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Game based pedagogies and the volunteer coaching community (re)imagining coach learning and knowledge through a collaborative approach

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Game based pedagogies and the volunteer coaching community: (Re) imagining coach learning and knowledge through a collaborative approach.

Shaun Peter Williams

A thesis submitted for the degree of Doctor of Education

University of Bath

Department of Education

October 2016

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Declaration of authenticity of the thesis

I hereby declare that this thesis, submitted in partial fulfilment of the requirements for the degree of Doctor of Education, contains no material previously published or written in any medium by another person, except where appropriate reference has been made.

Abstract

Collaborative action was undertaken in response to the continued criticisms of formal coach education. It is strongly felt that we can no longer merely criticise what is not happening in terms of coach learning, but a key requirement now is to demonstrate other options. In the UK up to 80% of coaches are volunteers who reach out to around eight million people involved in sport. This valuable workforce is largely forgotten and the bureaucratic structures which oversee formal coach education are merely concerned with quotas and income generation. A fundamental problem with formal coach education is the way in which learning is decontextualized and a knowledge deficit remains. Coaching is multifarious and complex and we need to consider better ways in terms of how we prepare people for this. The Coach Learning and Development (CLAD) programme was devised and implemented in October 2013 to May 2014 at a community rugby club in Wiltshire. Over this 8 month period a range of strategies for coach learning were integrated into CLAD to evidence methods which benefitted the transition of knowledge(s). The theoretical endeavours of Basil Bernstein are introduced to SCR for the first time, particularly the 'pedagogical device' to understand, theorise and develop insight into the type of educational contexts that can better support the learning of volunteer coaches. Findings suggest that CLAD as collaborative action learning was successful in transforming coaches to engage with more positive and contemporary forms of coaching pedagogy. Namely 'game based pedagogies' argued to be theoretically underpinned by the 'constraints based approach'. Empirical insights are given in the hope that this can spur further methodological enquiries that move beyond the mere criticism of coach education. SCR needs research endeavours that shift beyond the 'bricolage' where knowledge is transferred into the real world to influence real change. Therefore, the findings also draw on the pivotal features of CLAD to not only support more value laden research commitments, but to inform policy developments and practice that can re-configure more successful outcomes for coach education and coaches.

Key words: action learning research, collaboration, coach learning, community project, volunteers, coaching knowledge(s), pedagogical leadership.

CHAPTER 1

1. Introduction

This Coach Learning and Development (CLAD) programme was implemented recognising that sports coaching is complex and multifarious and we need to prepare coaches properly for this. At present, it is recognised that there is a lack of theorising in, or on coach learning, despite a substantial growth in formal educational offerings in the past two decades (Cassidy, Potrac and McKenzie, 2006; Griffiths and Armour, 2013; North, 2009; Townsend and Cushion, 2015). As such, we have reached a point in time where how we understand how coaches learn is superficial and at best guesswork (Cushion, 2013a; Griffiths and Armour, 2013; Townsend and Cushion, 2015; Stodter and Cushion, 2015). What has become apparent is that informal learning eclipses more formalised modes of learning in terms of impact (Nelson, Cushion and Potrac, 2006). However, it is felt that these differences are served, and perpetuated, because we currently have a large scale formal coach education system that quite simply, is not fit for purpose (Piggott, 2012; Stoszkowski and Collins, 2014). When examining the transformative credentials of standardised coach education programmes, to include the critical indices of delivery, learning and impact, a “bleak situation” is acknowledged (Nelson, Cushion and Potrac, 2013, p.205).

Therefore, the aim of this research was to understand, theorise and develop insight into the type of educational contexts that can enrich the coach learning of volunteer coaches. The objectives of CLAD were a) to apply and evaluate the method of collaborative action learning as a mechanism for developing affective pedagogy and curricula for volunteer coaches in regard to games based pedagogies b) is to conceive the coaches as acquirers of this given pedagogic discourse deploying Bernstein’s notion of the pedagogic device to theorise their coach learning. The ‘pedagogic device’, and consistent with Bernstein’s intention for it, is a grammar or set of rules for describing and understanding the construction of a given discourse (Bernstein, 1996, 2000). Located within this research to shape a theoretical understanding of the conversion of a broad set of knowledge’s which changes what coaches know, do and value. As currently there is no conceptual educational framework for directly reporting empirical *and* theoretical changes in coaching pedagogy. The final aim draws upon this

methodology to support the development of coach education in the future, providing recommendations that put the ‘education’ firmly back into ‘coach education’.

CLAD combined the overlapping dynamics of theory, empirical research and practice to illuminate reference points concerning coach learning that support and shape a dialogue for *change*. In effect, a programme of learning was developed to support a ‘critical pedagogy’ to set in motion a long standing agenda to create reflective and intelligent educators (Kirk, 2006; Armour, 2011). This process for collaboration entailed many features recognised as being barriers to coach learning in the research literature as reviewed in Chapter 2; proclaimed to remove the education from coach education. CLAD was an eight month inclusive coach learning program that lasted the approximate length of the rugby season. It was developed with twenty coaches confronting the difficulties inherent in the formalised coach education system. The ‘group’ met once a month and through engagement with practical sessions, workshops and theory classes this shaped a learning curricula. The participants were further connected through an on-line blogging platform and recognised as valuable assets in their own learning which characterised a more purposeful pedagogical commitment. Knowledge was distributed to create a new coaching discourse, one that conceived of the coaches as acquirers of game based pedagogies privileging learning centered approaches (e.g. Light and Harvey, 2015; Light 2012; Davids, Button, and Bennett, 2008; Harvey and Jarrett, 2014; Roberts, 2011).

In reflection, there was no theoretical hypnosis here, rather socially, culturally and intellectually the volunteers used knowledge as they saw fit. As such, the coaches fully participated in the creation of their new coaching identity and access to knowledge was critical here. There were no rules to follow, no boxes to tick, and ultimately they had agency over their practice and its outcomes (Bernstein, 2000). Through devolving responsibility an action based approach enabled coach learning as knowledge became social facts supporting newly found pedagogical self-hoods. Hence, the generic principle of ‘action learning’ was invested to work *with* them to enable a framework of self-reflection and positive critique. Throughout the coaches experimented with knowledge in a collaborative action learning group (Ainscow et al., 2004). In doing so, CLAD avoided futile attempts to create competency but supported the volunteers in

their 'workplace'. Bernsteinian theory was used to develop and underpin empirical frames of reference denoting the value of particular forms of pedagogy and knowledge.

The unstructured data yielded from multiple methods and were inductively analysed and categorised (Corbin & Strauss, 2008). This suggested a strong correspondence between the verbal and written texts (blogs) and the legitimate physical text the coaches experienced in their coaching encounters. Although consistencies with the success of this transmission of knowledge was communicated by the coaches involved, there is a degree of modesty attached to these epistemic claims, particularly regarding their long term investment in game based pedagogies. However, coach education needs a different motor, and CLAD makes significant contributions to knowledge through exploring the micro processes of coach learning demonstrating the 'intellectualisation' of knowledge into practice.

To map conditions for change this inquiry is prefaced by surveying the formulised and bureaucratic functions of coach education that heavily reflect neo-liberal mechanisms (Andrews et al. 2013; Bush et al. 2013). Indeed, the starting point for larger centrally controlled systematic approaches to develop coaches in the United Kingdom is regaled by ex. Liverpool footballer Tommy Smith, who suggested that when England won the World Cup in 1966 that "every man and his dog became a coach, and they got this badge by going to Lilleshall" (cited in Carter, 2010, p.1). Years later, after what is suggested by Smith as a definitive moment, the 'must get the badge' bandwagon has accelerated and reached a point where there appears to be a genuine sense of achievement, as now there are believed to be up to half a million 'qualified' coaches who hold a governing body qualification (North, 2009). Underpinning this 'get the badge' mentality is a highly polished and seductive veneer where expertise is gained through accreditation courtesy of mainstream coach education programmes. This approach outlines a macro level of organisation which is attempting to 'professionalise' coaching through standardising a range of hierarchically vetted coaching courses reflecting a neo-liberal mantra (Andrews et al. 2013; Cassidy and Rossi, 2006).

The commodification of coaching qualifications has led to a mode of governance being operationalised, where bureaucratic structures, such as National Governing Bodies (NGB's), legitimise a learning curricula which is suggested to have become

McDonaldised (Ritzer, 2004). Where ascending the accreditation scale evidences levels of competency ensuring a streamlining of ‘services’ and ‘standardised’ products continually dovetailing efficiency and simplicity (Andrews et al. 2013). The virtues of efficiency, calculability, predictability and control are all recognised as assembled components in this McDonaldised system (Ritzer, 2004). These are set in motion to produce an efficient workforce reflecting neo-liberal sensibilities dictated by competition and self-interest (Ganti, 2014; Bush et al. 2013). As such, the modern regime of coach education has enacted a range of measures that have clearly embraced the ‘audit’ culture (Cassidy and Rossi, 2006; Piggott, 2013).

Whether or not mass (coach) education can ensure consistent qualities is questioned through a kind of forced socialisation. Yet, this modus operandi has hijacked many social institutions and structures with education being a prime example (e.g. Ball, 2003; Evans and Davies, 2014). Disappointingly for sports coaching, the capacity of this stratagem has not weakened and the mass auditing and rigid rules based accreditation procedures only allows for a regulated freedom. The effects of this erroneous logic entails a ‘one size fits all’ approach said to modernise coaches in a manner that neglects *them* as organic pedagogical subjects through dislocating their practice from the realities of the ‘role’ (Mallett, Trudel and Rynne, 2009; Nash and Sproule, 2012; Piggott, 2012). In a pedagogical sense, this ‘McDonaldised’ process views coaching as simplistic and linear, standing further accused of ‘de-skilling’ coaches through dismembering a complex social process (Cushion and Jones, 2012). Despite stringent attempts to professionalise coach education systems this way, when these mechanisms are evaluated it is felt there has been very little impact on coaches and what they do (Lyle, 2002; Piggott, 2012; Jacobs, Claringbould and Knoppers, 2014).

Regardless of these failings, the importance of coaches and *coaching* is willingly acknowledged on various fronts categorised as a “core area of activity” (Sport England 2008, p.10). With the proportion of volunteer coaches totalling 80%, the DCMS (2008) states the *training* of coaches “sits at the heart of government plans” (p.15). With an estimated 5.6 volunteers involved in sport (DCMS, 2015) their contribution moves beyond fields and gymnasia. As Carter (2010) acknowledges, the historical salience of volunteer coaches has resulted in a workforce being instrumental in developing sport and moulding communities. Politically, this importance is further rationalised, and volunteer coaches are viewed as key policy actors tasked with cutting across every

strata of society paramount to ambitions for positive education and social change (Duffy, North and Muir, 2013; Bloyce and Smith, 2012; Cronin and Armour, 2013). As figureheads for promoting social inclusion this is a position that cannot be logically disputed when it is considered that up to 8 million people are *educated* by 1.1 million coaches (North, 2009) and 6 million people are working regularly with coaches each week (Sports Coach UK, 2015). There is little sense of binary here, coaching *matters* and volunteers fill a significant pedagogical space. However, we seem have a system which is intent on ‘training’ coaches to meet quotas and is designed to be financially prosperous. Although strategically suggestions commit to the idea that “high quality coaching” can build sporting habits for life (DCMS 2015, p.27), and thereby, it is essential to train a coaching workforce that delivers ‘excellent coaching, every time for everyone’ (Sports Coach UK, 2015). However, when reviewing attempts to professionalise coaching and create a skilled workforce the results are underwhelming (Nash and Sproule, 2009; Cushion et al. 2010; Piggott, 2013). Regardless of such platitudes problems remain and are not being eradicated, specifically at the community level where volunteer coaches are categorised as marginalised and ‘at risk’ due to a dire shortage of support and training (Griffiths and Armour, 2013; FA, 2014).

It is proposed that participants engaging with standardised coach education programmes are largely subordinates of an outdated system that fails to provide realistic and worthwhile opportunities for learning. Continuing to view coaching as simplistic and linear only ensures the system continues to remain broken and neoliberal mechanisms are unjust, said to only serve and protect the interests of the social order in legitimising and maintaining the current status quo (Piggott, 2012). For coaches there is a compulsion to gain more and more coaching awards due to the coercive forces of this system and coaches still attend formal education courses in their droves despite being disinterested in the content (Cushion, Armour and Jones, 2003). Despite these approaches being sanctioned by National Governing Bodies (NGB’s), this linear process of ‘brick by brick’ development is responsible for producing a specific type of coach, one considered a kind of ‘robotic’ practitioner (Cassidy, 2004). A caricature considered as problematic when considering the potential benefit of positive pedagogies which encourages the social and holistic development of young people in sport (Light and Harvey, 2015).

The objective of CLAD is to re-think how we can best provide opportunities for coach learning and develop a greater understanding about higher-impact educational contexts. Responding to a growing consensus revealing the myriad limitations with how we currently educate sports coaches (Lyle, 2002; Nelson, Cushion and Potrac 2013; Morgan et al. 2013; Jones, Morgan and Harris, 2012). Moreover, this purpose of sharing and creating knowledge is directed by recent reconceptualization's of the coach, for example, 'pedagogue' (Armour, 2011), or as 'educator' (Jones, 2006). Furthermore, answering calls for more empirically concentrated efforts that support coaching pedagogy (Taylor and Garratt, 2010; North, 2013). Importantly, Sports Coaching Research (SCR) has responsibilities to evolve in realising a "socially and culturally responsive, communitarian, justice-orientated agenda; in essence, an approach that can do coaching justice" (Bush et al. 2013, p.6). There is a need for emancipatory research, otherwise we are condemning the volunteer coaching community to be largely ignored and obfuscated, left to precariously roll up their sleeve' and 'carry on regardless'. That said, despite accounting for over three quarters of sports coaching provision (North, 2009; Sports Coach UK, 2011). Consequently, a collaborative action learning approach as method is deployed to develop recommendations about future approaches to best educate coaches, because without action there is *no* research.

It is the *action* which is crucial here, and rather than just privileging knowledge, overseeing a process through a practitioner-researcher role that supports democratic change as all-important (Eikeland, 2008). This research process can drive to the core of the difficulties, through being a collaborative project where community coaches deepen their knowledge of coaching pedagogy. The inquiry is a collaborative kernel which endorses participatory measures through face to face interaction and also on-line media to improve the volunteers practical knowing combining "theory and practice in cycles of action and reflection" (Brydon-Miller et al. 2014, p.347).

This research strategy corresponds with beliefs that coaching is largely a socially mediated activity (Jones, 2009). Participatory experiences in sport largely legitimise the structure of coaching through social practice providing clear reference points for reflection (Jacobs, Claringbould, and Knoppers, 2014; Cushion, Armour and Jones, 2003). The importance of 'critical social investigations' can clarify problems in coach education and are viewed as a step in the right direction (Piggott, 2012). Certainly in regard to a maelstrom of SCR that avoids the social, cultural and political complexities

that coaching entails (Bush et al. 2013). These complex issues of socialisation and learning and how these become embedded together are best represented through harnessing a methodology that incorporates interdisciplinary practice to draw on multiple lenses reflecting a considered pedagogical leadership. There is a visible need for theoretical and empirical courses of action that have the power to address the complexities involved in coaching and learning (Cushion and Nelson, 2013; North, 2013; Stodter and Cushion, 2015). In stating this, there has however been no shortage of academic attention concerning the pitfalls of formalised coach education programmes and the lack of impact (see Bush et al. 2013; Cushion et al. 2003; Cushion and Nelson, 2013; Piggott, 2013). This project can offer more substantive explanations to examine *both* individual and structural processes that lead to coach learning, or, “what works, why and for whom” (Cushion et al. 2010, p. 72).

It is suggested that research endeavours should now consider a different course of action that can lead to both intellectual and methodological engines of change (Cushion and Nelson, 2013). One which can chart evidence through action and changes in coaching practice where reconfigured coaching ‘identities’ are tracked over extended time frames.

This can unsettle existing power structures and resuscitate a stale coach education offering a more sophisticated understanding of the learning processes of volunteer coaches where emancipatory *action* denotes the uniqueness of CLAD. Such academic interventions have not been forthcoming and current scholarly attention is unfortunately swayed toward the bright neon lights of elite sport at the expense of the volunteer workforce (Griffiths and Armour, 2013). Thus, supporting better educatory provisions for volunteer coaches can blend together the interrelating components of coaching, sport and legacy, whilst eradicating complex social issues (Duffy, North and Muir, 2013; Cronin and Armour, 2013; Morgan and Bush, 2016). Although in the complex and manifold world of coaching and coach education, CLAD can only maintain both importance and relevance if it can produce knowledge that can make a difference, particularly in galvanising a more strategic practitioner in the face of a failing neoliberal agenda (Piggott, 2013).

To fully appreciate the associated problems, Chapter Two problematises coach education. Examining the current context in order to identify myriad problems as to

why the current 'status quo' is ineffective in creating a coaching workforce that is enabled (Nash and Sproule, 2009; Cushion et al. 2010). Where it would appear that coaches remain highly sceptical of new knowledge (s) and coaching practices are sustained by 'pragmatic preferences' (Cushion, 2013b; Townsend and Cushion, 2015). In terms of coaching pedagogy, coaches remain loyal to reductionist coaching methods and the current mechanical nature of educatory provisions do little to permeate the imagination of attendees and more evidenced based practices are ignored (e.g. Davids et.al. 2008; Light and Harvey, 2015). As such, there remains huge difficulties and challenges to create better conditions for coach learning. The clearest message seems to be that how we educate coaches is still unfortunately suspended in a fledgling state, and worryingly the weight of criticism doesn't appear to be subsiding and still reverberates as a "very topical issue" (Cassidy, Potrac and McKenzie, 2006, p.145).

In response, this project meets the call for there to be more focused empirical sports coaching research (Taylor & Garratt, 2010; North, 2013) and to create a deeper theoretical base as to how we understand how coaches' can integrate new knowledge(s). Whilst acknowledging the positive contribution that scholarly endeavour located in the theoretical and conceptual work of Pierre Bourdieu and Michael Foucault makes to the field, importantly the originality of this contribution also brings to the sports coaching consciousness for the first time Bernstein's 'pedagogic device' as a theoretical driver for understanding the complexities associated with converting knowledge into coaching practice.

