoppers, A., 2014. Becoming A 'Good Coach'. *Sport, Education And Society*.
- Johnson, T. J., 1984. Professionalism: Occupation Politics Or Ideology'. In: S. Goodlad, Ed. *Education For The Professionals: Quis Custodiet?*. Nelson: SRHE And NFER, pp. 17-25.
- Jolly, S., 2010. An Analysis Of Practice Activities And Instructional Behaviours Used By Youth Soccer Coaches During Practice: Exploring The Link Between Science And Application. *Journal Of Sports Sciences*, 28(14), pp. 1625-1625.
- Jones, C., 2015. Care And Phronesis In Teaching And Coaching: Dealing With Personality. *Sport, Education And Society*.
- Jones, R., 2006. Dilemmas, Maintaining "Face," And Paranoia; An Average Coaching Life. *Qualitative Inquiry*, 12(5), pp. 1012-1021.
- Jones, R., 2012. Editorial. *Sports Coaching Review*, 1(1), pp. 1-3.
- Jones, R., Armour, K. & Potrac, P., 2004. *Sports Coaching Cultures: From Practice To Theory*. London: Routledge.
- Jones, R. L., 2006. *The Sports Coach As An Educator: Re-Conceptualising Sports Coaching*. London: Taylor And Francis.
- Jones, R. L., 2009. Coaching As Caring (The Smiling Gallery): Accessing Hidden Knowledge. *Physical Education And Sport Pedagogy*, 14(4), pp. 377-390.
- Jones, R. L., Armour, K. M. & Potrac, P., 2003. Constructing Expert Knowledge: A Case Study Of A Top-Level Professional Soccer Coach. *Sport, Education And Society*, 8(2), pp. 213-229.
- Jones, R. L., Bailey, J. & Thompson, I., 2013. Ambiguity, Noticing, And Orchestration: Further Thoughts On Managing The Complex Coaching. In: P. Potrac, W. Gilbert & J. Denison, Eds. *Routledge Handbook Of Sports Coaching*. London: Routledge, pp. 271-283.
- Jones, R. L. & Corsby, C., 2015. A Case For Coach Garfinkel: Decision Making And What We Already Know. *Quest*, 67(4), pp. 439-449.
- Jones, R. L., Edwards, C. & Tuim Viotto Filho, I. A., 2016. Activity Theory, Complexity And Sports Coaching: An Epistemology For A Discipline. *Sport, Education And Society*, 21(2), pp. 200-216.
- Jones, R. L. et al., 2011. Erving Goffman: Interaction And Impression Management, Playing The Coaching Role. In: *The Sociology Of Sports Coaching*. London: Routledge, pp. 15-27.

- Jones, R. L., Potrac, P., Cushion, C. & Ronglan, L. T., 2011. *The Sociology Of Sports Coaching*. London: Routledge.
- Jones, R. L. & Wallace, M., 2005. Another Bad Day At The Training Ground: Coping With. *Sport, Education And Society*, 10(1), pp. 119-134.
- Jones, R. L. & Wallace, M., 2006. The Coach As 'Orchestrator': More Realistically Managing The Complex Coaching Context. In: R. L. Jones, Ed. *The Sports Coach As Educator: Re-Conceptualising Sports Coaching*. London: Routledge, pp. 51-64.
- Jones, R., Morgan, K. & Harris, K., 2012. Developing Coaching Pedagogy: Seeking A Better Integration Of Theory And Practice. *Sport, Education And Society*, 17(3), pp. 313-329.
- Jones, S., 1985. The Analysis Of Depth Interviews. In: R. Walker, Ed. *Applied Qualitative Research*. Aldershot: Gower, pp. 56-71.
- Jowett, S., 2003. When The Honeymoon Is Over: A Case Study Of A Coach-Athlete Relationship. *The Sport Psychologist*, 17(4), pp. 444-460.
- Jowett, S., 2007. Interdependence Analysis And The 3 + 1 Cs In The Coach-Athlete Relationship. In: S. Jowett & D. Lavallee, Eds. *Social Psychology In Sport*. Champaign, Illinois: Human Kinetics, pp. 15-27.
- Jowett, S., 2012. The Coach-Athlete Relationship. *The Sport And Exercise Scientist*, Autumn, pp. 16-17.
- Jowett, S. & Cockerill, I. M., 2003. Olympic Medallists' Perspective Of The Athlete. *Psychology Of Sport And Exercise*, 4(4), pp. 313-331.
- Jowett, S. & Meek, G. A., 2000a. The Coach-Athlete Relationship In Married Couples: An Exploratory Content Analysis. *The Sport Psychologist*, 14(2), pp. 157-175.
- Jowett, S. & Meek, G. A., 2000b. A Case Study Of A Top-Level Coach-Athlete Dyad In Crisis. *Journal Of Sports Sciences*, 18(1), pp. 51-52.
- Jowett, S. & Ntoumanis, N., 2004. The Coach-Athlete Relationship Questionnaire (Grcart - Q): Development And Initial Validation. *Scandinavian Journal Of Medicine And Science In Sports*, 14(4), pp. 245-257.
- Jowett, S., O'Broin, A. & Palmer, S., 2010. On Understanding The Role And Significance Of A Key Two-Person Relationship In Sport And Executive Coaching. *Sport & Exercise Psychology Review*, 6(2), pp. 19-30.

- Jowett, S. & Poczwardowski, A., 2006. Critical Issues In The Conceptualization Of And Future Research On Coach-Athlete Relationship. In: S. Jowett & D. Lavalee, Eds. *Social Psychology In Sport*. Champaign, Illinois: Human Kinetics, pp. 69-81.
- Jowett, S. & Timson-Katchis, M., 2005. Social Networks In Sport: Parental Influence On The Coach-Athlete Relationship. *The Sport Psychologist*, 19(3), pp. 267-287.
- Jowett, S., Timson-Katchis, M. & Adams, R., 2007. Too Close For Comfort?. *Dependence In The Dual Role Parent/Coach-Child/Athlete Relationship*, 1(1), pp. 57-79.
- Kay, T. et al., 2008. *Are We Missing The Coach For 2012*, Loughborough: Institue Of Youth Sport.
- Kelchtermans, G., 2009. Who I Am In How I Teach Is The Message: Self-Understanding Vulnerability And Reflection. *Teachers And Teaching: Theory And Practice*, 15(2), pp. 257-272.
- Kellmann, M., Altfeld, S. & Mallet, C. J., 2015. Recovery–Stress Imbalance In Australian Football League Coaches: A Pilot Longitudinal Study. *International Journal Of Sport And Exercise Psychology*, pp. 1-11.
- Kemmis, S., 2010. What Is To Be Done? The Place Of Action Research. *Educational Action Research*, 18(4), pp. 417-427.
- Kerry, D. S. & Armour, K. M., 2000. Sport Sciences And The Promise Of Phenomenology; Philosophy, Method, And Insight. *Quest*, Volume 52, pp. 1-17..
- Keyes, M. S. & Gearity, B. T., 2011. Narratives Of Sport Pedagogies The Poetic Representation Of Life Beyond Dreams. *Cultural Studies↔ Critical Methodologies*, 11(5), pp. 511-515.
- Kidman, L. & Lombardo, B., 2010. *Athlete-Centred Coaching. Developing Decision Makers*. 2 Ed. Worcester: IPC Print Resources.
- Kincheloe, J. & McLaren, P., 2005. Rethinking Critical Theory And Qualitative Research. In: N. K. Denzin & Y. S. Lincoln, Eds. *The Sage Handbook Of Qualitative Research*. 3 Ed. London: Sage, pp. 303-342.
- Kisaka, S. T. & Osman, A. A., 2013. Education As A Quest To Freedom: Reflections On Maxine Greene. *Journal Of Emerging Trends In Educational Research And Policy Studies*, 4(2), pp. 338-344.
- Knowles, Z., Borrie, A. & Telfer, H., 2005. Towards The Reflective Sports Coach: Issues Of Context, Education And Application. *Ergonomics*, 48(11), pp. 1711-1720.

- Knowles, Z., Gilbourne, D., Borrie, A. & Nevill, A., 2001. Developing The Reflective Sports Coach: A Study Exploring The Processes Of Reflective Practice Within A Higher Education Coaching Programme. *Reflective Practice: International And Multidisciplinary Perspectives*, 2(2), pp. 185-207.
- Knowles, Z., Tyler, G., David, G. & Eubank, M., 2006. Reflecting On Reflection: Exploring The Practice Of Sports Coaching Graduates. *Reflective Practice: International And Multidisciplinary Perspectives*, 7(2), pp. 163-179.
- Knust, S. K. & Fisher, L. A., 2015. NCAA Division I Female Head Coaches' Experiences Of Exemplary Care Within Coaching. *International Sport Coaching Journal*, 2(2), pp. 94-107.
- Koch, T. & Harrington, A., 1998. Reconceptualizing Rigour: The Case For Reflexivity. *Journal Of Advanced Nursing*, 28(4), pp. 882-890.
- Koivisto, K., Janhonen, S. & Vaisanen, L., 2002. Applying A Phenomenological Method Of Analysis Derived From Giorgi To A Psychiatric Nursing Study. *Methodological Issues In Nursing Research*, 39(3), pp. 258-265.
- Kolb, D., 1984. *Experiential Learning: Experience As The Source Of Learning And Development*. Englewood Cliffs: Prentice-Hall.
- Kreber, C. & Klampfleitner, M., 2013. Lecturers' And Students' Conceptions Of Authenticity In Teaching And Actual Teacher Actions And Attributes Students Perceive As Helpful. *Higher Education*, 66(4), pp. 463-487.
- Kubler Labosky, V., 2006. 'Reality Check': Teachers' Lives As Policy Critique. *Teachers And Teaching*, 12(2), pp. 111-22.
- Kuklick, C. R., Gearity, B. T., Thompson, M. & Neelis, L., 2016. A Case Study Of One High Performance Baseball Coach's Experiences. *Qualitative Research In Sport, Exercise And Health*, 8(1), pp. 61-78.
- Kvale, S., 2007. *Doing Interviews*. London: SAGE Publications.
- Lacy, A. C. & Darst, P. W., 1985. Systematic Observation Of Behaviors Of Winning High School Head Football Coaches. *Journal Of Teaching In Physical Education*, Volume 4, pp. 256-270.
- Lacy, A. C. & Darst, P. W., 1984. Evolution Of A Systematic Observation System: The. *Journal Of Teaching In Physical Education*, 3(3), pp. 59-66.

- Lacy, A. C. & Goldston, P. D., 1990. Behaviour Analysis Of Male And Female Coaches In High School Girls' Basketball. *Journal Of Sport Behaviour*, 23(1), pp. 29-39.
- Lafferty, M. E. & Triggs, C., 2014. The Working With Parents In Sport Model (WWPS-Model): A Practical Guide For Practitioners Working With Parents Of Elite Young Performers. *Journal Of Sport Psychology In Action*, 5(2), pp. 117-128.
- Lafrenière, M. K., Jowett, S., Vallerand, R. J. & Carbonneau, N., 2011. Passion For Coaching And The Quality Of The Coach–Athlete Relationship: The Mediating Role Of Coaching Behaviors. *Psychology Of Sport And Exercise*, 12(2), pp. 144-152.
- Langdon, J., Harris, B. S., Burdette, III, G. P. & Rothberger, S., 2015. Development And Implementation Of An Autonomy Supportive Training Program Among Youth Sport Coaches. *International Sport Coaching Journal*, 2(2), pp. 169-177.
- Langdrige, D., 2007. *Phenomenological Psychology; Theory, Research And Method*. Essex: Pearson.
- Lang, M., 2015. Touchy subject: A Foucauldian analysis of coaches' perceptions of adult-child touch in youth swimming. *Sociology of Sport Journal*.
- Lang, M., 2010. Surveillance And Conformity In Competitive Youth Swimming. *Sport, Education And Society*, 15(1), pp. 19-37.
- Laverty, S. M., 2003. Hermeneutic Phenomenology And Phenomenology: A Comparison Of Historical And Methodological Considerations. *International Journal Of Qualitative Methods*, 2(3), pp. 2-29.
- Lavoi, N. M. & Dutove, J. K., 2012. Barriers And Supports For Female Coaches: An Ecological Model. *Sports Coaching Review*, 1(1), pp. 17-37.
- Lee, M., 1993. *Coaching Children In Sport*. London: Taylor And Francis.
- Lemyre, F., Trudel, P. & Durand-Bush, N., 2007. How Youth-Sport Coaches Learn To Coach. *The Sport Psychologist*, 21(2), pp. 191-209.
- Light, R., 2010. A 'Strange ... Absurd ... And Somewhat Injurious Influence'? Cricket, Professional Coaching In The Public Schools And The 'Gentleman Amateur'. *Sport In History*, 30(1), pp. 8-31.
- Light, R. L. & Evans, J. R., 2013. Dispositions Of Elite-Level Australian Rugby Coaches Towards Game Sense: Characteristics Of Their Coaching Habitus. *Sport, Education And Society*, 18(3), pp. 407-423.