The rationale for installing a Bernsteinian framework has been shaped by consistent academic messages that cite the need for providing improved learning conditions for coaches. Bernstein's 'pedagogical device' (2000) is applied to the coach learning problem to consider this issue as an education issue, and one which requires significant attention. Theoretically, Bernstein's work opens a door through having the power to diagnose and explain the process of 'active realisation' and the contingent goings on in order for knowledge(s) to successfully convert to coaching pedagogy. In agreement with others, such as Morais (2002), that happenings become fact in the context of theory, thus rejecting any analysis of the empirical without an underlying theoretical basis. In establishing a dynamic between knowledge, empiricism and practice, the 'pedagogical device' acts as a conceptual tool to reflect and emphasise how we, as coach educators, can facilitate more enabling opportunities for a marginalised group.

This dialectical approach is embedded into the rationale to demonstrate that SCR needs to do more in regard to further appreciating the complexities of coach learning. As such, the less well known ideas of Bernstein are introduced to SCR directing the field to consider this conceptual model implemented for directly analysing educational contexts (pedagogy and curricula). In time, it is strongly argued that this approach can be fruitful in providing more immediate impacts in terms in the field of coach education.

Therefore, the ‘pedagogic device’ is offered as a novel theoretical approach to explore the complex set of relations in regard to the pedagogising of knowledge through CLAD. The CLAD programme is framed through being a ‘new sociological project’, and Bernstein is positioned as offering a potentially profitable theoretical framework to “focus on the diverse sites, generating both claims for changes in knowledge forms, a kind of displacement and replacement by new forms, creating a new field of knowledge positions, sponsors, designers, and transmitters” (Bernstein, 2000, p.368). CLAD fully embraces the sentiments of Bernstein (1977), where putting a theory to work should be “less an allegiance to an approach, and more a dedication to the (*coach education*) problem” (p.171 *emphasis added*). Chapter 3 is an endorsement of Bernstein’s work, albeit a brief one. His ‘impenetrable’ research endeavours and ideas (Singh, 2002) are called upon to uncover a regulative discourse that permeates hidden coaching lives (Jones, 2009). It is here that much learning remains unfathomed and concealed, CLAD addresses concerns requesting a more comprehensive emphasis on learning and the learning processes of coaches (Light and Evans, 2011). This illumination of analysis can unite the overlapping dynamics of theory, empirical research and practice that can shape a dialogue for change, or *recontextualisation*, in order for game based pedagogies to become ‘official pedagogic practice’ (Bernstein, 1990).

Recontextualisation needs to be CLAD’s real strength. And, through integrating the ‘pedagogical device’ (Bernstein, 2000), this examines how the knowledge (s) from the CLAD curricula become converted, or not, into pedagogical (re) actions out in the coaching field. In doing so the three main fields of the ‘pedagogic device’; specifically the fields of *production*, *recontextualisation* and *reproduction*, that regulate the rules of recontextualisation, provide a specific focus for appreciating how coaching knowledge (s) are produced, reproduced and recontextualised in three fields of [coaching] practice. Although it is fully appreciated that theorising the “production, the

transmission, and the acquisition of pedagogic culture” is admittedly very difficult (Bernstein, 1990, p.170). The diffusion of Bernstein’s work has clear implications and appropriated and evolved here for the first time in regard to the coach learning problem. To establish a solution focused approach in regard to numerous issues cited in relation to coach education as illustrated in Chapter 2.

Importantly, in terms of ‘what is coaching’, emergent in much recent literature is how knowledge is theorised through conceiving coaching as a dynamic and relational pedagogic activity in regard to learning and context (Jones, 2006; Cassidy, Jones and Potrac, 2009; Light, Harvey and Mouchet, 2012; Davids et al. 2012; Armour 2011; Light 2012). Therefore, Chapter Four provides a rationale for contemporary designs for learning central to the theoretical content *shared* through classroom, practical, workshop and web based tasks in the CLAD programme. Where measures integrated to support coaches to become ‘better’ were greatly informed and shaped by theoretical insights including the integration of problem based approach to applied practices (Davids et al. 2008; Greenwood, Davids and Renshaw, 2013). Hence, the formulation of an ‘adaptive games’ approach is offered as a blend of these paradigmatic inflections that share similarities in the design *for* learning (Davids et al. 2015; Williams, Alder and Bush, 2015). To provide clear answers as to how ‘knowledge (theory)’ becomes legitimised and actioned resulting from various learning episodes that occurred in CLAD. In stark contrast to a coach education agenda that lacks significant impact and further considering the diminished relationship between research and practice in pedagogic contexts (Kirk and Haerens, 2014).

Chapter 5 outlines how the ethos of collaborative action research (CAR) was maintained but morphed into ‘collaborative action learning’ when limitations with cultural knowledge were revealed. This approach focuses on the specifics of collaboration as a variant of action research (AR) and how this strategy pertains to better exploring the objectives of coach learning. A strategy that allows the researcher to ‘go and be native’ sequencing the transition from ‘empirical handyman’ to pedagogical leadership identifying the strengths of this approach to oppose the evidence based orthodoxy and the futile quest for validity and reliability. Supporting calls to (re)awaken opportunities in SCR for more innovative and technological modes of research (Nelson, Groom and Potrac, 2014). Extending the reconceptualization of the ontological, epistemological and methodological boundaries where SCR research

should be answerable to the community's interests serving the needs of those researched. Charting pedagogical development of those exploring *their* learning, where knowledge is supplanted and delivered with intentions not to simplify, restrict and control the variables of coaching interactions. The pluralistic intensions of CLAD draw heavily on both empirical and theoretical frames of reference, confronting the current 'top-down' neo-liberal coach education mentality which works on *them* rather than with them. Rather, coaches will be supported to embrace that fluidity of knowledge in the way it is shaped, dispersed and circulated through the CLAD programme. In full agreement that SCR work is required to be more socially responsible, achieved through taking "theory off the table and into the field" (Macdonald et al. 2002, p.149) although in a way that doesn't neuter a desire for more intellectual and reflexive projects (Rojek and Turner, 2000).

Chapter 6 focuses on the specifics of the methodology, revealing a combination of interviews, focus groups, workshop discussions, field notes, and blogging through a specific CLAD on-line platform. Through providing a panoply of research methods this undergirds this reflexive research process to ensure CLAD has both purpose and quality (Denzin and Lincoln, 2000). Any process attempting to examine a (re) contextualisation of coach learning should depict the messy realities of coaching lives (Jones, 2009). Particularly in the way coaching, coaching knowledges, coaching practices and coaching communities coevolve as sites of recontextualisation enlightened by recent critically focused sociological research into coach education (Piggott, 2013).

Chapter 7 analyses coach learning, albeit how CLAD affected changing beliefs, perceptions and coaching actions. This chapter is steered chronologically, firstly in allowing coaches to consider the creation of their coaching selves in order for them to begin to promlematise their practice. Appreciating the difficulties and resistance to change, where these powerful accumulated traditions are accepted as more reliable through than the products of science (Abraham and Collins, 2011; Hassanin and Light, 2013). Through collaboratively engaging with theoretically led coaching practices in the community over an extended period, CLAD as an alternative approach to coach education, engages with coaches and their deeply rooted cultural (coaching) practices through responsible pedagogical leadership. Where such added educatory value is promised on NGB coach education courses but in reality these 'snapshot' episodes of learning have a paltry effect on coach learning. The data presented corresponds with

participants becoming a 'new' recontextualised coaching self as learning didn't merely evaporate when stepping away from CLAD.

In pushing for the reformation of coach education, reflection and interaction revealed a 'social logic' accounting for learning processes which instigated serious considerations about a more positive pedagogical identity. One where their emphasis was on creating more learning centred environments as participants engaged in a reflective process where they were able to voice their true feelings, rather than remaining silenced in order to gain successful accreditation in standard coaching education programmes (Piggott, 2011). Thus, the 'thinkable' or orthodoxy wasn't controlled in CLAD and what is demonstrated clearly, is that there are others ways, better ways, than the 'McDonaldised' system said to be largely operationalised for economic gains (Darnell, 2014). Coaches adopted more positive forms of pedagogy through an emancipatory process allowing a basis for their future coaching actions. This blended sense of telos allowed volunteer coaches to become more fluid, adaptable learners most befitting to a workforce belonging to a "totally pedagogised society" (Bernstein 2001, p.365).

CHAPTER 2

Coach learning: A brief genealogy, the neo-liberal context and the case for pedagogical leadership

2.1 Introduction

The stumbling block for mainstream coach education programmes is that by and large coaches are not learning. Coach education needs a change of direction which fully embraces the pedagogic potential of coaches and in layering a platform for change, we need to move beyond episodes of learning that are less artificial. CLAD is presented with a strong corresponding empirical and theoretical base that supports change of direction. With this in mind, the first point to note is that despite ‘coach education’ being confronted with a dissenting and sustained academic voice, up to this point in time, any significant attempts to develop a ‘best practice’ model for coach education has not yet materialised. Rather, there appears to be numerous issues on many levels that have resulted in a coach education agenda that is simply not ‘fit for purpose’ (Piggott, 2011; Stoszkowski and Collins, 2015; Cushion et al. 2010). Therefore, in evaluating the pitfalls of the current monopoly initially a brief genealogy of coach education is presented. From which a fuller contextualisation can emerge specifically when considering ‘coach education’ as a McDonaldised system (Ritzer, 2004). It becomes clear we have to continue to question and re-think neo-liberal influences if we are to start treating coaches, particularly volunteer ones, as valuable resources who can integrate knowledge more effectively into their coaching pedagogy. Through evaluating the key problematics *for* coach learning, this chapter will sign off by acknowledging the methods and pivotal role that pedagogical leadership should have when supporting this new course of action.

2.2 Taking the ‘education’ out of ‘coach education’

A review of the macro level of organisation demonstrates that the professionalisation of coaching has been standardised through a range of measures which has embraced the ‘audit’ culture (Cassidy and Rossi, 2006). A mode of governance has been operationalised where bureaucratic structures legitimise a learning curricula which is suggested here to have become McDonaldised (Ritzer, 2004). Accordingly ascending the accreditation scale evidences levels of competency ensuring a streamlining of ‘services’ and ‘standardised’ products continually dovetailing efficiency and

simplicity (Andrews et al. 2013). These virtues of efficiency, calculability, predictability and control are all assembled components in a ‘McDonaldised’ system set in motion to produce an efficient workforce reflecting neo-liberal sensibilities dictated by competition and self-interest (Ganti, 2014; Bush et al. 2013). Pedagogic discourse is itself a *relay* for power relations, and these neo-liberal mechanisms are very much mobile in creating an inescapable coaching system where National Governing Bodies (NGB’s) act as stewards for community coaching development in the UK (Duffy et al. 2011).

Disappointingly, the capacity of this stratagem is not weakening and the mass auditing and rigid rules based accreditation procedures only allows for a regulated freedom (Andrews et al. 2013; Cassidy and Rossi, 2006; Bush et al. 2013; Piggott, 2013). These dominant structural features act as the pedagogic *relays* where “power is manifested in category relations which themselves generate recognition rules and control is manifested in pedagogical communication governed by realisation rules” (Daniels, 2009, p.27). The coercive forces of these ‘relays’ in a coach education context guarantees business, with coaches compelled to gain more and more coaching awards through high levels of manipulation despite being disinterested in the content (Cushion, Armour and Jones, 2003). Piggott (2012) illustrates how coaches serve this perverse ‘rite of passage’ being locked into the current coach education system defined more accurately through notions of power as *Barry* explains:

We were at this stadium together with a bunch of level 2 coaches. Then this level 2 guy said to us: ‘right, all you level 2 guys come over here, the level 1 guys have got to do their stuff first and they might be able to catch us up one day’...And it was a bit like ‘we’re over here with all the precious knowledge which you guys can’t have for the time because your clearly not clever enough because you’ve only just started your level 1 (Barry, cited in Piggott, 2012, p.547).

The realities of governance are plain to see and preside over hierarchy, inequality and competence in relation to knowledge and [coaching] competence (Ritzer, 2004). This process of mechanisation has capabilities that shift beyond normalisation (Foucault, 1975). Installing this kind of “brash rivalry” is indicative of a “controlled society” where coaching levels begin to designate each coach and their position “within the mass”, essentially being labelled as a “code” which designates their access to future

knowledge, courses and coaching positions (Deleuze, 1992, pp. 3-7). Bernstein would judge this as the “technologising of the pedagogic” (Morais, 2007, p.127) and in response to this intellectual myopia, CLAD illustrates a requirement to re-think the influences of highly systematic structures. Where these decontextualized and mechanical processes attempt to create competency and the *framing of* knowledge in coach education courses allows significant bodies i.e. Rugby Football Union (RFU) to act as this “curriculum authority” (Singh 2002, p.574). This McDonaldised system distributes knowledge through establishing ‘stronger ties’ where pedagogic discourse is tightly marshalled through high degrees of control. Accreditation is contingent on the episodic detail in a rigid institutionalised context where little ‘wobble room’ is allowed and participants on coach education courses have become mere consumers struggling to maintain a respected field position. CLAD demonstrates ‘weaker framing’ allowing coaches to be largely in control through responsibility for their learning being devolved (Bernstein, 2000).

Scanning more critically, there is growing importance attached the learning processes of coaches, and in the main, this project both supports and challenges metronomic visions that attempt to steer the field through contingent policy objectives, for example, (DCMS, 2015; DCMS, 2008; ‘UK Coaching Framework: A 3-7-11 Action Plan’ [Sports Coach UK, 2008]). On many levels here, we are reminded that *coaching matters*, particularly in respect to the ‘sport for good’ agenda (Coalter, 2010). This would extend to the institutional forces that interact to shape both discourse and policy, sharing ambitions for positive education and social change to realise policy goals (Duffy, North and Muir, 2013). To achieve these hefty possibilities extends the importance of coaching, but moving beyond platitudes, where a number of indices could be improved including health, crime, education, whilst further galvanising broader social and educational ambitions (Morgan and Bush, 2016; Coalter, 2007). Instrumental values have come to the fore and sport has been increasingly expedient in nurturing the well-being of its citizens and this position is sustained and played out in a densely packed and targeted policy discourse engulfed by political, cultural and economic necessities. Duffy et al. (2011) reason that coaches are important to any political conquest that is concerned with the construction of a robust and worthwhile legacy. However, if the fortunes of the volunteer workforce are considered, this remains more of a fairy-tale where such idealistic notions are refuted as volunteer coaches live

a largely forgotten existence (Cronin and Armour, 2013). To summarise abruptly, continued underinvestment will only ensure this workforce remains downtrodden and marginalised with volunteer coaches remaining a “latent pedagogic voice of unrecognised potential” (Bernstein 1999a, p.158).

Coach education in its current guise is problematic, and despite much criticism nobody is *doing* and/or *presenting* something preferable. This is said, despite the consensus that increased knowledge and training is needed to underpin a ‘new professional’ (Taylor and Garrett, 2010). The attentive beginnings for coach education, as relayed through the opinion of Tommy Smith, were incognisant to the pitfalls experienced by coaches today. Where awards and quotas conveniently serve as a smokescreen for declining standards and resources (Townsend and Cushion, 2015; Piggott, 2011; Cushion and Nelson, 2013). Moving forward, for broader definitional purposes, and in agreement with Piggott (2011) that when scoping the term ‘coach education’ there is a generalised understanding that the term relates to a wider arrangement that focuses on coach learning. Where ‘coach learning’ is understood to encompass the fullest intricacies of how knowledge is sustained and applied in applied coaching practice (Cushion and Nelson, 2013). These ‘intricacies’ of coach learning reference a wide array of learning experiences best summed up through the distinctive categories that include formal, non-formal or non-formal modes of learning (Nelson, Cushion and Potrac, 2006). Where the huge growth of formal coach education programmes have been dominant in acting as a relay for *knowledge* by operating a ‘top-down’ system where National Governing Bodies (NGB’s) are implicit in “regulating access, regulating transmission and regulating evaluation” (Bernstein, 1999a, p161). Although, through ignoring the complexities of coach learning and didactic practice coach development methods are accused of having limited transformative capacity (Nelson and Cushion, 2006).

These educational procedures have been subject to much academic deliberation with an overwhelming sense of disfavour emerging in recent years (Nash and Sproule, 2009; Cushion et al. 2010; Piggott, 2013). Broadly speaking, NGB’s have caricatured coaches as objects, rather than learners, through attempting to develop coaches in a linear fashion where the amount of time directly spent on formal coach education courses denotes expertise. A strategy which often details the descriptive, tactical, technical and bio scientific aspects of the sport (Cushion et al. 2003). Thus, being a compartmentalised structure that has little elasticity, this has demonstrated a great

reluctance to recognise the participants themselves as valuable assets who are the key stakeholders in their own learning (Cushion et al. 2003; Nelson, Cushion and Potrac, 2013). These ‘one size fits all’ courses which happen mainly on weekends don’t allow for extended opportunities to be offered for participants to channel and action their own perceptions gained through their own coaching experiences (Nash and Sproule, 2012). Instead the typical ambition of this ‘top-down’ approach to coach learning conveys a controlling presence where the classic ‘empty vessels’ analogy applies. Expertise is conveniently arranged ‘brick by brick’ and it is assumed that coaches are ‘starting from scratch’ and what they *may* already *know* is disregarded (Piggott, 2013; Nelson, Cushion and Potrac, 2006) and through validating quantification and measurement this is claimed to conspicuously overlook embodied knowledge (Morgan et al. 2013). Hence, during formal coaching programmes little opportunity is afforded for participants to voice their true feelings and *they* offer little resistance choosing sensibly to commit to silence or obedient ‘role play’ in order to gain successful accreditation (Chesterfield, Potrac and Jones, 2010). It seems that treating learning as an accumulation exercise in formal settings bound by clear rules remains a contentious issue, one which is at best outdated and through bypassing the autonomy of learners the creation of these ‘let’s tell them’ formal environments stand accused of manufacturing “robotic practitioners” (Cassidy, 2004, p.14).

Harvey, Cushion and Massa-Gonzalez (2010) acknowledge this matter by noting the lack of freedom experienced by participants when attempting to explore more nuanced pedagogical approaches during formal coaching courses. Through quantifying coaching ‘competence’ so explicitly, progression is assured courtesy of a tick box exercise to gain accreditation, essentially becoming qualified and ‘expert’ through “performing by rote” (Nash and Sproule, 2012, p.48). In terms of coach learning, formal coach education courses should be productive sites of recontextualisation through which effective provisions for learning are situated. Preferably not through the direct control of knowledge and consciousness where the authorities of coach accreditation only constitute *their* specific pedagogic discourse. For the record, this merely precipitates the top-down method attracted by ‘specialist standpoints’ which are consistently found to be unproductive for coach learning (Nelson and Cushion, 2006; Lemyre, Trudel and Durand-Bush, 2007; Cote, 2006). Thus, conventional approaches to coach education are not developing the expertise of participants and we are still stuck

with consistent and perpetuating difficulties through not being able to break out of this fixed neo-liberal order.

When reviewing coach education it would be remiss to portray an entirely negative situation. It is possible to reconcile some positive claims, specifically in regard to novice coaches where those who have a more tentative and virginal pedagogical status appreciate the influx of new knowledge which has seemingly been more absorbable (Cassidy, Potrac and McKenzie, 2006). These sentiments have also been demonstrated by Piggott (2013) in relation to coaches who have less educatory experiences. However, from a wider vantage point it is difficult to denounce myriad criticisms, where such rigid distributions of knowledge (s) has this far had a limited impact upon coaching practice (Lyle, 2002; Nash and Sproule, 2012). A key reason would be the artificiality of learning processes during accreditation which merely conduct simple enactments of the coaching process occluding the realities of coaching lives (Cushion and Nelson, 2013). Futile learning gestures to impregnate coaches with knowledge have been largely unsuccessful, where it is further claimed that current processes of coach education merely oppose the ever broadening complexities and polarisation of the role of the coach (Pope, Hall and Tobin, 2014). The only conclusive feature is the ambiguity relating to how the content of coach education sessions actually leads to increased coach *learning*, which when transferred into the ‘real world’ environment still remains robust.

In essence, the current coach education structure is having very little impact in terms of what coaches do, or should do, in practice and as such, scholarly concerns are not subsiding and how we best educate coaches “remains a big cause for concern” (Cassidy, Potrac and McKenzie, 2006, p.145). It is apparent, the criteria heavy and hierarchical structures that befit coach education systems create further issues that need to be questioned as implied by *Barry* earlier. One of these matters relates to this adoption of ‘insulator’ techniques between levels of awards where criteria for accessing courses neuters choices depriving some groups of opportunities to access certain types of knowledge. As in this ‘society of control’ you are characterised by your coaching level or number and either ‘accepted’ or ‘rejected’ before you can move to the next level of accreditation (Deleuze, 1992). Beyond this there is also the financial upshot. For example, the Welsh Rugby Union (WRU) state that the level one course will develop a “greater depth of knowledge of the game” yet this access is regulated by the economic desires of the free market in relation to coach education (Darnell, 2014). This form of

financial ‘classification’ ensures the tightly marshalled boundaries between coaching awards are problematic and the expense of attending coaching courses is reported as a ‘major hindrance’ (Nash and Sproule, 2012). These are further features that highlight the core issues with the ratification of coach education, moving forward, there is a need to avoid detaching learning from the all-important coaching context.

2.3 The culture and knowledge conflict: Re-thinking coach learning

This ‘McDonaldised’ rationality allows for a production process where ‘less skilled people’ can roll out awards and such drives for efficiency debase deeper opportunities for learning. In effect, coach education employs both people and a system that works on coaches rather than with *them* (Nash and Sproule, 2012). From here, this chapter will make the case that more influential ways need to be found that can better integrate knowledge into coaching pedagogy. Having revealed numerous limitations identified with formal coach education, we are reminded that conceptualisations of coach learning indicate that non-formal experiences to include both observation and experience, are paramount for progression for novice coaches in comparison to formal learning (Nelson, Cushion and Potrac, 2006). With formal education providing minor support, the strong reproductive biases in the field of production (of knowledge), then cause informal learning to eclipse more formalised modes of learning in terms of impact (Nelson and Cushion, 2006; Light and Evans, 2011). This in itself becomes a *learning* problem when considering the larger pedagogical constellation and the objective of CLAD.

This is because non-formal learning experiences over time reflect an ingrained and hardened realism where coaches struggle with considering alternative coaching practices. As Denison and Avner (2011) noted, it can be easier to stay true to the ‘old ways’. This pedagogical clause is apparent and when learning the *way* to coach a particular view of cultural reality is mirrored and actioned with a coaching role constructed ordained with powerful elements of habitus (see for example, Cushion and Jones, 2006; Hassanin and Light, 2013; Cushion and Jones, 2012). Overcoming this ‘doxa’ and imposing more novel legitimate ways of coaching has been found to be onerous when attempts to (re) configure knowledge when recent investigations into coach education have been evaluated (Townsend and Cushion, 2015; Abraham and Collins, 2011). Returning to Smith (Tommy) and extending his views of Lillehall’

centric approaches he stated that “one hour with an ex-professional footballer of note is worth 1,000 hours of somebody who has got no experience of football because knowledge of the game is at the grassroots” (cited in Carter, 2010, p.1). Consequently, and adding to the challenge faced by this collaborative project, it is posited that this sense of belonging to the material world is disputed to be responsible for ‘caged by craft’ knowledge deficits where pedagogic discourses strongly resemble reductionist pedagogical practices strongly refuted to be instrumental to high quality learning (Davids, Chow and Shuttleworth, 2005; Renshaw et al. 2012; Light and Harvey, 2015).

Light and Evans (2011) provide a typical example of such difficulties faced when trying to embed constructivist notions into coaching practice noting conflicts with practitioner’s ontological beliefs. Trudel (2006) also alluded to the difficulties encountered when configuring any changes in coaching practice. These strains are further supplemented when turning to the field of physical education, already inherently underpinned by a formal curriculum structure perfectly suited to embracing these conceptual tenets e.g. invasion games. However, when teacher’s pedagogical choices are sealed by an established segmented logic that provides testimony to dominant traditional instructional and drill based activities change was not shown to be a simple and linear process (Penney, 2012). It is argued that the development of coach education needs to be more accountable and framed more in consideration of learner’s needs. Despite the spurious claims that NGB coaching qualifications manufacture this sense of ‘qualified’, the formal coach education curricula doesn’t override the common-sense ‘teach the basics before the game’ discourse and new knowledge received on coaching courses has no longevity and coaches ‘revert to type’ on returning to their normal coaching habitat (Nash and Sproule, 2009; Cushion et al. 2010).

Although, Smith (Tommy) has allies who concur, in that “intellectual activity is anywhere and everywhere” (Bruner, 1960, p.14). Nonetheless, CLAD is founded on the belief that coaching expertise cannot be solely achieved through a ‘common-sense’ knowledge structure. So true for those who suffer from the least investment and are caged by the symbolic conditions of ‘craft’, Moreover, and agreeing with Gamble (2014), in that we should not ignore the capability of theoretical intrusions and how they can help the everyday. In drawing further comparisons with learning and educational processes, sharing additional consensus with Rowlands (2000), who declared that “a scientific understanding has to be developed from ‘above’ in [school];

it cannot come from below, in the everyday experiences of having to survive the world” (p.558). This point is no more exemplified in Smith’s very own sporting domain football, where the annual ‘sack race’ has taken more casualties than ever in the 2015-2016 season (thesackrace 2016). Life history teaches us much, and it is well established that coaches hold deeply held values formed through their experiences in social and cultural contexts where philosophies of coaching are developed. That is to say, thoughts and ideas about coaching permeate with social significance, and currently ‘official’ coach ‘education’ programmes do very little to overhaul the acquisition of non-formal and informal discourses, these being a tacit acquisition of a particular view of coaching, a *knowing*; the *way*. This will be likened to a kind of *cultivated* gaze later in Chapter 3 (Maton, 2013), and these informal observations become most active in the experiences of coaches, where as consumers of learning all historical moments continually emerge in the formation of a coaching identity.

Nevertheless, evidence suggests coaches want to develop as practitioners (Sports Coach UK 2014). There are however myriad difficulties that preside when attempting to transition theory to practice as reported (Light, 2004; Morgan et al. 2013; Jones, Morgan and Harris, 2012; Pill, 2015). The problem here is now twofold, one, there is a distortion between research and its application in applied coaching (Renshaw et al. 2012). Secondly, the prevalent and constraining coach education system does little in the way of overhauling ‘common-sense’ knowledge claims. Instead knowledge is simply re-packaged and delivered mechanically in short turnarounds, a process characterising the McDonaldisation thesis (Ritzer, 2004). This ‘calculability’ and ‘predictability’ allows awards to be quantified and standardised and consequently, participants are placed on the assembly line and given limited time to prove competence or develop whilst having little opportunity for innovation or freedom of thought.

In putting forth reasons that *the* key determinant to improve coach learning requires a more effective integration of theory, this begins to address numerous concerns identified in the coaching literature; these being the need for a carefully administered curriculum (Cushion et al. 2010). Specifically, in regard to distortions between research and its application in coaching and coach education contexts. Whilst many have echoed the importance of ‘cutting-edge’ theoretical content being made available, how this becomes rigorously integrated in order for *it* to bypass the ‘empty vessels’ analogy is too taxing for the present blinkered state of affairs. Furthermore, the ‘crisp’ weekend

type delivery offers up little by the way of ongoing mentoring, viewed as an essential support mechanism for the developing coach (Cushion, Armour and Jones, 2003). It has also been reported that current knowledge structures, including those associated with academia, don't have any perceived benefits for coaching where new research is not seen and used by coaches because accessibility to research journals are not available to the wider coaching audience (Sports Coach UK, 2014). This exclusivity and access to knowledge, certainly in regard to the volunteer coaching community is inequitable and what perpetuates is that knowledge is reduced to knowing, or those privileged to know. Lamenting the current systems and the many fault lines Piggott (2013) supports the case for intervention and reform acknowledging that we need to "democratise educational episodes" by providing educational tools (p.1).

CLAD will allow participants to access specialist knowledge, catering for all believing this is a fundamental requirement for inter-agency work aimed at disrupting educational inequality. Volunteer coaches are in danger of stagnating as mere pedagogical driftwood, floating around unceremoniously through their learning needs being left largely unfulfilled by a failing programme of coach education. They can only transition to being 'qualified' through being automated products on a production line where they don't question the process, in effect they *play the game* (Chesterfield, Potrac and Jones, 2010). Rather than remaining incognito, volunteer coaches in CLAD can look forward to providing opportunities for themselves to take control of the problem 'liberating themselves' from the enormity of the machine (Freire, 1997). However, with little research informing them of the work they do, or could do, inequalities will continue to reside and are not likely to retreat.

By prescribing knowledge as a potential support route for volunteers then theoretical perspectives have to deliver the empirical realities. Aware of criticisms where such educatory approaches "place the schooled in the everyday" creating 'contrived' links to the real world (Daniels, 2001, p.126). Although by further appreciating holistic dimensions of the coach-learner personhood, CLAD executes a means to conjoin theory-practice based on the coaches' real life application. Where through collaboration, knowledge can now support and plug gaps in pedagogical know-how through the application of theoretical perspectives which demand more intellectual engagement. From which a more *abstracted* 'gaze' can reveal the importance of 'decision making' in dynamic and fluctuating coaching environments, where this skill

is reported to receive no attention in coach education (Nash and Sproule, 2012, p.48). Following guidance from previous research, framing learning so it is context dependent, and consulting participants about the content, design and delivery of the programme, in order to proceed with an agreed set of learning objectives (Cushion et al. 2010). Where theory intervenes to ensure practical coaching solutions are co-developed over time. CLAD sanctioned a co-developed coaching discourse aligned to offer a greater and comprehensive understanding of the relationship between knowledge, learning, and pedagogical approaches. Accepting that this composite emphasis is on what the coaches already *know* and themes are constructed around what *knowledge* they wish to know. In pushing for the reformation of coach education, this requires the fluid nature of identities to be shaped by theoretical insights structuring a process allowing for different ways of thinking to develop. Ultimately, coaching identities become theoretically regulated and what should be created is the formation of a new empirical coaching self.

Therefore, it is imperative to avoid the pitfalls of current approaches where the *privileged text* e.g. what should have been learnt, is left behind on returning to the field. To envisage coaches with a different representative philosophy, any pedagogical consciousness formed needs to be capable of negotiating ‘give and take’ dilemmas in practice’ and where coaches’ have little option but to plug themselves into the easily accessible cultural knowledge structure (Maton, 2013). This prompts an empirical response to continued disconnects between theory practice and CLAD will need to take responsibility to demonstrate a successful way to close and not widen this chasm (Trudel and Gilbert, 2006). Aware that advocates have called for greater levels of scholarly attention be invested in further understanding *the* learning dispositions of volunteer coaches (Griffiths and Armour, 2013; Cushion and Nelson, 2013; FA, 2014). A ‘community’ acknowledged as neglected, partially due to an ever increasing focus on elite sport, and generally very little academic attention informs the work they do (Cronin and Armour, 2013).

The inherent danger being that the volunteer coaching community will remain a largely forgotten workforce. In developing a basis for the acquisition of knowledge (s) to support the learning processes of volunteer coaches, applied pedagogy has witnessed an abundance of ‘game based’ approaches in terms of a best approach. This heritage would include Teaching Games for Understanding (TGfU) (Bunker and Thorpe, 1982),

Non-Linear pedagogy (Chow et al. 2011), and the ‘Constraints Based Approach’ (Davids et al. 2008), to name a few that narrate this “epistemological botany” (Bernstein, 2000, p.90). These vast theoretical and empirical insights are solutions to overcome coaching ‘problems’, but in accordance with collaborative approaches are based on the realities of practice as experienced by the volunteers. Countering an empiricist driven ‘learning fallacy’ existent in current coach education programmes it is imperative to allow the participants to experience theoretical perspectives not in isolation, but through plugging knowledge into their coaching lives. Although reminded that theory is only important if it can “produce the type of knowledge through which it would be in a position to intervene into the broader [*coaching*] world and make a difference” (Andrews, 2008, p.58, *emphasis added*) especially in regard to volunteers who have been labelled as a “potentially vulnerable group” (Cronin and Armour, 2013, p.2).

2.4 ‘Pedagogical Leadership’: Mobilising coaching knowledge to coaching praxis

Having illuminated the genealogy, context and problems with current strategies to promote coach education, we appear to be only in the foothills when trying to fully appreciate the pedagogical complexities invoked by the term *coach learning*. What we do know, is that formalised coach education is resulting in ineffective coach learning experiences (Turner, Nelson and Potrac, 2012). The need for a different way is paramount and whilst we are in possession of a rich vein of knowledge, what is unclear, is a comprehension about successfully integrating this knowledge into practice. This stated, there are clear implications for CLAD, certainly in relating to how more appropriate opportunities for volunteer coach learning can be weaved into community settings. Mindful of calls to create inclusive learning communities (Nash and Sproule, 2012) which makes a clear case for a more committed and inclusive form of ‘pedagogical leadership’ to offset widespread concerns about how coaches can best be educated (Jones, Morgan and Harris, 2012).

Firstly, a ‘learning community’ will be need to be established at the community club itself avoiding the typical self-fulfilling hierarchizing principles that govern coach education. Here participants will not be ‘displaced’ from their community hub and relocated to ‘specialist training centres’, a process which oversees the removal of degrees of classification or ‘insulation’ contrary to a kind of ‘performance model’

(Bernstein, 1999b). Rather, an education format is embraced in the firm belief that “pedagogy is a sustained process whereby somebody(s) acquires new forms or develops existing forms of conduct, knowledge, practice and criteria, from somebody(s) or something deemed to be an appropriate provider and evaluator (Bernstein, 1999b, p.259). Throughout this programme I will adopt the position as mediator to assume a position of pedagogical leadership, with the challenge being to orienteer participants through their pedagogical maze whilst privileging certain types of educational texts e.g. ‘adaptive games’, forged through a composite of empirical convictions and hierarchical knowledge, particularly through the integration of the problem based approach to applied coaching practices. Fully appreciating that in terms of pedagogical leadership the text needs to be ‘taught not caught’ and in promoting a positive pedagogy this is suggested to develop a deeper understanding and learning through learner centred coaching (Light and Harvey, 2015). Bourne (2003) supports these possibilities for the consolidation of craft through science suggesting that specialist knowledges can be skilfully ‘woven’ by a committed teacher into a regulated performance pedagogy in order to raise the attainment of ‘students’ perceived to be from ‘disadvantaged’ backgrounds. The challenge being to provide an educational text consisting of theoretical perspectives that achieve legitimacy, pedagogising knowledge *for* coaches. Consequently, the participants will begin to experience themselves in different ways as theory is incrustated into a coaching identity, a new identity, where “identity refers to an internalised set of meanings attached to a role played in a network of social relationships” (Stryker, 2000, p.6).

Pedagogical leadership should thereby lead to more positive coaching outcomes and challenge the way coaches are disposed to think and act, where the power of theoretical projection is crucial in steering an applied pedagogical process beyond the ‘common-sense’ discourse. Appreciating ‘science’ does have an important role to play and a ‘bottom-up’ approach is not, on its own, capable of such transformation when the multifarious nature of the role is considered (Pope, Hall and Tobin, 2014). Particularly in a volunteer setting, where “community coaching, by definition, involves working with a very broad range of community participants, including disaffected, vulnerable and underrepresented groups” (Cronin and Armour, 2013, p.2). In supporting this ‘survival’ it is argued there is an indispensable need for theory, especially with much

attention directed towards the importance of learning and the re-conceptualisation of coaching.