- Lincoln, Y. A. & Guba, E. G., 2011. Paradigmatic Controversies, Contradictions, And Emerging Confluences. In: N. K. Denzin & Y. S. Lincoln, Eds. *The SAGE Handbook Of Qualitative Research*. London: Sage, pp. 97-129.
- Lincoln, Y. S. & Guba, E. G., 1985. *Naturalistic Inquiry*. London: Sage.
- Lindseth, A. & Norberg, A., 2004. A Phenomenological Hermeneutical Method For Researching Lived Experience. *Scandinavian Journal Of Caring Science*, 18(2), pp. 145-153.
- Løndal, K., 2010. The After-School Programme: An Arena For Interaction With Others Through Body Movements In Play. *Phenomenology & Practice*, 4(1), pp. 30-51.
- Lopez, K. A. & Willis, D. G., 2004. Descriptive Versus Interpretive Phenomenology: Their Contributions To Nursing Knowledge. *Qualitative Health Research*, 14(5), pp. 726-735.
- Lorimer, R., 2013. The Development Of Empathic Accuracy In Sports Coaches. *Journal Of Sport Psychology In Action*, 4(1), pp. 26-33.
- Lorimor, R. & Holland-Smith, D., 2012. Why Coach? A Case Study Of The Prominent Influences On A Top Level UK Outdoor Adventure Coach.. *The Sport Psychologist*, Volume 26, pp. 571-583.
- Q. I. P. Ltd., 2012. *Nvivo Qualitative Data Analysis Software*. S.L.:Version 10.
- Lundkvist, E., Gustafsson, H., Hjalms, S. & Peter Hassmen, 2012 . An Interpretative Phenomenological Analysis Of Burnout And Recovery In Elite Soccer Coaches. *Qualitative Research In Sport, Exercise*, 4(3), pp. 400-419.
- Lyle, J., 2002. *Sports Coaching Concepts: A Framework For Coaches' Behaviour*. London: Routledge.
- Lyle, J. & Cushion, C., 2010. *Sports Coaching: Professionalisation And Practice*. Edinburgh: Churchill.
- Mackenzie, R. & Cushion, C., 2013. Performance Analysis In Football: A Critical Review And Implications For Future Research. *Journal Of Sports Sciences*, 31(6), pp. 639-676.
- Maclure, M., 1993. Arguing For Your Self: Identity As An Organising Principle In Teachers' Jobs And Lives. *British Educational Research Journal* , 19(4), pp. 311-322.
- Macnamara, Á. & Collins, D., 2015. Twitterati And Paperati: Evidence Versus Popular Opinion In Science Communication. *British Journal Of Sports Medicine*, 49(19), pp. 1227-122.

- Mageau, G. A. & Vallerand, R. J., 2003. The Coach–Athlete Relationship: A Motivational Model. *Journal Of Sport Sciences*, 21(11), pp. 883–904.
- Malcolm, D. & Sheard, K., 2002. Pain In The Assets": The Effects Of Commercialization And Professionalization On The Management Of Injury In English Rugby Union. *Sociology Of Sport Journal*, 19(2), pp. 149-169.
- Mallet, C. J., Rynne, S. B. & Billet, S., 2014. Valued Learning Experiences Of Early Career And Experienced High Performance Coaches. *Physical Education And Sport Pedagogy*, pp. 1-16.
- Mallet, C. J., Trudel, P., Lyle, J. & Rynne, S. B., 2009. Formal Vs. Informal Coach Education. *International Journal Of Sports Science & Coaching*, 4(3), pp. 325-334.
- Mallet, C. J., Trudel, P., Lyle, J. & Rynne, S. B., 2009. Formal Vs. Informal Coach Education. *International Journal Of Sports Science & Coaching*, 4(3), pp. 325-64.
- Marland, P. & Osburne, A., 1990. Classroom Theory, Thinking, And Action.. *International*, 6(1), pp. 93-109.
- Marshall, J. & Mead, G., 2005. Editorial: Self-Reflective Practice And First-Person Action Research. *Action Research*, 3(3), pp. 235-244.
- Martindale, R. J., Collins, D. & Daubney, J., 2005. Talent Development: A Guide For. *Quest*, 57(4), pp. 353-375.
- Martinkova, I. & Parry, J., 2011. An Introduction To The Phenomenological Study Of Sport. *Sport, Ethics And Philosophy*, 5(3), pp. 185-201.
- Mccann, C., 2005. *Four Phenomenological Thinkers*. London: Routledge.
- Mcconnell-Henry, T., Chapman, Y. & Francis, K., 2009. Husserl And Heidegger: Exploring The Disparity. *International Journal Of Nursing Practice*, 15(1), pp. 7-15.
- Mcgarry, T., O'Donoghue, P. & Sampaio, J., 2013. *Routledge Handbook Of Sports Performance Analysis*. Abingdon: Routledge.
- McGillivray, D. and McIntosh, A., 2006. 'Football is My Life': Theorizing Social Practice in the Scottish Professional Football Field. *Sport in Society*, 9(3), pp. 371-387.
- Mckenzie, G., Powell, J. & Usher, R., 2005. *Understanding Social Research*. London: Falmer Press.
- Mcmahon , J. A. & Penney, D., 2015. Sporting Parents On The Pool Deck: Living Out A Sporting Culture?. *Qualitative Research In Sport, Exercise And Health*, 7(2), pp. 153-169.

- McNamee, M. & Morgan, W. J., 2015. *Routledge Handbook Of The Philosophy Of Sport*. Abingdon: Routledge.
- McPhail, A., Gorely, T. & Kirk, D., 2003. Young People's Socialisation Into Sport: A Case Study Of An Athletics Club. *Sport, Education And Society*, 8(2), pp. 251-267.
- Merill, J., 2007. Stories Of Narrative: On Social Scientific Uses Of Narrative In Colorado Research In Linguistics. *Colorado Research In Linguistics*, 20(1), pp. 1-26.
- Merleau-Ponty, M., 1962. *Phenomenology Of Perception*. London: Routledge.
- Merriam, S. B., 2009. *Qualitative Research: A Guide To Design And Implementation: Revised And Expanded From Qualitative Research And Case Study Applications In Education*. San Francisco: Jossey-Bass.
- Miller, J. & Glasner, B., 1997. The 'Inside' And The 'Outside': Finding Realities In Interviews. In: D. Silverman, Ed. *Qualitative Research; Theory, Method And Practice*. London: Sage Publications, pp. 99-113.
- Miller, P. K. & Cronin, C., 2013. Rethinking The Factuality Of 'Contextual' Factors In An Ethnomethodological Mode: Towards A Reflexive Understanding Of Action-Context Dynamism In The Theorization Of Coaching. *Sports Coaching Review*, 1(2), pp. 106-123.
- Miller, P. K., Cronin, C. & Baker, G., 2015. Nurture, Nature And Some Very Dubious Social Skills: An Interpretative Phenomenological Analysis Of Talent Identification Practices In Elite English Youth Soccer. *Qualitative Research In Sport, Exercise And Health*.
- Mishler, E. G., 1986. *Research Interviewing*. Cambridge, MA: Harvard University Press.
- Molbak, R. L., 2012. From A Phenomenology Of The Subject To A Phenomenology Of The Event: Reconstructing The Ontological Basis For A Phenomenological Psychology. *Journal Of Phenomenological Psychology*, 43(2), pp. 185-212.
- Moon, J., 2004. *A Handbook Of Reflective And Experiential Learning*. London: Routledge Falmer.
- Moran, D., 2000. *Introduction To Phenomenology*. London: Routledge.
- MORI, 2004. *Sports Coaching In The UK*, Leeds: Sports Coach UK.
- Morse, J.M. Sampling In Grounded Theory in Bryant, A. and Charmaz, K. eds., 2007. *The Sage Handbook Of Grounded Theory*. London: Sage.
- Mosston, M., 1966. *Teaching Physical Education: From Command To Discovery*. London: Macmillan.