Recontextualising knowledge can promote the formation of coaching identities that can ‘think the thinkable’ where synchronic bundles of knowledge and practice become collapsed and combined, a kind of social practice blended with the structure of pedagogy (Lave and Wenger, 1991). Leading to the configuration of a coaching identity that become actively internalised, or as Jones (2009) suggests, a coaching ‘consciousness’. It is the transaction between theory-practice that replicates tensions between *knowing* and *knowledge*, the ‘give and take’, where much will depend on how theory is interpreted and the coach’s empirical realities, referred to as an interrelation between field and discourse (Daniels, 2001). CLAD will encourage volunteers to be a more capable selves, providing markers for change integrating knowledge that works for their *learning*. Thus, as pedagogical leader endorsing a program of study where volunteer coaches can learn “*how to crack the (pedagogical) code*” (Singh, 2013, p.804 *emphasis added*) as the uncompromising tensions and pedagogical logics of coach education don’t fully appreciate the authority of knowledge, and learners and learning don’t belong “*existentially in the same maze*” (Moore, 2013 p.71). Primarily because coaches are repeating predictable and basic modes of coaching practice where simplified accreditation procedures in no way captures coaching as a complex social practice (Cushion and Jones, 2012). Bernstein’s accepted status is that he has been one of the most influential theorists in the sociology of knowledge (See Singh, 2002; also, Maton, 2013; and Moore, 2013). His theoretical endeavours are discussed in Chapter 3, advocated for their explanatory powers that can describe the ‘social logic’ of pedagogy, positioned specifically to analyse how knowledge(s) transcend to form a new coaching identity achieved through CLAD supporting a process of recontextualisation.

CHAPTER 3

Basil Bernstein and the ‘pedagogical device’

3.1 Introduction

Basil Bernstein’s (1977, 1990, 1996, 1997; 1999, 2000) theoretical frameworks have presided over examining and developing the necessary theoretical instruments to reveal the social logic of pedagogy. The onset of this chapter will therefore offer a brief critique of cultural reproduction studies to demonstrate how a Bernsteinian approach can move beyond these limitations with the intentions being to produce a more appropriate analysis of coach learning through appreciating this as a process of *recontextualisation*. Drawing on the term ‘recontextualisation’ because it specifically integrates the ‘pedagogical device’ (Bernstein, 2000) which offers a set of rules governing the relationship between knowledge(s) and the transformation into pedagogic communication. This provides the theoretical ‘muscle’ for this project through examining the three fields of the ‘pedagogic device’, namely the fields of production, recontextualisation and re-production, and how these are integrated to determine an intrinsic (coaching) grammar. These three fields will be adapted (from Maton, 2013) to analyse coach learning in relation to CLAD, modelling the micro and macro structuring of knowledge (Singh, 2002; Bernstein, 2000), or in a CLAD sense, the structural and theoretical to the local and vice versa. Appreciating the ‘pedagogical device’ as a theory of *pedagogy* which more fully appreciates the rules of construction, distribution, reproduction of pedagogical discourse.

3.2 Basil Bernstein: A brief introduction and a call to action

A Bernsteinian standpoint can begin to acknowledge limitations when considering how much SCR has been influenced in recent years by the ‘cultural turn’. For example, the theoretical perspectives of Pierre Bourdieu and Michael Foucault have become dominant in SCR e.g. Taylor and Garrett (2010); Piggott (2011), Griffiths and Armour (2013); Cushion and Jones (2012) and Townsend and Cushion (2015) to name a few. Bernstein (1990) would consider such theories of ‘culture reproduction’ as essentially theories of “distorted communication” intended to meet the needs of the dominant group (p.170) because such relational thinking ignores an absence from pedagogic discourse, its own voice (Bernstein, 1990). Bernstein was interested in the absence of

the voice in pedagogy *itself*, where fundamentally, CLAD offers a different ‘message’ to enable a different ‘voice’ and then proceeds to examine the processes that account for impacts in relation to coach learning. Offering an evaluation of this type agrees with Bernstein, refuting the idea that pedagogy exists in a quiescent and inert way. Moore (2013) clarifies this position:

(T)he precondition for ‘message’ being able to change ‘voice’ is that pedagogic discourse has a voice of its own – but for Bourdieu and the reproduction theorists, it has no ‘voice’, it is no more than a message from outside, no more than cultural capital, symbolic violence and the arbitrary. It is this ‘absence’ that is at the heart of Bernstein’s theory (p.94, *emphasis added*).

Bernstein’s research agenda wasn’t accepting of ‘surface ideological markings’ e.g. class, gender, and race, and he criticised theorists such as Bourdieu for not being able to distinguish between what is ‘relayed’ and the enabling of the ‘relay’ itself through dominant structures (Maton, 2013). He admitted there is a certain buoyancy in relation to the ‘privileging text’, but it is not just about the causal acceptance of structural features as commonly accepted in the SCR literature. For Bernstein, there was always *this* absence, where the critical dimension was to examine how the ‘privileging text’, which denotes the powerful voice in society has itself been constituted (Bernstein, 1990, p.176). Therefore, there is an incompatible tension with reproduction theorists as Moore (2013) clarifies: “[F]rom this point of view, the *form* taken by structures within the intellectual field is of major significance and, in this respect, Bernstein differs fundamentally from Bourdieu and his field theory where knowledge relations are intrinsically arbitrary” (p.92). Singh (2002), adjudicating through an educational lens (sic. CLAD), notes this ‘absence’ does not allow cultural reproduction theories to “adequately specify the distinctive features of the privileging texts of schooling institutions. In other words, explicit rules/criteria have taken leave within this research corpus that would enable the generation of descriptions of school [*coaching*] knowledge” (p.572, *emphasis added*). Bernstein (1996) regarded the symbolic system and the field of belonging to a whole, a system betrayed by attempting to permit the latter as the “only legitimate sociological phenomenon” (Moore 2013, p.93).

Although opposed to reproduction theory, Bernstein was not attempting to displace reproductive theory, but rather his ideas here are sought to examine the relations *within*

CLAD rather than *to CLAD*. Bernstein was more interested in knowledge relations and the formation of knowledge and identities which accommodates the objectives of CLAD. Rather it is more important to establish what legitimises this knowledge and how does it become distributed, as Maton (2013, p.46) contends, “*field* theory neither offers any account of what generates that *field*, being reminded it is a *field* in perpetual flux poorly understood and represented”. As such the field of sociology stands accused of denying the voice of knowledge (Young, 2012) and Moore (2013) also stresses the limitations of such research endeavours as not being capable of filling the empirical void. This is a very coach specific problem (North, 2013; Taylor and Garratt, 2010) and in terms of the ambitions for CLAD, if accepting a position solely constrained by circumstance this would leave little room for transformation. Instead, we need to go further and determine how an appropriate ‘message’ can change ‘voice’ and then rally it, which can pedagogically refocus volunteer coaches who thereby create more productive learning environments. As a process achieved through reconfiguring pedagogical discourse at a local level, so we don’t deny the existence of ‘voice’, but embolden the ‘voice’ with expert knowledge (Williams et al. 2015). Through promoting more positive forms of coaching pedagogy in the community coaches can question their practice, rather than accepting their taken for granted pedagogies as being the best and only way.

These interpretations make Bernstein’s work highly applicable for SCR research where at the moment various types of knowledge are actively channelled through ineffective coach education programmes. This reminds us there is an institutional dynamic not to be forgotten, the one where “relations between social groups, the play of power relations, create the struggle to dominate and change codes....This side of the thesis points away from *determining* systems and toward other influences” (Bernstein, 2000, p.125). Through concentrating on relations *to* rather than *within* this illustrates a shift away from ‘disorderly’ traditional sociologies of education (Bernstein, 1990; Young, 2008). Where critics suggest such trends were irreconcilable, and as Moore (2013) suggests they were merely “preoccupied with how forces from outside education construct its voices only in ways that reproduce existing inequalities” (p.2). Thus, avoiding the causal analysis where “social process (*e.g. coaching*) are heavily dependent upon the agency of actors (*coaches*): that is, on their interpretations, intentions and decisions, these being highly variable and context-sensitive”

(Hammersley, 2014, p.19, *emphasis added*). CLAD is inter-agency work aimed at disrupting educational inequality in comparison to the rigid institutionalised context where reports confirm there is no ‘wobble room’ in coach education for participants to explore their learning (Piggott 2011; Cushion et al. 2010; Chesterfield et al. 2010). CLAD empowers these ‘silent voices’ to provide a platform to shape their own coaching development, de-legitimising theories of cultural reproduction to explain all matters of education, where such relations are not deterministic, but can be contingent [in CLAD], as being “circumstance-relative” (Lincoln and Guba, 1985, p.152).

Through accepting that reproduction has no *voice*, the cultural positioning of subjects (coaches) is explicated, and what is lost is the inspection of the ‘relations within’ the privileging text which allows for a macro and micro levels of analysis (Bernstein, 1996). Yes coaches themselves generate behaviours that are culturally appropriate, and therefore accepted as legitimate by other coaches, and indeed players (Potrac et al. 2002). However, it is the ongoing shaping of coaching identities that is of consideration in order to “expose, develop and nurture learning dispositions”, as a plan of action to mobilise new forms of theorising about coach learning and what we can do better (Griffiths and Armour, 2013, p.686). Therefore, the ‘pedagogical device’ (Bernstein, 2000) is propositioned here to develop affective pedagogy through coaches examining the distinctive features of their pedagogy. Refraining from orthodox sociologies which only ever result in producing a sociology of knowers and knowing (Maton, 2013). We are not fully cognisant of these learning dispositions and knowing how volunteer coaches can become acquirers of more positive pedagogic forms, whilst continual examinations of coach education of the ‘whole’ e.g. from the ‘outside’ provide for insightful academic work, we are not distinguishing between the ‘relay’ and what is ‘relayed’. In effect, this blunts any in-depth analysis of coach education and learning which is remaining superficial because *we* are failing to appreciate how this knowledge can be reconfigured (Bernstein, 2000, p.28).

This will correspond with strategies for learning in and through CLAD, because what is now required, is an analysis of knowledge (s) in terms of its “mode of construction, mode of representation, mode of presentation, and acquisition” (Bernstein, 1990, p.176). In summary, in assessing the success of this project, what needs to be established is how certain types of coaching pedagogy have accorded a privileged status having been culturally transmitted and then how CLAD intervenes to provide a

template for change. Therefore, Bernstein's thesis is appropriated here for the first time in SCR, to offer an explicitly analytical approach with strong explanatory powers fuelled by a research trajectory which sought out "devices of transmission, relays of the symbolic, modalities of practice, and the construction of forms of consciousness" (Bernstein, 1996, p.392). Importantly, in that sense, how a 'coaching mind' becomes (re) shaped through a social context where cultural reproduction and production are central to pedagogical practice (Bernstein, 1990). Where the diffusion of coach learning can direct future psychological functions attained through the complex social existence that is sports coaching, from which "outer social relations become a part of inner psychological and psychic relations, and inner thought processes become a part of outer social relations" (Singh, 2013, p.801). Analysing coaches' socialisation coupled with the blended educational objectives of CLAD provides a space to explore the learning trajectories of volunteers, cardinally reminded that much remains concealed when examining the coaching life. Thus, rather than being overly consumed by the context *for* learning in SCR, it is the *relation* that requires investigation and the 'pedagogical device' is introduced to SCR.

3.3 The 'Pedagogic Device'

Bernstein's theoretical endeavours are positioned here to make substantial progress in regard to the explanatory powers that can describe learning processes and identify the distinctive features of learning as they occurred in CLAD. This is stated, considering the substantial growth and importance attached to the provision of coach education (Piggott, 2013; Duffy et al. 2011). However, when excavating the sizable hoard of literature which has grappled with coach education, it is argued that there is an absence of explicit rules/criteria within this research corpus as to how best to recontextualise knowledge that develops a [coaching] consciousness. Bernstein (2000) identified three principles that govern pedagogical discourse and the specific objectives of this passage will now turn to outline a fundamental concept of Bernsteinian thinking; the *pedagogical device*:

The device has internal rules which regulate the pedagogic communication which make the device possible. Such pedagogic communication acts selectively on the *meaning potential*. By meaning potential we simply mean the pedagogical discourse that is available to be pedagogised. The pedagogic device regulates fundamentally the

communication it makes possible, and in this way it acts selectively on the meaning potential. The device continuously regulates the ideal universe of potential pedagogic meanings in such a way as to restrict or enhance their realisations (Bernstein 2000, p.27).

The pedagogic device entails a set of principles or rules that allow for a sociological theory of the relationship between various knowledge's (e.g. intellectual, practical, official or local) and their transformation into pedagogic communication (Singh, 2002). Where a pedagogic text e.g. theory is converted into pedagogic actions through the CLAD programme and the orderings of the *pedagogic device* allow for analysis starting with the question: "Are there any general principles underlying the transformation of knowledge into pedagogic communication?" (Bernstein, 2000, p.25). For any theory of cultural reproduction to be complete, it has to explain how a text (theory) came to be constituted, why it is afforded a privileged status (Chapter 4), and how these perspectives are transmitted in CLAD. Reminded that Bernstein argued for a deeper richer empirical description of cultural reproduction through examining 'relations within' [CLAD]. The 'pedagogic device' is offered in this research project to explore the complex set of relations in regard to the pedagogising of knowledge through a form of action research or; "it's mode of construction, mode of representation, mode of presentation, and acquisition (Bernstein, 1990, p.176). It is the pedagogical device that provides, as Singh (2002, p.2) intimates, the "generative principles of the privileging texts", between the three "inter-related" rules, these being distributive, recontextualising and evaluative. The rules are ordained hierarchically, and are both determined and field dependent, being used to "distinguish practices and contexts that shape pedagogic discourse" (Maton, 2013, p.47). Singh (2002, p.573), a great exponent of Bernstein's theoretical framework, expands of the relations in regard to education:

The pedagogic device provides the generative principles of the privileging texts of school knowledge through three inter-related rules: *distributive*, *recontextualising*, and *evaluative*. These rules are hierarchically related, in that the recontextualising rules are derived from the distributive rules. Thus, there is a necessary inter-relationship between these rules, and there are also power relationships between them. First, the function of the distributive rules is to regulate the power relationship between social groups by distributing different forms of knowledge, and thus constituting different orientations

to meaning or pedagogic identities. Second, recontextualising rules regulate the formation of specific pedagogical discourse (p.573). These rules apply to CLAD where this hierarchical relationship is maintained through the 'inter-relationships' where the rules of distribution regulate the recontextualisation which in turn regulate the evaluation Singh (2002). It is the principle of recontextualisation that regulates the constitution of specific pedagogic discourse, in this case 'adaptive games', and the principle of evaluation is thereby constituted where theory transitions into pedagogic practice. If coaching is ingrained as a cultural practice, Bernstein (1990; 1995) would argue that no theory of cultural reproduction would be complete unless it explains how the text came to be constituted and privileged. So, the prerogative for CLAD is necessitous and responsible in regard to "delocating a discourse, for relocating it, for refocusing it" (Bernstein, 1996, p.47). In essence, changing what coaches know, what they can do and what they value through knowledge being transmitted with the 'pedagogical device' called upon to explain this process because it 'controls' the three fields.

Therefore, the 'pedagogical device' (Bernstein, 2000) is integrated here to conceptualise the relations between knowledge and ongoing coaching practices in the volunteer community. As noted, the 'device' connects the multiple contexts in which knowledge is produced (distribution), made available to be 'curricularised' (recontextualisation) and reproduced through coaching practices (evaluation). However, Bernstein and those who have called upon his thesis (e.g. Ashwin, Abbas and McLean, 2012; Morais 2002; Singh 2002) have remained loyal to the original conceptualisation to address teacher-learning processes in formal educational settings. What is accepted about integrating Bernstein here, is that his work has an abstractability and openness to revision, one which highlights the applicability of his research endeavours translating to coach learning. It may be that whilst Bernstein and his supporters have refuted different types of knowledges made available (in the field of production), to include inequalities, power relationships between and across fields, recognised problems with access to knowledge, amongst democratising other educational matters, up to this point those who have applied his thinking remain largely loyal to the original and rigid conceptual boundaries proposed.

However, for CLAD to fully embrace its objectives, the conceptual boundaries, particularly as pertaining to the field of production are required to be more fluid extending to implicit knowledge(s) formed outside the official walls of the curricula. This is by no means a direct contrast with Bernsteinian thinking, but in agreement with Maton (2013) and his 'epistemic pedagogic device', exposes concerns with the original model, for example, Maton suggests that recontextualisation occurs both ways, meaning that "knowledge circulates around the arena in multiple directions" (p.51). I would agree, this would certainly be true in a coaching sense, but more importantly there is a need to consider knowledge boundaries beyond the *field of production* when evaluating coach learning. As Cushion and Jones (2012) suggest, any influx of new knowledge(s) are embedded into an already established and vested sporting biography. As such, to analyse coach learning in its fullest sense, we are reminded this activity is an embodied cultural pursuit (Light and Evans, 2011; Jones et al. 2013; Cronin and Armour, 2013). Hence, CLAD's empirical and theoretical ambitions are required to engage in a way which works with coaches, the objective being not to merely straight jacket or isolate knowledge. As such, any progress is contingent on acknowledging a kind of 'semi-recontextualisation' occurring prior to CLAD, it is more about how the 'old' meets the 'new'. In doing so, demonstrating a more radical and authoritative explanation of how knowledges can be better integrated into the flows of real world coach settings. In effect, addressing how 'coach think' becomes operationalised through surveying the field *plus* educational processes - this being a socialised and educational knife-edge (Tinning, 2008). It is felt the 'pedagogical device' has a robustness primed for evolving, accepting that knowledge(s) gleaned from many diverse experiences both in and out of sport prove substantial in directing coaching actions and cannot be ignored. Hence, this adaptation for the purposes of CLAD provides the theoretical basis for enabling a different theoretical relay where embodied knowledge coalesces with new theoretical knowledge(s) as a means to improve the work of volunteer coaches in the community.

The participants and their implicit selves creates difficulties for recontextualisation due to the crust of hardened realism being resistant to change. As intimated, reproductive 'traditional' coaching practices currently have a strong grammar, unfortunately coaches then design learning that only allows for minor opportunities to solve problems and make decisions. In chapter four I will argue this has implications for developing more

tactically appreciative players. This embodiment is argued to create barriers against the influx of new knowledge(s), where the ‘doxa’ is resistant to change and coaches remain a kind of ‘taxonomy of species’ whose practices are strongly insulated in a reductionist *field of production*. Therefore, volunteer coaches are already ‘plugged in’, and CLAD doesn’t want to re-create the same issues through ignoring the strength of implicit knowledge(s) embracing the limitations of a ‘performance model’ (Bernstein, 1999). As such, there are no clear rules that exist as to what is to be learnt, and how this is to be taught, so the essence of working *with* coaches and *not on them* is again reflected in CLAD which itself will be an evolving and organic programme. The field of *knowledge* production is theoretically extended here to incorporate the embodied knowledges that coaches will bring, hoping that this will both facilitate and importantly allow for integral ingredients to contribute to the overall process of recontextualisation in CLAD. Ultimately, to seek explanations on how to improve educatory methods supporting volunteer coaches, approaches that can shift beyond cultural reproduction through deploying the *three fields* of coaching practice.

3.4 The *three fields* of coaching practice

The three main fields of the pedagogic device, specifically the fields of *production*, *recontextualisation* and *reproduction*, regulate the rules of recontextualisation, provide a specific focus for CLAD and theoretically adopted to appreciate how knowledge(s) are produced, reproduced and recontextualised in three fields of [coaching] practice (see figure 1.1)

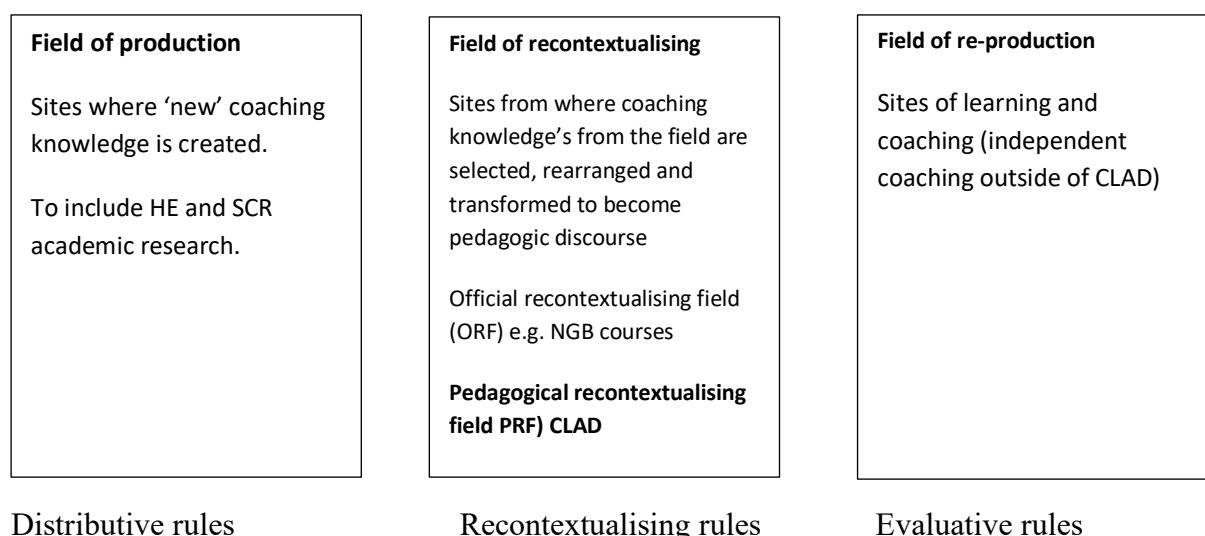


Fig 1.1. The three fields of coaching practice (adapted from Maton, 2013, p.48)

Although in summarising the function of the ‘pedagogical device’ and exploring further the structures of coach learning, it is the objective to connect the macro to the micro, and the importance of the ‘relay itself’ which assumes integral importance rather than ‘what is relayed’ (Bernstein, 2000). In adhering to the Bernsteinian attitude, knowledge relations e.g. power relations, formalised influences, NGB awards, are argued to be more revealing through systems of classification (how knowledge is structured and organised) and framing (structuring of communication and the pedagogic positioning of individuals), where no shifts are explained by Bourdieu (Bernstein, 1990). CLAD in essence is positioned to be a sub-field of *recontextualisation*, specifically a ‘pedagogic recontextualising field’ (PRF) where pedagogic texts are generated e.g. ‘adaptive games’, and it is such grammar that is responsible for creating a *new* pedagogical identity (Singh, 2002).

The pedagogical device stands alone as a *theory* of pedagogy and of interest from a coach learning perspective is who controls and distributes the modalities of the pedagogical discourse produced through a subset of these fields. Importantly, the project can offer clarity is determining the ‘inner logic of pedagogical discourse’ where re-production is social, creating “consciousness in conscience” (Bernstein, 1990, p.185). In effect, addressing how ‘coach think’ becomes operationalised through surveying the field *plus* educational processes, or as Tinning (2008) summarises, the “complex relationship between education and socialisation” (p.412). This process drives a ‘critical pedagogy’ through determining a coaching grammar providing learning conditions to support volunteer coaches to become more reflective and intelligent educators (Kirk, 2006). Where changes of coaching pedagogy become analysed through the effective integration of the three fields of (coaching) practice, as it is the ‘pedagogical device’ that regulates access, transmission and evaluation of knowledge (Bernstein, 1999, Maton, 2013).

3.5 The three fields of coaching practice: *Field of (knowledge) production*

Bernstein (2000) differentiated between two types of knowledge that he termed common (horizontal discourse) and esoteric (vertical discourse). For Bernstein the *common* kind of knowledge described the mundane and everyday knowledge driven by wisdom and folk formed through daily interactions with the world. Whereas esoteric

described the sacred as a scientific belonging, a disciplinary knowledge born of a categorical relationship to specialist expert knowledge. In this case, the growth of SCR has developed enormously over the last 20 years and there is a wide diversity of specialist and esoteric knowledge that is available to inform practice during this period. However, it would appear that in terms of knowledge production in the coaching field that *common* types of knowledge remain resistant to change (Abraham and Collins, 2010; Cushion, 2013c; Light and Evans, 2011). There can be no doubting that coaches derive much knowledge and practices from their informal and non-formal life worlds through experiencing a long process of pedagogic socialisation profoundly connected to the (re) production fields of the *pedagogic device*. The production of ‘new’ knowledge for coaches often comes about through mundane knowledge structures reaffirmed when evaluating coach learning, where informal learning has proved to eclipse more formalised modes of learning. Thus, when considering reproductive biases in the field of production caused through dominant horizontal knowledge structures, ‘relations within’ can garner a more accurate analysis of the social relations, dominant ideologies and critical agencies in regard to pedagogic meanings.

As established in Chapter 2, learning the *way* to coach mirrors deeply entrenched cultural methods and these ‘ontological securities’ are steadfast in constructing a coaching role ordained with power of habitus (Hassanin and Light, 2013). Where in a volunteer sense, the exposure to such tacit forms of knowledge are transmitted culturally and “those who pass through similar fields tend to develop similar habitus” (Light and Evans, 2011, p.2). For Bernstein (2000), this *horizontal* discourse best describes the first of two forms of discourses that describe different types of knowledge, where ‘craft’ knowledge through ‘learning by doing’ moulds practice through a ‘pragmatic’ preference for what appears to work best (Cushion, 2013c). This mode of informal learning is captured by Light and Evans (2011), who recognised that features of coaching practice becoming ingrained and structured according to a rigid set of principles and ordering. Where a kind of ‘folk pedagogy’ takes hold (Torf, 1999), and is (re) produced through cultural orientation often relating to how *they* were coached themselves (Nordmann, 2006; Light, 2004). Such practices of acculturation occur due to years of actively playing sport and a set of phenomenal truths are dispersed in relation to choices about how to coach. This tacit process provides subliminal reference points through performing, observation and reflecting on what works and the act of coaching

is a deeply embedded social enterprise. Although never writing explicitly about coaching, Bernstein (1990) would have agreed, viewing pedagogical practice as a “fundamental social context through which cultural reproduction-production takes place” (p.17).

This sense of belonging to the material world is responsible for ‘caged by craft’ knowledge deficits, and unfortunately, pedagogic discourses strongly resemble reductionist pedagogical practices strongly refuted to be instrumental to high quality learning (Davids et al. 2012; Pill, 2015; Ford, Yates and Williams, 2010; Light 2012; Araujo et al. 2012). In short, whilst Bernstein’s thesis largely recognises inequalities with schooling, curriculum and knowledge, when applied to coach education this is revealing of knowledge ‘deficits’ where concerns reside and volunteers are left to plough through a field of mundane knowledge (Cronin and Armour, 2013). The *production* of new systematic knowledge largely centres on sites of research, such as Higher Education, where over the last 20 years there has been a significant rise in coaching based research outputs. As such there is much ‘meaning potential’ where the amount of knowledge available to be transmitted and acquired is vast e.g. the ‘epistemological botany’, and needs to be further enhanced and will be further endorsed later. However, the ‘meaning potential’ of research and esoteric knowledge is suppressed if this knowledge produced cannot be recontextualised (Singh, 2002). As acknowledged, challenging this culture is difficult, as ‘Nigel’ conveys in Townsend and Cushion (2015) where “after decades of coaching it takes a lot to disprove what they see” (p.9).

Common-sense pedagogies are practiced in the community and become everyday through mediating the horizontal discourse (Bernstein, 1990). Currently, it is felt that the current knowledge structures, including those associated with academia (vertical discourse), don’t have any perceived benefits for coaching where new research is not seen and used by coaches because accessibility to research journals are not available to the wider coaching audience (Sports Coach UK, 2014). This kind of ‘classification’ only ensures knowledge is reduced to knowing or those in the know (Bernstein, 1990; 2000). Hence, inequalities remain and without representation the specifics of coaching practice that are segmentally created only belong to the horizontal discourse (Bernstein, 1999). As Gamble (2014) intimates, through the acquisition of a strictly obeyed horizontal discourse, that craft has no vertical bearing, thus, not in a way that is capable

of generating any worthwhile pedagogical advances, and whilst some “connective work logic” may be provided, largely coaches are ensnared into a “cultural *cul de sac*” (p.64). Thus, the acquisition of the horizontal discourse occurs and this *way* is blindly adopted, becoming active in the ongoing experiences and practices of coaches, for to “*know* is to *gaze*” (Bernstein, 1999 p.65).

Moreover, just as there remains issues with the conversion of theoretical text in pedagogic practice, the problem is more fundamental, where such a fixation on the horizontal mode of knowledge has thwarted the advancement of the sociology of knowledge (Maton, 2013). The why is recognised as the general sociological problem (Bernstein 1990), although with CLAD positioned at the ‘micro level’ working with the volunteers, “message can change choice” and this framing can offer a greater potential for changing classification (Bernstein, 2000, p.124-125). CLAD provides more than just ‘quickie’ reflective episodes, where learning and progress evaporates when coaches return to the field (Cushion, 2013a). It is maintained that the exponential rise in knowledge is increasingly important to coaching, with the challenge to be able to convert the mundane into the esoteric and this has big implications for the future of coach education.

3.6 The three fields of coaching practice: *Field of recontextualisation: official and pedagogic*

To examine the mechanics of the ‘relay’ in a coach education context, the circulation [of knowledge] is accomplished usually through explicit forms of recontextualisation affecting distribution in terms of “time, space and actors” (Bernstein, 1999, p.159). The recontextualisation field constitutes two sub fields, that is, the official recontextualisation field (ORF) and the pedagogic recontextualisation field (PRF). The field of recontextualisation falls between the primary field of knowledge production and reproduction and importantly involve the conversion of knowledge from the field of production within the ORF and PRF. This regulation of text from the primary to secondary is regulated by the ORF and PRF (Bernstein, 2000).

Coach education systems operationalised in the UK are the key curriculum agency who convey and monitor a specific discourse of coaching considered as the ‘official pedagogic field’ (ORF), a sub-field for the recontextualisation of (coaching) knowledge to become pedagogic discourse (Bernstein, 1999). Appreciating some interpretations

here may differ slightly. For example, Sports Coach UK, UK Sport, coaching conferences, workshops, coaching journals and so forth have various arrangements for also developing coaches, these agencies may influence an instructional discourse and have a measure of control, thus may be considered as still influential to the PRF (Bernstein, 1990; Singh, 2002). To provide additional clarity over this interpretation, the principles of recontextualisation which construct this a vertical discourse may indeed share functional similarities and principles without being an exact Bernsteinian match, but a direct transfer to a coach education in this context is not possible. Moreover, and as agreed with Moore (2013) earlier, this is merely a “schematic representation” and in ‘real life’ there is no clear cut divide between the two types of discourse; rather fuzzy zones which flow into each other” (p.79). In relating to CLAD, there may be experiences that participants will draw on having being ‘in’ the ORF that can also be applied ‘in’ the PRF (CLAD).

Strains in the ORF highlight the stubbornness of coaches and the difficulties of coalescing theory with practice referenced research and the CLAD signifies a potent drive to fully appreciate (sports) pedagogy as a vital cog in the field of kinesiology (Tinning, 2008; Kirk and Haerens, 2014). The pedagogy produced in the McDonaldised system of coach education (Ritzer, 2004) is de-contextualised and abstracted from the context from which it is realised. Ostensibly these approaches to recontextualising knowledge through traditional coach learning and development programmes, have created an unsatisfactory official pedagogic discourse aligning to what Bernstein (1996) would term a ‘performance model’. Features of such a model would include the content of the course being clearly defined and classified, where (coach) educators have little autonomy over content existing as *carrier pigeons* for dominant knowledge’s (Bernstein, 1990, p.169). Furthermore, being agents of insulation who maintain the ordering/disordering principles of the pedagogic device on behalf of NGB’s who the ‘curriculum authority’. These easy to roll out competence based accreditation approaches only require coach educators to become marginal ‘voices’ that represent the dominant force with such marginalisation can be difficult to overcome and such structures are not capable of departing scientific ways of knowing (Headrick et al. 2015).

As with the knowledge production problem, formalised coach education programmes as the major recontextualising field set the rules and procedures for constructing

pedagogic texts. Yet reproduction cannot happen without recontextualisation and as this pedagogical transition is largely ineffective in formal education settings the theory-practice gap remains (Farrow, Baker and MacMahon, 2013). Despite strong distributive rules, as reflected through the ‘McDonaldised’ structure, many coaches are gaining accreditation, due to the current coach education incumbency, coaches deem their actual learning experiences in the ORF (coach education) as profoundly unimportant (Piggott, 2011). This emphasises a pedagogical framing problem, where coaches are choosing not to (re) produce this knowledge on returning to the field, which ultimately is a struggle over the ordering of a pedagogic discourse through the pedagogic device. Thus, principles of learning in the ORF are ineffective and *that* pedagogic discourse does not necessarily produce pedagogic rules and what is acquired isn’t necessarily what is transmitted” (Bernstein, 1990 p.187). As such, pedagogical texts (knowledge *for* coaching) doesn’t relate to the coaches everyday experiences, where formulaic and standardised programmes ignore cumulative and embodied form of knowledge creation (Townsend and Cushion, 2015).

The current modes of operation pertain to educational processes being wholly determined by external bodies who control the ‘unthinkable’ (Bernstein, 1990, p.181). Coaching courses limit the meaning potential due to knowledge not being accessed or pedagogised appropriately (Piggott, 2012; Stodter and Cushion, 2014) rendering the pedagogical device impotent (Bernstein, 2000). Instead, a ‘skills rather than knowledge’ approach is ideologically flawed and only ensures coaches are reproducing pedagogical subjects with this reoccurring theme resulting in ‘grave issues’ in grassroots sport (FA, 2014). Consequently, the devotion to such tightly controlled accreditation procedures cannot ‘relocate’ a pedagogic discourse into practice and the mechanical transfer of learning hoping to merely creates ‘robotic’ pedagogues (Cassidy, 2004). This ‘horizontality’ is built into the ‘McDonaldised’ pyramid system highly responsible for organising a pedagogic context where pedagogic codes accord a pedagogic discourse [as the pedagogic device] underlined by dominant knowledge structures (adapted from Maton 2013, p.49). Such circumstances result in problems with grasping new knowledge (Singh, 2002 p.575) and this pedagogic arena is hereby challenged with the current system worryingly reliant on knowledge production leading to reproduction, and pedagogical codes evolve through to pedagogic rules that cannot

be adapted to meet the needs of learners or the fluid nature of the coaching practice (Nash and Sproule, 2012; Cronin and Armour, 2013; Cushion and Nelson, 2013).

CLAD is primarily concerned with Bernstein's later work where he developed his analysis around features of discourse distinguishing two forms of knowledge relating to the vertical discourse; specifically the hierarchical and horizontal knowledge fields (Bernstein, 2000). These two forms of knowledge are not a segmentally organised discourse for they are not contextually related with the *hierarchical* knowledge structure involving a proliferation of languages representing specialist standpoints through the "production and circulation of texts" (Bernstein, 1999, p.161), or as Moore (2013) suggests a "translation device" (p.76). Current coach education systems could be classified as a field which is highly segmented due to the knowledge distribution and transmission channels (Bernstein, 1999). Adhering to the standard coaching model where hierarchical procedures oversee the strategic implementation of the UK Coaching Framework, attempting to attempt to create an 'official pedagogy' through the integration of NGB's as the official educational arm. Through further engaging in research activities, knowledge can proceed down a chain through a "systematically principled and hierarchical organization of knowers based on the construction of 'ideal knowers' and which develops through the integration of new knowers at lower levels" (Maton, 2013, p.70).

Secondly, the *horizontal* knowledge structure is concerned with the "development of theory" (Bernstein, 1999 p.163). Admittedly, as Moore (2013) suggests this can make synthesis difficult, where different theories compete in order to advance their specialised positions. This is demonstrated by Renshaw et al. (2015) who argue that the 'constraints led approach' isn't 'Teaching Games for Understanding' (Bunker and Thorpe, 1982). However, Armour (2011) draws attention to the need for coaches to become more abstracted selves and as such academic discussion concerning applied pedagogical approaches isn't 'sterile' (Evans and Davies 2008), but governs an intellectual learning process where through the creation of conceptual tension the possibility of meta-dialogue is then permitted. As a result this dialogue opens up spaces, allowing theory and method speak to one and other (Bernstein, 1990; Williams et al. 2015), and vertical knowledge can be more readily transferred to theoretically led coaching practices (Davids et al. 2015). Although not in a manner where participants are slaves of theory but they are allowed to explore knowledge free from the reigns of

accreditation. Principally, securing the basis of collaborative learning where theory could be argued to be creating a mechanised discourse where we change *behaviours* in accordance with a set of deterministic principles. Bernstein himself would have been uncomfortable with how pedagogy is targeted at a group of volunteer coaches, changing their experiences, perceptions and competence in a ‘mechanical’ way. However, the participants are allowed freedom to experiment in *their* evaluative field of re-production to consider what specific pedagogical practices should become valid in their coaching lives.