- Moustakas, C., 1994. *Phenomenological Research Methods*. London: Sage.
- Muller, A., 2011. From Phenomenology To Existentialism - Philosophical Approaches Towards Sport. *Sport, Ethics And Philosophy*, 5(3), pp. 202-216.
- Munhall, P. L., 1994. *Revisioning Phenomenology: Nursing And Health Science Research*. New York: National League For Nursing.
- Munhall, P. L., 2012. *Nursing Research: A Qualitative Perspective*. 5 Ed. London: Jones And Bartlett.
- Nash, C. S. & Sproule, J., 2009. Career Development Of Expert Coaches. *International Journal Of Sports Science & Coaching*, 4(1), pp. 121-138.
- Nash, C. S. & Sproule, J., 2011. Insights Into Experiences: Reflections Of An Expert And Novice Coach. *International Journal Of Sports Science & Coaching*, 6(1), pp. 149-162.
- Nash, C. S., Sproule, J. & Horton, P., 2008. Sport Coaches' Perceived Role Frames And Philosophies. *Journal Of Sport Science & Coaching*, 3(4), pp. 539-554.
- Nash, C. S., Sproule, J. & Horton, P., 2011. Excellence In Coaching: The Art And Skill Of Elite Practitioners. *Research Quarterly For Exercise And Sport*, 82(2), pp. 229-238.
- Natanson, M., 1974. *Phenomenology, Role And Reason: Essays On The Coherence And Deformation Of Social Reality*. Springfield: Charles C. Thomas.
- National Audit Office, 2016. *Department For Education; Training New Teachers*, London: National Audit Office.
- National College For Teaching And Leadership, 2015. *National College For Teaching And Leadership; Framework Document*, London: Department For Education.
- Nelson, L., Cushion, C. J., Potrac, P. & Groom, R., 2014. Carl Rogers, Learning And Educational Practice: Critical Considerations And Applications In Sports Coaching. *Sport, Education And Society*, 19(5), pp. 513-531.
- Nelson, L. J. & Cushion, C. J., 2006. Reflection In Coach Education: The Case Of The National Governing Body Coaching Certificate. *The Sport Psychologist*, Volume 20, pp. 174-183.
- Nelson, L. J., Cushion, C. J. & Potrac, P., 2006. Formal, Nonformal And Informal Coach Learning: A Holistic Conceptualisation. *International Journal Of Sports Science & Coaching*, 1(3), pp. 247-259.
- Nesti, M., 2011. Phenomenology And Sports Psychology: Back To The Things Themselves!. *Sport, Ethics & Philosophy*, 5(3), pp. 285-297.

- Nias, J., 1984. The Definition And Maintenance Of Self In Primary Teaching. *British Journal Of Sociology Of Education*, 5(3), pp. 267-280.
- Noblit, G. W., 1993. Power And Caring. *American Educational Research Fournal*, 30(1), pp. 23-38.
- Noblit, G. W. & Hare, R. D., 1988. *Meta-Ethnography: Synthesising Qualitative Studies*. London: Sage.
- Noddings, N., 1998. An Ethic Of Caring And Its Implications For Instructional Arrangements. *American Journal Of Education*, 96(2), pp. 215-230.
- Noddings, N., 2005. *The Challenge To Care In Schools: An Alternative Approach To Education*. 2 Ed. New York: Teachers College Press.
- Noddings, N., 2010. Moral Education In An Age Of Globalisation. *Educational Philosophy And Theory*, 42(4), pp. 390-396.
- Noor, K. B. M., 2008. Case Study: A Strategic Research Methodology. *American Journal Of Applied Sicences*, 5(11), pp. 1602-1604.
- Norlyk, A. & Harder, I., 2010. What Makes A Phenomenological Study Phenomenological? An Analysis Of Peer-Reviewed Empirical Nursing Studies. *Qualitative Health Research*, 20(3), pp. 420-431.
- Norman, L., 2010b. Bearing The Burden Of Doubt: Female Coaches' Experiences. *Research Quarterly For Exercise And Sport*, 81(4), pp. 506-517.
- Norman, L., 2010a. Feeling Second Best: Elite Women Coaches' Experiences. *Sociology Of Sport Journal*, 27(1), pp. 89-104.
- Norman, L., 2011. Gendered Homophobia In Sport And Coaching: Understanding The Everyday Experiences Of Lesbian Coaches. *International Review For The Sociology Of Sport*, 47(6), pp. 705-723.
- Norman, L. & French, J., 2013. Understanding How High Performance Women Athletes Experience The Coach-Athlete Relationship. *International Journal Of Coaching Science*, 7(1), pp. 3-24.
- Norman, L. et al., 2014. *Sporting Experiences And Coaching Aspirations Among Black And Minority Ethnic (BME) Groups: A Report For Sports Coach Uk*, Leeds: Sports Coach UK.
- North, J., 2009. *Coaching Workforce 2009-16*, Leeds: Sports Coach UK.
- O'Donoghue, P., 2010. *Research Methods For Sports Performance Analysis*. London: Routledge.

- Oliver, K. L., 1998. A Journey Into Narrative Analysis: A Methodology For Discovering Meanings. *Journal Of Teaching In Physical Education*, 17(2), pp. 244-259.
- Orem, D. E., Taylor, S. G. & Renpenning, K. M., 2001. *Nursing: Concepts Of Practice*. 6 Ed. St Louis: Mosby.
- Osborn, M. & Smith, J. A., 1998. The Personal Experience Of Chronic Benign Lower Back Pain: An Interpretative Phenomenological Analysis. *British Journal Of Health Psychology*, 3(1), pp. 65-83.
- Pain, M. A. & Harwood, C., 2007. The Performance Environment Of The England Youth Soccer Teams. *Journal Of Sports Sciences*, 25(12), pp. 1307-1324.
- Pain, M. A. & Harwood, C., 2008. The Performance Environment Of The England Youth Soccer Teams: A Quantitative Investigation. *Journal Of Sports Sciences*, 26(11), pp. 1157-1169.
- Paley, J., 1997. Husserl, Phenomenology And Nursing. *Journal Of Advanced Nursing*, 26(1), pp. 187-193.
- Pape, S. L., 1992. Personal Theorizing Of An Intern Teacher. In: E. W. Ross, J. Cornett & G. Mccutcheon, Eds. *Teacher Personal Theorizing: Connecting Curriculum Practice, Theory, And Research*. Albany: State University Of New York Pres, pp. 67-81.
- Parsons, M. & Stephenson, M., 2005. Developing Reflective Practice In Student Teachers: Collaboration And Critical Partnerships. *Teachers And Teaching*, 11(1), pp. 95-116.
- Partington, M. & Cushion, C. J., 2012. Performance During Performance: Using Goffman To Understand The Behaviours Of Elite Youth Football Coaches During Games. *Sports Coaching Review*, 1(2), pp. 93-105.
- PAT 10, 1999. *National Strategy For Neighbourhood Renewal: Policy Action Team Audit: Report Of The Policy Action Team 10: The Contribution Of Sports And The Arts*, London: Department Of Culture, Media And Sport.
- Patton, M., 1990. *Qualitative Evaluation And Research Methods*. Los Angeles: Sage.
- Pensgaard, A.M. & Roberts, G.C., 2000 The Relationship Between Motivational Climate, Perceived Ability And Sources Of Distress Among Elite Athletes. *Journal Of Sports Sciences*, 18 (3), pp.191-200.
- Philip, G., 2013. Relationality And Moral Reasoning In Accounts Of Fathering After Separation Or Divorce: Care, Gender And Working At 'Fairness'. *Families, Relationships And Societies*, 2(3), pp. 409-424.

- Pope, C. C., 2014. Seeking Connection And Coherence In Sport Pedagogy: Minding Gaps And Contemplating A Core. *Sport, Education And Society*, 19(7), pp. 959-965.
- Potrac, P., Gilbert, W. & Denison, J., 2013. *The Routledge Handbook Of Sports Coaching*. London: Routledge.
- Potrac, P. & Jones, R., 2009b. Power, Conflict And Cooperation: Toward A Micropolitics Of Coaching. *Quest*, 61(2), pp. 223-236.
- Potrac, P., Jones, R. & Armour, K., 2002. It's All About Getting Respect': The Coaching Behaviors Of An English Soccer Coach. *Sport, Education And Society*, 7(2), pp. 183-202.
- Potrac, P. & Jones, R. L., 2009a. Micropolitical Workings In Semi-Professional Football. *Sociology Of Sport Journal*, 26(4), pp. 557-577.
- Potrac, P., Jones, R. L., Gilbourne, D. & Nelson, L., 2012. 'Handshakes, Bbqs, And Bullets': Selfinterest, Shame And Regret In Football Coaching. *Sports Coaching Review*, 1(2), pp. 79-82.
- Purdy, L. G. & Potrac, P., 2014. Am I Just Not Good Enough? The Creation, Development And Questioning Of A High Performance Coaching Identity. *Sport, Education And Society*,.
- Purdy, L. & Jones, R. L., 2011. Choppy Waters: Elite Rowers' Perceptions. *Sociology Of Sport Journal*, Volume 28, pp. 329-346.
- Purdy, L., Jones, R. L. & Cassidy, T., 2009. Negotiation And Capital: Athletes' Use Of Power In An Elite Men's Rowing Program. *Sport, Education And Society*, 14(3), pp. 321-338.
- Purdy, L., Potrac, P. & Jones, R. L., 2008. Power, Consent And Resistance: An Autoethnography Of Competitive Rowing. *Sport, Education And Society*, 13(3), pp. 319-336.
- Quennerstedt, M., Öhman, M. & Armour, K., 2014. Sport And Exercise Pedagogy And Questions About Learning. *Sport, Education And Society*, 19(7), pp. 885-898.
- Raakman, E., Dorsch, K. & Rhind, D., 2010. The Development Of A Typology Of Abusive Coaching Behaviours Within Youth Sport. *International Journal Of Sports Science & Coaching*, 5(4), pp. 503-515.
- Rail, G., 1990. Physical Contact In Women's Basketball: A First Interpretation. *International Review For The Sociology Of Sport*, 25(4), pp. 269-285.

- Rangeon, S., Gilbert, W. & Bruner, M., 2012. Mapping The World Of Coaching Science: A Citation Network Analysis. *Journal Of Coaching Science: A Citation Network Analysis*, 5(1), pp. 83-108.
- Ravn, S. & Christensen, M. K., 2014. Listening To The Body? How Phenomenological Insights Can Be Used To Explore A Golfer's Experience Of The Physicality Of Her Body. *Qualitative Research In Sport, Exercise And Health*, 6(4), pp. 462-477.
- Ricouer, P., 1990. *Time And Narrative*. Chicago: University Of Chicago Press.
- Roberts, S. J., 2009. Can The Coaches Learn From The Teachers? An Examination Of Model-Based Instruction In A National Governing Body Of Sport Coach Education Programme. *Innovations In Practice*, Volume 2, pp. 58:65.
- Robson, C., 1993. *Real World Research: A Resource For Social Scientists And*. Oxford: Blackwell.
- Rossi, A. & Tan, W. K., 2012. Action Research In Physical Education: Cycles, Not Circles!. In: *Research Methods In Physical Education And Youth Sport*. London: Routledge, pp. 250-262.
- Rummery, K. & Fine, M., 2012. Care: A Critical Review Of Theory, Policy And Practice. *Social Policy And Administration*, 46(3), pp. 321-343.
- Rushall, B. S. & Smith, K. C., 1979. The Modification Of The Quaiity And Quantity Of Behavior Categories In A Swimming Coach. *Journal Of Sport Psychology*, Volume 1, pp. 138-150.
- Russell, M., 2006. *Husserl: A Guide For The Perplexed*. London: A&C Black.
- Rynne, S., Mallet, C. & Tinning, R., 2006. High Performance Sport Coaching: Institutes Of Sport As Sites For Learning. *International Journal Of Sports Science And Coaching*, 1(3), pp. 223-234.
- Saldaña, J., 2014. Blue-Collar Qualitative Researc: A Rant. *Qualitative Inquiry*, 20(8), pp. 976-980.
- Saldaña, J., 2013. *The Coding Manual For Qualitative Researchers*. Thousand Oaks: Sage.
- Sanders, D. & Mccutcheon, J. W., 1986. The Development Of Practical Theories Of Teaching. *Journal Of Curriculum And Supervision*, 2(1), pp. 50-67.
- Santos, S., Jones, R. L. & Mesquita, I., 2013. Do Coaches Orchestrate? The Working Practices Of Elite Portuguese Coaches. *Research Quarterly For Exercise And Sport*, 84(2), pp. 236-272.