It is this occurring synthesis that can support a more fervent examination through CLAD about what is happening in the real coaching lives, the hidden and unseen (Jones 2009). Conceived as a generic sociological ‘problem in terms of “why intellectual fields (or spaces within them) should function in different modes at various times and the social conditions that shape their emergence and distribution of knowledge” (Moore, 2013, p.92). CLAD needs to be resourced to ensure there is no division in these knowledge structures and this “enables us to overcome knowledge-blindness” (Maton, 2013, p.70). Problematizing what we know about coach learning can provide solutions and theory to advance SCR where there is greater need recognised to connect pedagogical theory to practical applications to enhance learning (Light and Harvey, 2015). However, due to the constellation of the three fields of the pedagogic device, it is accepted this ‘problem’ may be oblivious, particularly when considering volunteer coaches and their attachment to the field of *production* (Hassanin and Light, 2013). Subsequently the virtues of the current ORF, to include formulised approaches to coach learning, do little, and have done little, to shift coaches beyond a steadfast cultural indoctrination (Cushion et al. 2010). Accepting that opportunities to extend knowledge become derailed through the absorption of such a rigid cultural curricula severely limiting the power to narrow the theory-practice gap.

In proceeding to demonstrate there are better ways to educate coaches through adopting a vertical knowledge structure that *is* acquired through sampling in ‘formal’ settings, the principles and codes of the vertical discourse can be summarised in terms of being knowledge’s that explicate specialist meanings (Bernstein, 1999; Moore, 2013). Very much challenging the ordering/disordering principles of the pedagogical device in relation to formal education accredited coach education programmes, which in effect are prime examples of a vertical discourse, where what can be described as “strong

distributive rules regulating access, regulating transmission and regulating evaluation” (Bernstein, 1999, p161). A *new* discourse “constituting different orientations to meaning or pedagogic identities” (Singh, 2002, p.2) through the use of esoteric meanings (of theory) in their community hubs acting as a material base to ensure they can be “wholly consumed by the context” (Bernstein, 2001, p.30).

A vertical discourse e.g. ‘adaptive games’ (Chapter 4) will require decoding and translation into pedagogised knowledge in order to become assessable for all coaches (Singh, 2002). This will allow knowledge to be well ‘insulated’ and this is a difficulty of standard coach education where CLAD will need to have strong insulation principles. This will ensure principles of recontextualisation are maintained and this is a major time constraint in the ORF e.g. mainstream coach education, because this demands both expertise and time to undertake work which pedagogises this knowledge and how this becomes a pedagogic form. Where calls reflect much needed ongoing specialist support and access to specialist mentoring (Nelson, Cushion and Potrac, 2013) adding to the responsibility of the pedagogical leader to ensure public access to theories of pedagogy (Cronin and Armour, 2013. Specifically to negotiate a different way, a change in the theory of instruction, which then has positive “consequences for the ordering of pedagogic discourse and for the ordering of pedagogic practice” (Bernstein, 1990, p.189).

What is accepted is a need to produce a different discourse that can distribute and regulate theoretical knowledge’s (of coaches) whilst also considering pedagogical learning from the perspective of knowledge, power and control. Funnelling coaches through a ‘McDonaldised’ process is not working. Knowledge needs to be integrated in a manner consistent with Bernstein’s framework that recognises the “fundamental relationship between power, social groups (coaches), forms of consciousness and practice, and their reproductions and productions” (Bernstein, 1990, p.180). In a sociological sense, conflict and struggles that transcend in the ORF have been illustrated (Piggott, 2012), albeit through only a macro interpretation which is isolated although conceding there is a certain ‘buoyancy’ that resonates. Here it was demonstrated that participants felt void of agency to question and probe why certain things are done the way they are. So, if you want to pass the course, you do it the Football Association (FA) way and little flexibility is afforded and that is the way the FA wants it done (Piggott, 2012). It is these “principles of control that carry relations

within the *school*” (Singh, 2002, p.7, *emphasis added*) and ‘silent’ protests cause minimal resistance and in a Foucauldian sense this causes docility and participants respect for knowledge diminishes and these current formalised strategies lose any pedagogical authority (Piggott, 2012). Hence, a forced social order is produced as conveyed earlier by *Barry* where “Power relations...create boundaries, legitimize boundaries, reproduce boundaries between different groups” (Bernstein, 1996, p.19).

Coach education needs to have a greater symbolic value, but coach educators as the ‘agents of recontextualisation’ challenged with creating more effective practitioners themselves struggle for control during learning moments in coach education. Townsend and Cushion (2015) substantiate this situation when scientific approaches introduced to participants on a level 4 cricket course were rebuked and incapable of overriding the mundane hierarchy of value formed through years of socialisation. Unfortunately, much literature cited this far reflects a downcast public perception where the overarching message is one that coach education is largely pointless incapable constant. A view reiterated by Heidi, reflecting on her recent coach education experience: “I got 6 credits but I haven’t learnt anything” (cited in Griffiths and Armour, 2013, p.683). Accordingly these power relations, whilst generating order for an instructional discourse only result in an acquiescent acceptance of the esoteric.

From here more attention needs to be paid to how and why pedagogic knowledge is framed that way, because presently it appears to have little symbolic value and learning moments need to be shaped more effectively for successful pedagogical recontextualisation (Bernstein, 1997). Change can thereby occur due to the inner potential of the device – not only reproduction, but further appreciating the conflict esoteric knowledge (s) have with the social base of knowledge (informal). Through this interpretation, the pedagogical device is the ‘intrinsic grammar’ and the relationship between power and knowledge and the manner in which knowledge controls and forms consciousness lies the pedagogic device (Bernstein, 2000). Reversing coaching orthodoxies and re-directing ‘taken for granted’ ontological beliefs deeply incrustated into coaching practice is the rationale for this project. In a coaching sense, how collaborative research shapes consciousness differently through analysing the distinctive features in the CLAD that bring about this change. There is a need to explore a wider range of learning cultures to gain a greater appreciation of coach learning, mapping a knowledge evolution where a clearer picture of coaches’ internal milieu

needs to emerge. Attempts to 'control' are proving both problematic and futile in regard to coach learning, NBG's cannot regulate or recontextualise knowledge sufficiently so the way forward is to take learning into the 'workplace' (Rynne, Mallett and Tinning, 2010).

3.7 (Re) imagining a 'new' pedagogue in the *field of reproduction*

In terms of cultivating more theoretically literate volunteer coaches the regulation of context through pedagogic discourse is the important struggle because the winner exercises control over 'identity and consciousness' (Bernstein, 1996). In combating the invisible structures where the cultural text takes hold, these are in fact struggles across the pedagogical device, where the successful distribution of knowledge in the CLAD can circumvent the strains and tensions that appear so predominant in the ORF for coach education. Theory and knowledge dispersed in CLAD is a 'privileged text', where the diffusion of this specialised theoretical knowledge (s) can permeate coaches "inner logic of pedagogical practice" (Bernstein, 1996, p.17). This can both reflect and address the dire shortage of support for the volunteer community and create self-reflexive actors whose newly found pedagogical self-hood can lead to positive social gains (Morgan and Bush, 2016). The pedagogical device sanctions the integration of theory leading to structural evolution for community coaches through a new form of negotiated practice. Allowing for transformative learning experiences which eliminate the need to carefully navigate spurious evidence based practices leading to a pass or fail scenario, an ineffective "methodological fundamentalism" (House, 2006, p.94). Challenging these illusory ideals and going into the community and doing *something* can open up the debate further because the 'status quo' is not working. We need to find other ways for coaches to consume learning in a way that signifies a more successful learning framework that fully appreciates the realities of coaching in a community setting.

In reframing ideas, the Coach Learning and Development programme (CLAD) can "open up possibilities and alternatives...and to resist the imposition of simplistic explanations and quick-fix solutions" (Kirk, 2006, p.259). CLAD will present a 'pedagogic discourse' as a '*recontextualizing*' principle which selectively appropriates, relocates, refocuses, and relates other discourses to constitute its own order and orderings' (Bernstein, 1990, p. 184). In mediating the complex dilemmatic spaces of

pedagogy can begin to more accurately depict powerful mechanisms that remain hidden when perceiving how coaches learn best. What causes changes in coaching practice and how these is transitory processes are best explained appreciating how both the rules and material context are constituted in *their* real life worlds. Collaboration over extended time frames can be a coach thinking movement designed purposefully to shift away from the ‘empty vessels’ competence method reported to be widely deployed presently in coach education (Cushion and Nelson, 2013). The result being that volunteer coaches can formulate their personal pedagogical texts to express their meanings of theory and how this dovetails with their ‘common-sense’ knowledge as they legitimise theoretical texts. Currently NGB’s are accused of controlling the ‘thinkable’ but CLAD will allow its participants to explore the ‘unthinkable’, to produce a different discourse for themselves, very much adhering to demonstrate the characteristics of an evolving organic research community (Lave and Wenger, 1991).

Fully aware that as noted, theory has to deliver the empirical realities and CLAD rotates around an esoteric axis becoming a kind of scientific sorting process. Ensuring that this is not solely a scientific intrusion, but instead becomes an “interactive process, and it is this interaction of minds that lies at the heart of education” (Kirk, 1986, p.159). The important resolution is that in order to consider the relationship between coaches *and* their pedagogical development we must allocate a ‘reserve of knowledge’ approach to steer this negotiated pedagogical hook up. Where it is accepted that volunteer coaches have multiple bodies of knowledge gained through experience, observation and practice, and it from this springboard that they should therefore be regarded as valuable educational resources (Esteban-Guitart and Moll, 2014).

This evaluative field doesn’t restrict through attempting to neuter expression. There is a re-distribution of power, where currently it is reported power manifests to serve and protect the interests of the social order in legitimising and maintaining the current status quo. Where these ‘rules’ have social and political implications that are no benefit to coaches learning. CLAD realises the importance of the emancipatory, directing realisation in a different way, reordering and refocusing the concept of ‘adaptive games’ according to the principle of distribution controlled by the pedagogic device (Bernstein, 2000). This agency of *recontextualisation* can harvest the discursive (re) production of knowledge, making the device possible, allowing theory to have ‘meaning potential’ to support coaches, particularly those who work in youth settings, to engage with a more

refined intellectual approach to coaching. What is required to move SCR forward, in agreement with others, is the production of knowledge to better understand how coaches learn (Stodter and Cushion, 2014). Thus, the central challenge being to steer volunteer coaches to more innovative and theoretically supported applied coaching practices where evidenced based practices become the “symbolic ruler of [*their coaching*] consciousness” (Bernstein, 2000, p.28, *emphasis added*). As an ‘agent’ within the ORF and PRF I am committed to (re) imagining a pedagogic discourse to regulate a more specific and positive pedagogic identity.

CHAPTER 4

Coaching Pedagogy: Providing knowledge(s) for *better* coaching

4.1 Introduction

If coach education is going to support more positive leanings toward applied pedagogy then we need to garner more precise understandings of how we can better use academic knowledge to support volunteers in the community. In proposing an empirical and theoretical context for CLAD, this comes at a time when emergent in many recent scholarly debates is the importance of understanding learning in a sport and coaching context, (Jones, 2006; Light and Harvey, 2015; Armour, 2011; Cushion, 2013c; Davids et al. 2015). Where systems for coach learning can be matured through recognising the importance of transferring theoretical knowledge to practice which can foster objectives guiding coaches to design more appropriate learning environments. Knowledge can support *episteme*, where practical actions are supported through theory being a balance of reason (Eikeland, 2008). CLAD is supportive of ‘hands off’ coaching methods that mirror wider educational changes concerned more with how *they* learn (Butler and McCahan, 2005). Although installing such wisdom has its challenges and does encounter difficulties when attempting to configure any changes in coaching practice (Trudel, 2006). The integration of coaching pedagogies which are ‘game based’ provides an objective pedagogical text and *knowledge* for coaching aware that appropriate subject knowledge and its impact still needs developing (Cushion, 2013c). This Chapter draws on evidence empirically and theoretically collated for over 30 years to provide a rationale to ensure CLAD incorporates the best kind of knowledge for aiding a *recontextualising* process.

4.2 Better knowledge for better coaching: ‘*Game centred pedagogies*’

Research in physical education, sport and other organized coaching activities is now drawing on an ever increasing compendium of disciplines to theorise learning. Indeed, coaching pedagogy has witnessed an abundance of ‘game based’ approaches in terms of trying to substantiate a best way. This heritage would include; Teaching Games for Understanding (TGfU) (Bunker and Thorpe, 1982) which morphed into ‘Game Sense’ in sport as it become further refined (Stolz and Pill, 2014). Play-Practice (Lauder,

2001) would be another version contributing to a vast “epistemological botany” (Bernstein, 2000, p.90) which has caused both researchers and practitioners to advocate the integration of ‘game based pedagogies’. As such, any coach learning process would be well served through a better understanding of the context that influences player learning. In the beginning TGfU was simply installed as a practical method to improve the learning experiences of children in school (Butler, 2014). The ‘roots’ of this approach go back further to the 1960’s supporting the idea that the principles of play should be used to teach game skills. It was developed by ‘practitioners for practitioners’ through empirical exposure to thousands of hours of teaching and learning (Butler, 2014). This provided a greater emphasis on teaching methods which focused on how ‘they learn’ rather than ‘how we teach’ and challenged traditional pedagogical strategies preoccupied with the mechanics of teaching (*sic.* coaching). In addition, these concerns are far reaching and reported in mainstream coaching literature where limitations with the monopoly that *training form*, which would entail drills have at the expense over more organic *playing forms* that involve game based activities have been identified (Ford, Yates and Williams, 2010; Partington and Cushion, 2011).

These ‘game-based approaches’ to coaching refute traditional type ‘drill’ based coaching activities allowing for idealised movement patterns to be acquired by applying rules (Rovengo, 1999; Araujo et al. 2012). It is intimated that reproductive styles limit the involvement of the player to imitation, severely narrowing player opportunities to solve problems and make decisions in order to become more intelligent, thinking games players who engage in divergent thinking processes (Renshaw and Clancy 2009; Memmert, 2011). A process engineered and characterised by a kind of technique orientated molecular pedagogy that witnesses an over emphasis being placed on the capacity to repeatedly produce the appropriate anthropometry to execute skills. The interpretation is that you gain skills by copying demonstrations and then you practice playing the game, but reports suggest that this traditional reductionist pedagogical approach is inadequate when attempting to expose players to their fullest learning potential (Davids et al. 2015). These ‘drill based’ practices provide narrow representations of ‘games’ and are not reflective of a learner-centred pedagogy where there is a greater emphasis on active learning, decision making and understanding (Light, 2012). In short, such practices are not learner directed and don’t improve a players ‘game sense’ in terms of where they need to be and what they need to do as

they react to the unfolding and changing game context. From an ecological psychology approach players actions and behaviours become constrained by a micro-sub system not reflective of the whole, where inter-connected sub-systems can organize under constraints allowing order for free (Passos et al. 2008; Davids et al. 2015; Davids et al. 2008). The ethos of CLAD promotes a case of *play* then *learn*. Coaches trapped in the *field of production* ensure that such linear drill based approaches to coaching still lead the way, and this point appears as most prudent when understanding the work of volunteer coaches and their reported pragmatic preference for continuing with high instructional methods that seem to work well (Light and Robert, 2010).

Through tracking the developments of ‘game based pedagogies’ there is something of the new and old in terms of these range of approaches for a fuller genealogical review (see Renshaw et al. 2015). Since the original empirical quest to categorise the importance of tactical awareness in pedagogic practices (Bunker and Thorpe, 1982), ecological models that also centre on the designing of learning environments have also come to the fore. The most theoretically driven being the Constraints-Led Approach (CLA) where practice design and delivery is informed by Non-Linear Pedagogy (Chow et al. 2011). A key construct of Non-Linear Pedagogy being the grouping of humans as a class of non-linear dynamical systems (Davids et al. 2012). In a sporting context this describes players as learners who are complex adaptive systems and this rationale is underpinned by the ‘constraints-led approach’ (Renshaw et al. 2010; Balague et al. 2013). Therefore, it is argued that establishing adaptive patterns of behaviour in relation to specific contexts is dependent on the players accessing opportunities to probe and detect functional solutions mediating a position of organism/environment symmetry (Davids et al. 2008). Although tensions between TGfU and CLA have recently witnessed efforts to distance these approaches (Renshaw et.al 2015), however, it is the commonalities agreed that are more notable than their distinctions in practice and provide a rationale for pedagogical consideration in CLAD.

The volunteer coaches would not get this access to such knowledge, yet there is further evidence that certain factors underpinning great performance have emerged underpinned by consistent arguments for variance in sporting contexts (Renshaw, Glazier, Davids, and Button, 2005; Davids et al. 2016). This was shared with the group and such academic work exposes the flaws with the deeply embedded ‘deliberate practice’ paradigm where there is further emphasis on repeatability (Macnamara,

Moreau and Hambrick, 2016). The learning potential of young players is not static, but dynamic and consistently shaped through the careful design of the practice micro-structure. Findings are consistently linking performance progress to unstructured relational practices detailing the landscape of affordances required to be successful (Coutinho et al. 2016, Greenwoods, Davids and Renshaw, 2016). The framework for CLAD is for coaches to understand how and why they are regulating performance through shaping the learning context through a variety of interacting constraints as found in an invasion game like rugby union. The players behaviours are coupled or linked and they co-adapt as sub-systems e.g. attack or defence, and they need to react together to overcome challenges (Schollhorn et al. 2012). Players are all part of the larger system in effect, which has to re (organise) its own synergies and couplings (Davids et al. 2008). A more concentrated ‘constraints approach’ keeps challenging the players, implementing ‘riddles to be solved’, keeping practices somewhat consistent but adding tweaks here and there to perturb the player’s responses at specific ‘challenge points’ of learning (Bernstein, 1967; Causer, 2015; Newell, 2008; Davids et al. 2008).