- Sartre, J.-P., 1943/1984. *Being And Nothingness*. New York: Washington Square Press.
- Schnell, A., 2010. Intersubjectivity In Husserl's Work. *Research In Hermeneutics, Phenomenology And Practical Philosophy* , 2(1), pp. 9-32.
- Schön, D. A., 1983. *The Reflective Practitioner: How Professionals Think In Action*. New York: Basic Books.
- Schutz, A., 1967. *The Phenomenology Of The Social World*. Chicago: Northwestern University Press.
- Schwalbe, M. et al. (2000) Generic Processes in the Reproduction of Inequality: An Interactionist Analysis. *Social Forces*, 79(2), pp. 419-52.
- Segrave, J. O. & Cianco, C. A., 1990. An Observational Study Of A Successful Pop Warner Football Coach. *Journal Of Teaching In Physical Education*, Volume 9, pp. 294-306.
- Seidman, I. E., 1991. *Interviewing As Qualitative Research*. 1 Ed. New York: Teachers College Press.
- Shaw, R. L., 2011. The Future's Bright; Celebrating Its Achievements And Perparing For The Challenges Ahead In IPA Research. *Health Psychology Review*, 5(1), pp. 28-33.
- Shosha, G. A., 2012. Employment Of Colaizzi's Strategy In Descriptive Phenomenology: A Reflection Of A Researcher. *European Scientific Journal*, 8(12), pp. 31-43.
- Silva, J. M., 1989. Toward The Professionalization Of Sport Psychology. *Sport Psychologist*, 3(3), pp. 265-273.
- Silverman , D., 2009. *Doing Qualitative Research*. 3 Ed. London: Sage.
- Silverman, D., 2006. *Interpreting Qualitative Data*. 3 Ed. London: Sage.
- Skillbeck, M., 1990. *School Based Curriculum Development*. London: Sage.
- Smaling, A., 2003, Inductive, Analogical, And Communicative Generalization. *International Journal of Qualitative Methods*, 2(1), pp.52-67
- Smith, B., 2010. Narrative Inquiry: Ongoing Conversations And Questions For Sport And Exercise Psychology Research. *International Review Of Sport And Exercise Psychology*, 3(1), pp. 87-107.
- Smith, B., 2013. Disability, Sport And Men's Narratives Of Health: A Qualitative Study. *Health Psychology*, 32(1), pp. 110-119.
- Smith, B., Latimer-Cheung, A. E., Tomasone, J. R. & Martin Ginis, K. A., 2015. Narrative As A Knowledge Translation Tool For Facilitating Impact: Translating Physical Activity

- Knowledge To Disabled People And Health Professionals. *Health Psychology*, 34(4), pp. 303-313.
- Smith, B. & Sparkes, A., 2008. Contrasting Perspectives On Narrating Selves And Identities: An Invitation To Dialogue. *Qualitative Research*, 8(1), pp. 5-35.
- Smith, B. & Sparkes, A. C., 2009. Narrative Analysis And Sport And Exercise Psychology:. *Psychology Of Sport And Exercise*, 10(2), pp. 279-288.
- Smith, B., Sparkes, A. C. & Caddick, N., 2014. Judging Qualitative Research. In: L. Nelson, R. Groom & P. Potrac, Eds. *Research Methods In Sports Coaching*. Abingdon: Routledge, pp. 192-203.
- Smith, J., 2009. Judging Research Quality: From Certainty To Contingency. *Qualitative Research In Sport And Exercise*, 1(2), pp. 91-100.
- Smith, J. A., 2011. Evaluating The Contribution Of Interpretative Phenomenological Analysis. *Health Psychology Review*, 5(1), pp. 9-27.
- Smith, J. A. & Osborn, M., 2008. Interpretative Phenomenological Analysis.. In: 2 Ed. *Qualitative Psychology: A Practical Guide To Methods*. London: Sage.
- Smith, J. A. & Osborn, M., 2008. Interpretive Phenomenological Analysis. In: J. A. Smith, Ed. *Qualitative Psychology: A Practical Guide To Research Methods*. 2 Ed. London: Sage, pp. 53-80.
- Smith, J. K. & Hodgkinson, P., 2009. Challenging Neorealism: A Response To Hammersley. *Qualitative Inquiry*, 15(1), pp. 30-30.
- Smith, M. & Cushion, C. J., 2006. An Investigation Of The Ingame Behaviours Of Professional, Top-Level Youth Soccer Coaches.. *Journal Of Sports Sciences*, 24(2), pp. 355-366.
- Smith, R. E. & Smoll, F. L., 1990. Self-Esteem And Children's Reactions To Youth Sport Coaching Behaviors: A Field Study Of Self-Enhancement Processes. *Developmental Psychology*, 26(6), pp. 987-993.
- Smith, R. E., Smoll, F. L. & Hunt, E. B., 1977. A System For The Behavioural Assessment Of Athletic Coaches. *Research Quarterly*, Volume 48, pp. 401 - 407.
- Smoll, F. L., Cumming, S. P. & Smith, R. E., 2011. Enhancing Coach-Parent Relationships In Youth Sports: Increasing Harmony And Minimizing Hassle. *International Journal Of Sports Science & Coaching*, 6(1), pp. 13-26.

- Smoll, F. L. & Smith, R. E., 1989. Leadership Behaviors In Sport: A Theoretical Model And Research Paradigm. *Journal Of Applied Social Psychology*, 19(18), pp. 1522-1551.
- Sokolowski, R., 2000. *Introduction To Phenomenology*. Cambridge: Cambridge University Press.
- Sparkes, A., 2000. Autoethnography And Narratives Of Self: Reflections On Criteria In Action. *Sociology Of Sport Journal* , 17(1), pp. 21-43.
- Sparkes, A. C., 2002. *Telling Takes In Sport And Physical Activity: A Qualitative Journey*. Leeds: Human Kinetics.
- Sparkes, A. C. & Smith, B., 2009. Judging The Quality Of Qualitative Inquiry: Criteriology And Relativism In Action. *Psychology Of Sport And Exercise*, Volume 10, pp. 491-497.
- Sparkes, A. C. & Smith, B., 2014. *Qualitative Research Methods In Sport, Exercise And Health: From Process To Product*. Routledge: London.
- Sparkes, C. A., 2012. Fathers And Sons In Bits And Pieces. *Qualitative Inquiry*, 18(2), pp. 174-185.
- Spiegelberg, H., 1960. Husserl's Phenomenology And Existentialism. *The Journal Of Philosophy*, 57(2), pp. 62-74.
- Spiegelberg, H., 1994. *The Phenomenological Movement*. London: Kluwer Academic Publishers.
- Sports Coach UK And National Society For Prevention Of Cruelty To Children, 2013. *Safeguarding And Protecting Children: A Guide For Sportspeople*. Leeds: Sports Coach UK.
- Sports Coach UK, 2007. *UK Coaching Framework*, Leeds: Sports Coach UK.
- Sports Coach UK, 2009. *The UK Coaching Framework: The Coach Development Model*, Leeds: National Coaching Foundation.
- Sports Coach UK, 2011. *Sports Coaching In The UK III*, Leeds: Sports Coach UK.
- Sports Coach UK, 2015. *The Coaching Panel 2015; A Report On Coaches And Coaching In The UK*, Leeds: Sports Coach UK.
- Stake, R. E., 1978. The Case Study Method In Social Inquiry. *Educational Researcher*, 7(2), pp. 5-8.
- Stake, R. E., 1995. *The Art Of Case Study Research*. London: Sage.
- Stake, R. E., 2000. Case Studies. In: N. K. Denzin & Y. S. Lincoln, Eds. *Handbook Of Qualitative Research*. London: Sage Publication, pp. 435-455.

- Standal, F. O. & Engelsrud, G., 2013. Researching Embodiment In Movement Contexts: A Phenomenological Approach. *Sport, Education And Society*, 18(2), pp. 154-166.
- Standal, Ø. F., 2014. Phenomenology And Adapted Physical: Philosophy And Professional Practice. *Adapted Physical Activity Quarterly*, 31(1), pp. 35-48.
- Standal, O. F., 2015. *Phenomenology And Pedagogy In Physical Education*. Oxon: Routledge.
- Standal, Ø. F. & Moe, V. F., 2011. Merleau-Ponty Meets Kretchmar: Sweet Tensions Of Embodied Learning. *Sport, Ethics And Philosophy*, 5(3), pp. 256-269.
- Stelter, R., Sparkes, A. & Hunger, I., 2003. Qualitative Research In Sport Sciences—An Introduction. *Qualitative Social Research*, 4(1).
- Stenhouse, L., 1975. *An Introduction To Curriculum Research And Development*. London: Heinemann.
- Stewart, C., 2013. The Negative Behaviors Of Coaches: "Don't Be This Guy". *The Physical Educator*, 70(1), pp. 1-14.
- Stirling, A. E. & Kerr, G. A., 2013. The Perceived Effects Of Elite Athletes' Experiences Of Emotional Abuse In The Coach–Athlete Relationship. *International Journal Of Sport And Exercise Psychology*, 11(1), pp. 87-100.
- Stoddart, M.C., 2004. Generalizability And Qualitative Research In A Postmodern World. *Graduate Journal of Social Science*, 1(2), pp.303-317.
- Stoszkowski, J. & Collins, D., 2016. Sources, Topics And Use Of Knowledge By Coaches. *Journal Of Sports Sciences*, 34(9), pp. 794-802
- Strean, W. B., 1995. Youth Sport Contexts: Coaches' Perceptions And Implication For Intervention. *Journal Of Applied Sport Psychology*, 7(1), pp. 23-37.
- Stronach, I. et al., 2002. Towards An Uncertain Politics Of Professionalism: Teacher And Nurse Identities In Flux. *Journal Of Education Policy*, 17(1), pp. 109-138.
- Stuhr, P. T., Sutherland, S. & Ward, P., 2011. Care Enacted By Two Elementary Physical Education Teachers And Their Students. *International Journal Of Human Movement Science*, 5(1), pp. 5-28.
- Tagg, B., 2012. Transgender Netballers: Ethical Issues And Lived Realities. *Sociology Of Sport Journal*, 29(2), pp.151-167
- Tait, M., 2008. Resilience As A Contributor To Novice Teacher Success, Commitment, And Retention. *Teacher Education Quarterly*, 35(4), pp. 57-75.

- Taylor , W. G. & Garratt, D., 2010. The Professionalisation Of Sports Coaching: Relations Of Power, Resistance And Compliance. *Sport Education And Society*, 15(1), pp. 121-139.
- Taylor, W. & Garratt, D., 2008. *The Professionalisation Of Sports Coaching In The UK: Issues And Conceptualisation*, Leeds: Sports Coach UK.
- Taylor, W. G. & Mcewan, I. W., 2012. From Interprofessional Working To Transprofessional Possibilities; The New Age Of Sports Coaching In The United Kingdom. *Sports Coaching Review*, 1(1), pp. 38-51.
- Taylor, W. G., Piper, H. & Garratt, D., 2014. Sports Coaches As ‘Dangerous Individuals’—Practice As Governmentality. *Sport, Education And Society*. 21(2), 183-199.
- Tei, S. et al., 2014. Can We Predict Burnout Severity From Empathy-Related Brain Activity?. *Translational Psychiatry*, 4(4), pp. 1-7.
- Tenenbaum, G. & Driscoll, M., 2005. *Research In Sport Sciences: Quantitative And Qualitative Approaches*. Oxford: Meyer And Meyer Sport.
- Tharp, R. G. & Gallimore, R., 1976. Basketballs John Wooden: What A Coach Can Teach A Teacher. *Psychology Today*, 9(8), pp. 74-78.
- Thome, B., Esbensen, B. A. & Dykes, A. K., 2004. The Meaning Of Having To Live With Cancer In Old Age. *European Journal Of Cancer Care*, 13(5), pp. 399-408.
- Thompson, A., Potrac, P. & Jones, R., 2013. ‘I Found Out The Hard Way’: Micropolitical Workings In Professional Football. *Sport, Education And Society*, 20(8), pp.976-994.
- Thorburn, M., 2008. Articulating A Merleau-Pontian Phenomenology Of Physical Education: The Quest For Active Student Engagement And Authentic Assessment In High-Stakes Examination Awards. *European Physical Education Review*, 14(2), pp. 263-280.
- Thorburn, M. & Stolz, S., 2015. Embodied Learning And School-Based Physical Culture: Implications For Professionalism And Practice In Physical Education. *Sport, Education And Society*.
- Tinning, R., 2008. Pedagogy, Sport Pedagogy, And The Field Of Kinesiology. *Quest*, 60(3), pp. 405-424.
- Tomkins, L. & Eatough, V., 2013. Meanings And Manifestations Of Care; A Celebration Of Hermeneutic Multiplicity In Heidegger. *The Humanistic Pscyhologist*, 41(1), pp. 4-24.
- Tomkins, L. & Simpson, P., 2015. Caring Leadership: A Heideggerian Perspective. *Organization Studies*, 36(8), pp.1013-1031.
- Townend , R. & North , J., 2007. *Sports Coaching In The UK II* , Leeds: Sports Coach UK.