These pedagogical principles agree that learning is emergent and occurs through processes of guided discovery, where self-directed actions are solution focussed and learners are required to find these “different pathways of solutions” (Renshaw et al. 2015, p.10). Although agreeing with this core grouping of shared components the authors (Renshaw et al. 2015) are quick to refute claims that these approaches are in fact the same ‘thing’, in fact they vehemently deny such claims. Yes, it is agreed that CLA is founded on a theory of motor control unlike TGfU, but as conceded ‘they’ can look similar in practice because of the use of ‘modified’ games but the key importance here is that they can complement each other in shaping the design of learning as illustrated (Williams et al. 2015). Where TGfU has been accused of lacking a rigid theoretical framework (McMorris, 1998) non-linear pedagogy and the ‘constraints based’ approach acts as a significant validation mechanism for outlining the strengths of tactical approaches such as TGfU (Chow et al. 2009).

TGfU has significant empirical roots unlike CLA, which has been more theoretically rationalised. Although together such a division of labour can undoubtedly support coaches and these approaches are best served by discovering the best approaches for applying practices in sport and the proviso for learning as we have previously argued (Williams et al. 2015. To provide a pedagogical focus for ‘games based pedagogies’ it

is suggested that the prevailing challenge for coaches is to convert blind action into intelligent action (Davids et al. 2015). In a CLA sense, this would mean that the role of the 'pedagogue' or 'educator' is to orchestrate task, environments and organisms in such a way that learners move into a region of self-organised criticality during practice (Davids et al. 2012). Or using the TGfU approach as a 'game form' to determine best tactics where the objective for the pedagogue is to accommodate learners by getting them to consider in real time 'what to do' and 'how to do it' (Bunker and Thorpe, 1982). To accommodate this approach coaches can use appropriate levels of questioning to develop participants knowledge further, although research suggests that coaches this a difficult pedagogical technique to master (Light and Evans, 2010).

This corpus of scholarly work on pedagogy and learning frameworks has created much needed debate. Recent literature on non-linear pedagogy (Chow et al. 2009; Passos et al. 2008; Renshaw et al. 2012) has continued to raise the profile of alternative ecological perspectives. In advocating non-linear forms of pedagogy where multiple choices evoke complex patterns of learning, it is accepted, in either approach, that learning is not predictable and therefore cannot be adequately explained through simplified models (Davids et al. 2015). Instead, players as learners should be given frequent opportunities to explore relative properties of their performance environment (Davids, Button and Bennett, 2008). CLA provides a greater theoretical rationale for 'game based pedagogies' which has not been forthcoming for TGfU (Renshaw et.al 2015). Where the issue of the performer-environment, an issue which had been seldom addressed, has been recognised and focuses on how specific variables or 'relevant properties' change how a system [e.g. learner (s)] ultimately behaves (Magill, 2007). Coaches as critical conduits in the learning process are therefore able to action these 'relevant properties' through shaping conditions that encourage performer-environment interactions in order for players to create new patterns of behaviour in their individual performance landscapes (Davids et al. 2012). Hence, coaches need to carefully consider what aspects of performance need to be improved and then design practices to ensure that an appropriate learning process is configured that invites relevant actions from the players. This is suggested to create richer learning experiences because players are expected to produce skilful outcomes in changing environmental conditions which are more relational to the game (Davids et al. 2015; Williams et al. 2015).

The need to nurture a ‘classic technique’ through massed practice ceases because it is accepted there is no idealised movement pattern to be acquired by applying rules (Araujo et al. 2012). Rather, when considering task and environment constraints and how they interact with players, this interaction should no longer operate in isolation, but through behaviours adapting to emergent situations which carves out perceptual-motor landscapes (Davids, Button and Bennett, 2008). As Renshaw et al. (2012) comment; “phase transitions (e.g. sudden changes) in system behaviour are most prevalent in meta-stable regions where co-evolving system components (e.g. an athlete’s emotions, beliefs, physical characteristics, knowledge) compete to modify his/her performance landscape” (p.66). As coaches observe practice the actions of individuals begins to be understood in reference to their specific performance context and specific attractor landscapes evolve relative to the constraints presented (Davids et al. 2015). With increased opportunities to learn to perceive key instructions available that produces functional movement solutions through mutually constraining relations between perception and action sub-systems (Gibson, 1979). This “search and assemble” process (Davids et al. 2012, p.117) is characterised in rugby games as the learning dynamics of each individual player is challenged to discover the appropriate outcome. Passos et al. (2008) consider this pedagogical approach to be conducive to improved decision making, and through incorporating the CLA, players search for functional performance solutions that emerge from environmental, task, and individual constraints (Newell, 1986). In fluctuating game contexts, individual moments in games need to be considered as temporary structures at a specific point in time, susceptible to inconsistency and change (Passos et al. 2008). Players play what ‘emerges’ and their expertise should be developed to reflect performance modifications as required by the shifting constraints (Davids et al. 2012; Renshaw et al. 2010). If stability is ever warranted, this should be reflected in practice through ensuring there is repetition without repetition (Bernstein, 1967).

Constraints led approaches embrace an ecological dynamics perspective framing the learning of sporting skills through player’s interaction with the environment. Coaches in CLAD experimented with the manipulation of individual, environmental and task constraints whilst encouraging learners to explore and find relevant information-action couplings (Davids et al. 2012). Through continually promoting discovery in suitably designed practices this increases opportunities for developing player expertise. CLAD

will examine knowledge that can help coaches to understand how to structure variability effectively that guides players to leads to different and effective outcomes. Decision making being a basis for increasing tactical knowledge striking further resemblances between TGfU and CLA although champions of CLA insist that this knowledge structure cannot be included under a constructivist framework (Renshaw et al. 2015). This upholds a ‘theoretical’ separation between CLA and TGfU, which has sought to explain the development of knowledge structures based on internal constructions of reality and knowledge (Light, 2012). Certainly there are theoretical strains with CLA theoretical foundations based on behaviours being adaptive and governed by processes of self-organisation ubiquitous to physical and biological systems in nature (Kauffman, 1995). Players sense make and understand their actions, questioning how learning in CLA mode becomes totally disembodied where the dismissal of cognition in itself has not escaped criticism (Light, 2012). Although accepting that these knowledge differences are “two ends of an empiricist spectrum where positivist and constructionist commonalities are more significant than differences” (Moore, 2012, p.341).

More importantly during the CLAD programme participants will ultimately decide what works best for them – there will be no pass or fail competence test. Therefore, the rationale for exploring and sharing knowledge in CLAD finds favour with recent calls that contemporary researchers and practitioners should be working more closely together when developing new pedagogical approaches (Butler, 2014). After all there is a feeling this process has been neglected (Renshaw et al. 2010). Despite academic ambiguities between different approaches, experientially I am suggesting there are more similarities when used *in practice* where they look ‘more or less the same’ (Renshaw et al. 2015). ‘Game based pedagogies’ form the ‘pedagogeme’ (Bernstein, 1990, p.194), theoretically and practically deployed as ‘objective’ knowledge when required to intervene in an ongoing pedagogic discourse. Which, importantly bypasses reductionist and binary approaches suggested to suppress learning where powerful coaching habits formed in the *field of production* signifies fewer opportunities for players to explore divergent possibilities.

4.3 CLAD: *Knowing* and *knowledge* as the mediating influence

In Chapter 2 these strong reproductive biases were underscored and official formalised modes of learning are not supporting coaches to learn. Despite much academic posturing outlining the ‘best’ ways to design learning episodes, there appears to be a stark realisation that ‘theory’ as *knowledge* isn’t closing the distortion between research and its application in applied coaching. Coaches struggle with adapting their methods merely staying true to the ‘tried and tested’ and there is no simple solution. CLAD is therefore discussed in terms of how this programme supports a more pedagogically robust process, appreciating that continued disconnects between theory and practice have been reported (Araujo et al. 2012).

As noted, SCR has a responsibility to demonstrate the potential to close and not widen this chasm (Trudel and Gilbert, 2006; Jones et al. 2012). Many ingredients which add to this collective complexity have been discussed this far; ranging from coach education, coach learning, playing experiences and deep rooted ways of being that demonstrate limited pedagogical knowledge. Consequently, CLAD aims to support coach learning through emphasising the importance of *knowledge*, acutely aware of the fallings of theory in breaking through and shaping more evidenced based practitioners. Maton (2013) remarks that “studies of learning that overlook knowledge fail to grasp one of the most significant dimensions shaping the development of actors’ form of knowing” (p.13). Where the application of the ‘pedagogeme’, in effect, creates ontological tensions in regard to what counts as *knowledge* in the minds of coaches, a process that needs to be considered when factoring in the collusion of old and existing knowledge structures that can account for the theory-practice divide. Maton (2013) reflects over on this ‘tension’ leaning heavily on Popper (1979; 1994) in regard to what constitutes ‘subjective’ knowledge, referred to as *knowing*, and theoretical or ‘objective’ knowledge, classified as *knowledge*. These ‘knowledge dimensions’ retain *objective* knowledge forms, where (coaching) knowledge is regarded as products of the human mind and mental states; it is said that this *subjective* knowledge, governs a sense of these mental processes (Maton, 2013). Linking to earlier discussions on knowledge structures, where subjective knowledge (horizontal discourse) links to a kind of ‘common-sense knowledge’ reminiscent of dominant instructional approaches to coaching which are highly visible in the field (Partington et al. 2015).

The important stipulation here is considering novel mechanisms for coach learning that narrow the theory-practice divide reliant on the influx of new *knowledge's* (field of production). In that *knowledge* as being a product of our minds has a 'relative autonomy' from knowing e.g. "knowledge has emergent properties and powers of its own" (Maton, 2013 p.12). Following this reasoning, CLAD will have to provide more pertinent and productive conditions for learning where idealistic ambitions to automatically transfer *knowledge* to *knowing* are negated on coach education courses. Instead more responsible pedagogical leadership should entail a process where formal or uncommon sense knowledge is delivered, emphasising a relevance to real world problems, very much aware that "specialised formal knowledge always requires a sequencing and coherence not given by the time space context in which the knowledge operates" (Gamble, 2014, p.61). Furthermore, allowing volunteer coaches to first 'sample' theory and knowledge in comfortable surroundings in CLAD, so that when they return to familiar pedagogical scent they can feel confident enough to explore this new knowledge on their own terms. Nesti & Sulley (2015) have recognised a lack of 'confidence' and conviction when considering how new knowledge (s) have been prohibitive when attempting to narrow the theory-practice divide. So knowledge must be positioned accordingly, in that it can challenge symbols of legitimacy, to include the talk, rituals and codes governing current pedagogical rhythms that firmly cement a *subjective knowing* about coaching. Through this bespoke programme of education, theory as an objective knowledge dimension is embedded to support a readiness for change where processes of coach learning through recontextualisation can be theoretically supported.

4.4 CLAD: Framing knowledge for coach *learning*

Incorporating 'game centred pedagogies' provides an objective framing for participants to employ a *knowledge* rather than a competence approach. Attempts to create theoretical technicians, unless they have arrived at that juncture by chance, appear to be lacking and it would be prudent for theorist to realise. Rather than conspicuously overlook embodied knowledge, as Moore (2013) contends, (their) reality is bigger than any one theory, and a "process of metadialogue can advocate more meaningful reflection" (p.91). Through re-shaping the 'commonsense' knowledge of volunteers,

pedagogical leadership is charged with galvanising higher levels of theoretical abstraction, where a newly created “theoretical pedagogical discourse is a source of psychological tools” (Daniels, 2010 p.106). This can internalise a cognitive template through experiencing a knowledge evolution in CLAD that doesn’t ignore the commodification of the *voice* (Bernstein, 2000). Instead, knowledge reconfigures pedagogical discourse at a local level promoted through theoretical acoustics being shared and enacted. This extended analysis of coach learning is aware of the pressing need to examine a process which allows for a clearer picture of coaches’ internal milieu to emerge, agreeing that the virtues of coaching largely exist as a social activity (Jones, 2006). Although, as possibilities for change are created, participants experiment with new knowledge to make sense of their praxis, this leads to an evaluation about the way in which this outside social order is perturbed and constitutive of the inside order, or as acknowledged, a coaching ‘trajectory of identity’ (Polman, 2010).

It is postulated that the benefits of such an educational approach that responsibly positions theory, allows coaches to feel able and enabled where through these lived experiences they can begin to recognise a different self in practice. CLAD itself, is a learning process conducted without being overly prescriptive, which is said to stagnate pedagogical impact (Butler, 2014). Theorists, particularly those with a motor learning bent, could begin to accept that there is no magic formula where the acquisition of one set of knowledge’s is the “only and sole pathway to ‘truth’” (Bernstein, 1999, p.165). So in response, combining a ‘horizontal knowledge structure’ as a support mechanism for coaches to critically engage with their practice, versus the socio-historical level of theory. Where the theory-practice chasm can be narrowed as coaches learn how to use ‘theory’ as a pedagogical manifold central to the pedagogical intentions of the coach-learner personhood, although appreciating this is never a neat transfer (Cushion and Nelson, 2013). And, whilst theorists are producing knowledge that can make the difference, there needs to be a greater appreciation of the burden caused by social and cultural barricades that leave coaches suspicious of new knowledge. CLAD allows objective knowledge (theory), which exists as a form of ‘uncommon-sense’ language, to be explored through creating a “space for the play of ideology” (Bernstein, 1990, p.189) where participants are bona fide members of our CLAD coaching community.

A process that encourages new methods of pedagogical practice further supported through a positive mentoring relationship. Although in an ecological sense, and for

coaches to engage with this new ‘trajectory of identity’, they should be viewed as a learning systems that need be perturbed in order to shift them to new patterns of coaching practice. Otherwise socially structured coaching practices will persist and this ‘space’ is fundamental for volunteers to begin to construct new own meanings and (subjective) knowledge (Popper, 1979). As Maton (2013) contends, something is not created from nothing, and in countering the theory-practice gap ‘game centred pedagogies’ is a collection of objective knowledges that can give rise to a set of mental interpretations where subjective knowledge, the *knowing*, allows consciousness to be treated in a manner consistent positive coaching outcomes. Significant in a CLAD sense, because Bernstein was not hooked on archetypal ‘culture reproduction’, and through sharing common ground with Vygotskian beliefs, change can be realised because it is proposed higher levels of mental functioning have a social origin (Daniels, 2001). Accordingly, CLAD proposes a meeting between ‘craft and science’, both ontologically in terms of subjective and objective coaching knowledge (s), and epistemologically, through devising a pedagogical strategy that combines the empirically born TGfU with a theoretically determined CLA. An amalgamation wedded with the intention not being for one to destroy the other. Rather, a considered process of pedagogical rebounding is created, where theory works alongside the pervasive and embodied characteristics of a ‘commonsense’ knowledge structure where a new identity can emerge from pragmatic shadows.

The integration of ‘game centred pedagogies’ provides objective *knowledge* for coach learning to assist coach knowing. Poppers ‘heuristic distinction’ is much supportive of this principle, where ‘knowledge’ and ‘knowing’ clash, calling on the labours of theory to provide a mediating influence. These *knowing* tensions are described as a kind of a pedagogical ‘ebbing to froing’; Maton (2013) clarifies:

Creativity involves not simply an unfolding of something already existing within us but rather ‘give and take’ between the creator and the evolving object of creation; the products of our mind ‘react back’ on our thoughts, ideas, aims and dispositions. Anyone who creates scientifically or artistically will have experienced this ‘give and take’ and the reality of ideas: once formulated as knowledge, ‘objectified’, our ideas can reshape our knowing (p.12).

It has been established that the present coach education curricula doesn't override the robust 'commonsense' discourse entailing a subjective knowledge. Reports suggests that coaches 'revert to type' when returning to their normal coaching habitat (Nash and Sproule, 2009; Cushion et al. 2010). Therefore, it would be important to avoid the pitfalls of current approaches where is suggested that the *privileged text* is mainly left behind on returning to the field (Piggott, 2012). This accounts for the absence of a pedagogical consciousness capable of negotiating 'give and take' dilemmas in practice' and coaches' have little option but to plug themselves into the easily accessible cultural knowledge structure, or a 'cultivated gaze' (Maton, 2013). Objective knowledge structures can help coaches in the 'everyday', although it is imperative to allow the participants to experience theoretical perspectives not in isolation, but through plugging into their coaching lives as they attempt sharpen their pedagogical tools.

4.5 Supporting the volunteer coaching community and confronting educational inequalities

There have been numerous recent calls to make and provide those doing valuable work in the community with more support (Cronin and Armour 2013; Piggott, 2013). Inequalities reside and the 'McDonaldisation' effects appropriated as a neo-liberal cortege that is not going to override a dominant discourse where 'cutting edge' knowledge is reduced to 'knowing' or those in the know. The 'classification' and 'framing' of knowledge can be again related to qualifications where at the upper echelons e.g. level 4 coaching awards, are priced at £2750 plus VAT for what is considered a 'post graduate' type qualification (RFU, 2015). This insulation restricts the 'transmission of knowledge' and is not only financially regulated but discriminatory as selection is through invitation. Piggott (2011) draws attention to this access problem, and through applying pedagogical knowledge primarily ordained by an intellectual field (field of production) and translating these into a community hub, this withstands the elitist authority of a vertical discourse (Bernstein, 2000). Reminded, again, that SCR also has an obligation to be more socially responsible, through taking "theory off the table and into the field" (Macdonald et.al 2002, p.149) seeking a more integrated endorsement of theory and practice through going into the sports coaching workplace (Rynne et al. 2010). In doing so, holding a belief that CLAD can recalibrate pedagogic practice that breaks this continuity of educational inequality creating the leverage to go to the deepest level of sociological concerns (Bernstein, 1990; 2000).