- Tracy, S. J., 2010. Qualitative Quality: Eight “Big-Tent” Criteria For Excellent Qualitative Research. *Qualitative Inquiry*, 16(10), pp. 837-851.
- Trudel, P. & Gilbert, W., 2006. Coaching And Coach Education,. In: D. Kirk, M. O'Sullivan & D. McDonald, Eds. *Handbook Of Physical Education*,. London: Sage, pp. 516-539.
- Tsang, T., 2000. Let Me Tell You A Story: A Narrative Exploration Of Identity In High-Performance Sport. *Sociology Of Sport Journal*, 17(1), pp. 44-49.
- Turner, D. & Nelson, L. J., 2009. Graduate Perceptions Of A UK University Based Coach Education Programme, And Impacts On Development And Employability.. *International Journal Of Coaching Science*, pp. 3-28.
- UK Sport, 2001. *The UK Vision For Coaching*, London: UK Sport.
- Van Manen, M., 1982. Phenomenological Pedagogy. *Curriculum Inquiry*, 12(3), pp. 283-299.
- Van Manen, M., 1984. Practicing Phenomenological Writing. *Phenomenology And Pedagogy*, 2(1), pp. 36-69.
- Van Manen, M., 1990. *Researching Lived Experience*. London: University Of Western Ontario.
- Van Manen, M., 1991. *The Tact Of Teaching; The Meaning Of Pedagogical Thoughtfulness*. Ontario: Althouse Press.
- Van Manen, M., 1997. From Meaning To Method. *Qualitative Health Research*, 7(3), pp. 345-369.
- Van Manen, M., 1997. *Researching Lived Experience: Human Science For An Action Sensitive Pedagogy*. 2 Ed. Ontario: Althouse Press.
- Van Manen, M., 2014. *Phenomenology Of Practice: Meaning-Giving Methods In Phenomenological Research And Writing*. Walnut Creek: California: Left Coast Press.
- Vella, S. A., Oades, L. G. & Crowe, T. P., 2013. The Relationship Between Coach Leadership, The Coach–Athlete Relationship, Team Success, And The Positive Developmental Experiences Of Adolescent Soccer Players. *Physical Education And Sport Pedagogy*, 18(5), pp. 549-561.
- Vierimaa, M., Erickson, K., Côté, J. & Gilbert, W., 2012. Positive Youth Development: A Measurement Framework For Sport. *International Journal Of Sports Science And Coaching*, 7(3), pp. 601-614.

- Vom Lehn, D. & Hitzler, R., 2015. Phenomenology-Based Ethnography: Introduction To The Special Issue. *Journal Of Contemporary Ethnography*, 44(5), pp. 539-543.
- Vu, T. T. & Dall'Alba, G., 2014. Authentic Assessment For Student Learning: An Ontological Conceptualisation. *Educational Philosophy And Theory*, 46(7), pp. 778-791.
- Vygotsky, L., 1987. Thought And Language. In: A. Kozulin , Ed. *Thought And Language*. Cambridge, MA: MIT Press.
- Walters, A. J., 1995. A Heideggerian Hermeneutic Study Of The Practice Of Critical Care Nurses. *Journal Of Advanced Nursing*, 21(4), pp. 492-497.
- Watt, D., 2007. On Becoming A Qualitative Researcher: The Value Of Reflexivity. *The Qualitative Report*, 12(1), pp. 82-101.
- Wray, N., Markovic, M. and Manderson, L. 2007. Researcher saturation: the impact of data triangulation and intensive-research practices on the researcher and qualitative research process. *Qualitative Health Research*, 17(10), pp. 1392-1402
- Wegner, E., 1998. *Communities Of Practice: Learning, Meaning, And Identity*. Cambridge: Cambridge University Press.
- Weiss, R. S., 1994. *Learning From Strangers: The Art An Method Of Qualitative Interview Studies*. New York: 'The' Free Press .
- Wenger, E., 1998. *Communities Of Practice..* New York: Cambridge University Press.
- Werthner, P. & Trudel, P., 2006. A New Theoretical Perspective For Understanding How Coaches Learn To Coach. *Sport Psychologist*, 20(2), pp. 198-212.
- Werthner, P. & Trudel, P., 2009. Investigating The Idiosyncratic Learning Paths Of Elite Canadian Coaches. *International Journal Of Sports Science & Coaching*, 4(3), pp. 433-449.
- Westerlund, F., 2014. *Heidegger And The Problem Of Phenomenality*, Helsinki: S.N.
- Westerman , C., Kozak, A., Harling, M. & Nienhaus, A., 2014. Burnout Intervention Studies For Inpatient Elderly Care Nursing Staff: Systematic Literature Review. *International Journal Of Nursing Studies*, 51(1), pp. 63-71.
- Whiting , L., 2001. The Meaning Of Health Promotion: The Views Of Children's Nurses. *Paediatric Nursing*, 13(3), pp. 27-31.
- Whiting, L., 2001. Analysis Of Phenomenological Data: Personal Reflections On Giorgi's Method. *Nurse Researcher* , 9(2), pp. 60 - 74.
- Whitson, D. J., 1976. Method In Sport Sociology: The Potential Of A Phenomenological Contribution. *International Review For The Sociology Of Sport*, 11(4), pp. 53-68.

- Williamson, B. & Morgan, J., 2009. Educational Reform, Enquiry-Based Learning And The Re-Professionalization Of Teachers. *Curriculum Journal*, 20(3), pp. 287-304.
- Woike, B. A., 2008. The State Of The Story In Personality Psychology. *Social And Personality Psychology Compass*, 2(1), pp. 434-443.
- Yazan, B., 2015. Three Approaches To Case Study Methods In Education: Yin, Merriam, And Stake. *The Qualitative Report*, 20(2), pp. 134-152.
- Yin, R. K., 1981. The Case Study Crisis: Some Answers. *Administrative Science Quarterly*, 26(1), pp. 58-65.
- Yin, R. K., 1984. *Case Study Research: Design And Methods*. London: Sage.
- Yin, R. K., 1994. *Case Study Research: Design And Methods*. Thousand Oaks: Sage.
- Yin, R. K., 2003. *Case Study Research: Design And Methods*. 3 Ed. Thousand Oaks: Sage.
- Yin, R. K., 2009. *Case Study Research: Design And Methods*. 4 Ed. Thousand Oaks: Sage.
- Yin, R. K., 2011. *Qualitative Research: From Start To Finish*. New York: Guildford Press.
- 
- Young, B., Jemczyk, K., Brophy, K. & Côté, J., 2009. Discriminating Skilled Coaching Groups: Quantitative Examination Of Developmental Experiences And Activities. *International Journal Of Sports Science And Coaching*, 4(3), pp. 397-414.
- Zenasni, F., Boujut, E., Woerner, A. & Sultan, S., 2012. Burnout And Empathy In Primary Care: Three Hypotheses. *British Journal Of General Practice*, 62(600), pp.346-347
- Zichi Cohen, M., Kahn, D. L. & Steeves, R. H., 2000. *Hermeneutic Phenomenological Research: A Practical Guide For Nurse Researchers*. London: Sage.