We as coach educators can then begin to unravel the myriad of integrated structures that are relayed where inequalities persist for the volunteer coaching community (Griffiths and Armour, 2013). The interaction between volunteer coaches and knowledge in CLAD is much opposed to the current rite of passage observed in formal coach education. Pedagogical leadership throughout this process critically engages with the complexities of coach education to constitute new orderings, re-ordering and focus. Creating a learning curricula that is capable of sustaining a process of meta-dialogue raising the prospect of seriously considering alternative options which can embed theory into a localised discourse. Using segments from *their* horizontal discourse as a resource to mediate a vertical discourse can appropriate distributive rules of CLAD especially for the volunteers who are an underrepresented group. Throughout “learning and practice are conceptualised as a single activity” appreciating that this process is capable of “allowing meaningful reflection” (Cushion et al. 2010, p.72). Coaches can become more reflexive where theory corresponds as guidelines for practice where such “evaluative rules [are] derived from these recontextualising rules” (Singh, 2002, p.573 emphasis added). Coaches have the freedom to question – what knowledge is being created here? Coaching pedagogy is framed and informed by a now shared and structured body of knowledge where theoretical ‘texts’ will be relayed. CLAD as the *relay* provides enabling pedagogic conditions where pedagogic discourse is “a principle for appropriating other discourses and bringing them into special relation with each other for the purposes of their selective transmission and acquisition” (Bernstein, 1990, p.181).

Coaching pedagogy is not being wholly influenced by scholarly activity and theory can have little cultural or practical value (Cushion, 2013a). Ultimately democratising knowledge and giving a transformative voice so *they* can understand and take action to be better (Freire, 1997). A greater investment in people, in sport, namely volunteers, can allow them to have a greater *voice* and become the ‘vehicles of power’ for what they do in their communities (Foucault, 1980). These points are made having highlighted the deficiencies of coach education which has now become an unfortunate by-product of a failing neo-liberal agenda, where McDonaldisation suppresses the learning potential of coaches and this system created *for learning* is incapable of introspection.

CHAPTER 5

Methodology: The role of collaboration to promote coach learning

5.1 Introduction

With the community as research context this enquiry is adopted as a strategy responding to calls for more empirically driven academic engagements when exploring coach education and how coaches learn (North, 2013; Stodter and Cushion, 2014; Light and Evans, 2010). This chapter will strongly advocate that the overarching objectives of CLAD can be best met through ‘collaboration’ in order to demonstrate what research and researchers *can* do. In agreement with Bush and Silk (2010), that typically SCR is restrictive and insufficient causing these authors to champion the Physical Pedagogic Bricolage (PBB). Perhaps, through re-imagining the sports coach researcher as bricoleur capable of embracing a methodical arsenal using multiple tools and forms of representation, this goes some way to pursuing new frontiers. In effect, this ‘handyman’ deploys the best ‘tool for the job’ and signifies a very considered and broad ontological leap away from commonly applied carefully controlled research variables often labelled as the ‘gold standard’ (Denzin, 2011). However, whilst this position, and indeed direction is welcomed, it is felt that the ‘handyman’ is still averse to the ‘nitty-gritty’, where empirically benign research conquests cannot truly consider how theory can be intertwined in practical conquests like coaching. Therefore, and extending the function of the ‘handyman’, we need to find effective ways to take knowledge into the field, accepting that the premise of knowledge begins with action which permits coaches to be involved in a process of ‘sense-making’ (Sparkes, 1992).

Macdonald *et al.* (2012) reaffirm this problem stating that research practices that guide education (sic. coaching) frequently lose sight of what it is we want practitioners to be effective at. Rather than present a silhouette of knowing, we “cannot hope to see the world outside of our place in it” (Sparkes 2009, p.27). Instead, real change is achieved away from the comfortable confinements of academia, fully experiencing the world of social research, where we need to get “our hands dirty (Macdonald et al. 2002 p.148) and this chapter outlines the need for ‘pedagogical leadership’ which brings research strategy, knowledge and expertise into realisation through collaborative action research.

5.2 The underpinning research philosophy of CLAD as a *living enquiry*

Progressive and fruitful levels of scholarly work in SCR are indicative of a ‘qualitative and critical turn’ where previous discontents recognised the apparent epistemological hierarchy privileging quantitative knowledge over qualitative (Andrews 2008; Markula and Silk, 2011). Combining interviews, field notes, blogging, focus groups and workshop data extended a panoply of research methods to ensure this coach *learning* project has both purpose and quality (Denzin and Lincoln, 2000). CLAD is a rejection of positivism and an interpretive paradigmatic approach is assumed to interpret the dialectical relation between the theoretical and empirical endorsing a subjective epistemology (Markula and Silk, 2011; Sparkes and Smith, 2013). This focuses on coach learning through addressing the perceptions of volunteer coaches who participated in CLAD reflecting my epistemological stance empowering progressive change. Through collaborative learning this will support the volunteers to redirect a steadfast ontology through sense making underpinned by relativist and socially constructed forms of knowledge (Markula and Silk, 2011). Therefore, this guiding paradigmatic assumption will be that of interpretivism, where the assumed realist ontology and subjective epistemology enable a ‘knowledge producing’ analysis of the volunteer coaches subjective experiences through CLAD (Sparkes and Smith, 2013). As learning collaborator I am sensitive to ongoing axiological concerns, where my epistemological, ontological and methodological position is required to ensure fluidity in the research process where an influx of new knowledge(s) is essential to be able to demonstrate the power to narrow the theory-practice gap (e.g. Light and Harvey, 2015; Trudel, 2006; Jones, 2006; Jacobs et al. 2014; Jones et al. 2012).

Looking firstly at the broader context of Action Research (AR), it is recognised not as being a method of a theory, but a strategy for the integration of multiple theories and methods (Greenwood, 2015). This sports coaching research (SCR) commits to the integration of ‘collaborative’ action research (CAR) intertwined with collaborative action learning (see Ainscow et al. 2004; McGill and Beaty, 2001) where change is situated in the participant’s natural environment as *they* manage any changes. Appreciating that due to the “broad panorama” of AR options available, it is not simple to distinctly define each one and there are many overlaps due to the broad theoretical scope of AR (Greenwood 2015, p.199). However, the ‘collaborative’ dimensions were formed collectively in CLAD through the volunteer coaches working in a group, to

include myself, where we drew up the objectives relating to their coaching pedagogy. This process of defining objectives has always been central to layering collaborative action and implementing measures of change (Butt et al. 1992; Eikeland, 2008; Gaventa and Cornwall, 2008; Pill, 2015). In this sense, we were all practitioners and through collaboration and participation we seek to close the discrepancy between theory and practice. CLAD is dovetailed with theoretical knowledge that will provide and develop insights that begins to question their own coaching practice. Justification for this coaching knowledge was presented in Chapter 4, but this research process allowed coaching practices to be problematized, rather than just doing theory *on them*. We all pulled together from the perspective of the community where knowledge emerges because theory is interrelated with their real life practices (Greenwood and Levin, 2006). Issues which emerge developing collaborative methods and academics should feel a deepening a sense of pride through contributing more to communities positive pedagogical change (Brydon-Miller et al. 2014). CLAD as a collaborative effort is a democratic process that leads to ‘better coaching’ through empowering the coaches to communicate, reflect and examine theirs and others coaching, where they accept a position that has equal ownership and influence (Reason and Bradbury, 2008; Greenwood and Levin, 2006).

In doing so, energising change through collaboration, there is no disguising political motives are primed in a democratic process whilst trying to de-stabilise the current coach education blueprint (Brydon-Miller et al. 2014). Thus CLAD extends our understanding as to how knowledge’s (theory) can positively impact on the important work [volunteer] coaches do, amongst political, social and cultural conditions of practice (Cushion 2013c; Cushion and Jones, 2012; Piggott, 2013). Leaving behind artificial attempts to examine coach learning through meaningless simple enactments integrating carefully controlled research variables (Denzin and Lincoln, 2011). CLAD is rooted positionally as free from the shackles of ‘methodological fundamentalism’ (House, 2006) where the primary influence for collaboration is appreciating the importance of understanding *living* life (Wicks, Reason and Bradbury, 2008). Collaboration confronts ‘one dimensional’ methods through demonstrating that significant meaning can emerge, objecting strongly to the dominance of methodological fundamentalism (Brydon-Miller et al. 2014; Denzin and Lincoln, 2011). Falling under the qualitative umbrella the interpretive paradigm aligns with the emancipatory overlay

of this collaborative pursuit accessing participants lived experiences to grant better forms of knowledge about their (coach) learning (Brydon-Millar et al. 2014). This interpretive inquiry (Weber 1969) will be revealing of individual knowledge and experiences and this subjective epistemology demonstrates multiple levels to draw out understanding and experiences of learning on the programme, as participants will present an analysis of what is *real*. CLAD embraces relativism in the belief that knowledge is socially constructed (Markula and Silk, 2011; Strauss, 1978). A point most applicable to collaborative learning, because with any form of AR, it would be difficult not to “accept the premise that the social is constructed and therefore can be reconstructed, there would be little scope for action” (Greenwood, 2015, p.201). In CLAD, coaches are guided through *their* curriculum *for* learning where “knowledge is concerned...with interpretation, meaning and illumination” (Usher, 1996, p.18). This research project does not privilege positivist and quantitative ways of knowing, and despite interpretative approaches considered as a “relatively new” research paradigm in the field of coaching (Potrac et al. 2014, p.31), is called upon to provide insight into educational contexts that result in greater levels of coach learning. The ‘pedagogic device’ (Bernstein, 2000) theorises the evaluation of a new pedagogic discourse accepting that reality is both created and sustained socially and learning experiences may reflect multiple truths (Markula and Silk, 2011). Remembering that throughout CLAD timely interpretations and understandings should reflect intellectual and social engagement of those involved (Greenwood, 2015; Brydon-Miller et al. 2014).

5.3 My position as active researcher: overcoming the knowledge(s) problem in (coach) education

As an interpretive research in this context I am curious and interested in the coaches lived experiences in obtaining, using and actioning new knowledge. As highlighted in Chapter 4, knowledge needs to become more accessible to those who really need it, and SCR in effect, due to a variety of reasons listed previously, has very little influence on policy development or the way coaches are developed. This methodological approach addresses inequalities to access of knowledge agreeing with Maton (2013) that “epistemological issues are educational issues so we need to recognise there is powerful knowledge as opposed to the knowledge of the powerful” (p. 350). My objective as educator in this process is to package and translate knowledge in the community to

ensure a greater research based focus is offered to a largely forgotten volunteer coaching community. In order to support and secure an ontological consciousness based on 'game based approaches' the volunteers can explore their real life coaching worlds through a process that guides the practice of those in the field. This research also has ramifications for the longer term health of coach education. As such, my ontology is relativism aligning with the generic virtues of action research because new knowledge becomes socially constructed through appreciating coach's experiences of using 'new' knowledge(s). Volunteer coaches will be provided with plentiful opportunities to offer multiple subjective voices throughout CLAD to recognise distinguishing features in practice that account for effective learning. My position corresponds with Cohen (2007) who suggests that certain types of reliable knowledge can only derive from experience. As action learning research this upholds this subjective epistemology because CLAD is deeply inscribed in a subjective experience driven programme upheld through a collaborative approach.

My position needs to safeguard this methodological process as an intellectual and reflexive project ensuring that my conduct:

“constitutes the potential for what *could* happen; the realm of 'the actual' is that of those things that *actually* happen in nature within the space-time parameters of open systems; and the realm of the 'empirical' is that of those happenings that happen to be experienced by human beings and understood within the historically produced frames of reference available when and where they happened and to who” (Moore 2002, p.344).

When analysing coach learning, SCR should be more inclusive in working with various populations e.g. volunteers, elite, physical education practitioners, as a collaborative collective challenge. Collaboration is viewed as fundamental to providing more enabling conditions and access to improved teaching and learning providing a form of 'enhancement'; a condition for experiencing new knowledge boundaries (Bernstein, 2000). This can only be made possible if coach learning is developed and also what we understand about coach learning, pertaining to “articulations between coaches' experiences, conceptual understanding, pedagogical practices, and the wider cultural and political realities of coaching and their impact on the learner” (Cushion, 2013, p.62). For coaches to acquire better knowledge research activities need to become entwined in 'action learning' conquests like coaching. Macdonald et al. (2002) is quick to heed warnings to guide research practices in education (sic. coaching), which

frequently lose sight of what it is we want practitioners to be effective at. The application of the practical is crucial, certainly where there are further calls for closing the theory-practice divide through promoting more positive forms of pedagogy (Light, 2015) accelerating the drive to professionalise sports coaching (Duffy et al. 2011). This throws up a huge challenge for theoretical advances for SCR concerning what those in the academic community *do* with their knowledge. It is not the *knowing* of theory, but the capacity for theoretical knowledge(s) to direct coaches to improved coaching practices as much betrays academic advice that is bound by scientific method (Davids et al. 2016).

It seems that many appear blind to problems on the ground in coach education and this creates a hyper critical void in the empirical space designated to CLAD but it is argued that the problems lie not with types of knowledge. Consequently, those who are compelled to “wave theory from the balcony” (Macdonald et al. 2002, p.149) would demonstrate a more necessitous commitment by not only criticising ‘policy’ but by exploring and implement other options [in this case CLAD]. The development of the practitioner as action researcher to support coach learning is applied through CLAD giving everyone a chance to work in a learning community where knowledge and being connected to a vertical discourse makes a lasting influence on coaching practices.

It was important that my own viewpoints and ideas about coaching were also open to critique to include my own critical reflections. It is imperative in any action learning culture to demonstrate trust and mutual respect being prepared to tolerate mistakes made (Zuber-Skerrit, 2002). Fundamentally, my role was to shape opportunities for change through adopting methods that further counter evidence based research, because *we* need to produce knowledge that means something (Bush et al. 2010). Debasing the power gradient allowed more intellectual activity to be coercive as all members were equally valued in the ecology of the learning environment and there was no sense of participants being amateurs. Further demonstrating a subjective epistemology as experiences were unique and multiple truths were presented deeply aware of the social relations between me as pedagogical leader, participants as learners, the impacts on their ongoing praxis and the relationships they have in creating more effective learning environments. Although action learning was incorporated in such a way to close the knowledge-practice gap, there was also an awareness that critics of social constructivist

approaches to knowledge point out that these are only deemed as successful in reminding knowers what they already know, and in this case, knowledge is not always a ‘reductive’ process and coaching has many distinctive features of knowing where realist conditions can also be enabling (Moore 2002, p.346). However, the CLAD programme allowed for the diversification of knowledge’s to be made public, mobilising a critical pedagogy to engage volunteer coaches who can then become more strategic practitioners in the face of a failing neoliberal agenda (Bush et al. 2013; Piggott, 2013).

Therefore, to consider my epistemological and ontological position more closely I would propose that the ‘problem’ doesn’t rest with science, but how this is integrated. Moore (2013) is quick to define this problem noting the “powerful are so *not* because they can arbitrarily impose *their* knowledge/culture as powerful ‘knowledge/culture’, that *is* powerful in its own right” (p.350). From a Bernsteinian perspective power and knowledge equal consciousness, but the manner in which coaching practices are restricted through implicit knowledge or the ‘hegemony’ is beset by difficulties. Thus, CLAD as a form of action research argues for a different way forward, undergirded by a practical approach through integrating effective pedagogical leadership. A position advocated through adopting a methodological approach developed through an extensive review of the literature. Appreciating CLAD is experimental in nature and through supporting *its* objectives it was essential that I maintained a critical distance from the project. This further involved disseminating practices in the community that are based on evidence where ‘theories of practice’ were provided to also guide *my* research. The empirical and experiential values of game centred pedagogies are considered to challenge the conformity of reductionist coaching practices consistent with the aims of CLAD. Strongly inferring that coaches need access to superior forms of knowledge, and the debate around knowledge and knowing is more important than just accepting cultural reproduction. Finally, the confusion with knowledge is philosophical not scientific, an empirical motion beyond these limitations *is* actioned culturally through action research, a case of allowing what is learnt and experienced in coaching worlds to become a platform to experiment, test and develop theories very much appreciating that coaches actions are largely played out under the pressures of working in a public sphere activity.

5.4 CAR for coach learning

Despite an overwhelmingly positive view of ‘game based pedagogies’, evidenced through the combination of empirical ‘muscle’ and specialised forms of scientific knowledge a misalignment between theory and practice is recognised (Williams et al. 2015). As such, the amalgamation of various perspectives listed above are combined to ‘bridge this gap’ throughout CLAD, to encourage volunteer coaches to use more positive forms of pedagogy through a collaborative learning process. There are a number of components in place to support and position CLAD to reveal significance, aside from collaboration, and would include, autonomy in the learning process, action based on research, self-reflection, which is based on the realities of practice with the end goal of reshaping the valuable work volunteer coaches do. CLAD is truly reflective of the aims of CAR and with little research informing volunteers of the work they do, and objective knowledge (theory) largely untapped in academia, inequalities reside and the volunteer coaching community remain left behind (Cronin and Armour, 2013). Rebalancing this knowledge relationship can empower the silent voices can provide to fuse the overlapping dynamics of theory, empirical research and practice illuminating critical variables that can shape a dialogue for change. Not forgetting that for Bernstein (2000) this is all possible, as ‘message’ can change ‘voice’ and CLAD provides the impetus for a coach learner centred pedagogy so that when a new problematic is introduced, volunteers would not be (knowledge) blind to the problem.

The quest for better explanations of coach learning and development exist in policy circles where coaching documents drafted for a brighter coaching future point to “coaching priorities” where it is a requirement to “produce creative players” (Brooking, 2012, p.13). CAR isn’t about legitimising government policy (Greenwood, 2015) but is socially relevant research, through CLAD being a deviant case is argued to have *real* merit through intervening in the coach education problem. From which CAR as a form of action research is suggested to have much potential to change this futile cycle (Brydon-Miller et al. 2014). Ultimately where CLAD’s objective is to encourage volunteers to construct new meanings of themselves as coach and providing markers for change, or the ‘thinkable’, to fully embrace different coaching pedagogies through the wider dispersion of knowledge giving transformational change a greater opportunity. Collaboration fuels an organic enquiry and doesn’t create blinkered

conceptions about coach learning that continue to avoid the social, cultural and political complexities that coaching entails (Bush et al. 2013: Cushion, 2013a).

Achieved by providing practical actions through CLAD in response to the coach education ‘problem’ which is “a principle that many coach education policy makers still fail to grasp” (Potrac et al. 2014 p.35). This rebuke could also be aimed at the ‘modern’ social scientist, and for those who are compelled to “wave theory from the balcony” (Macdonald et al. 2002, p.149), *they* would demonstrate a more necessitous commitment by not only criticising ‘policy’ but by exploring and implement other options to confront the grim truth [in this case CLAD] (Rojek and Turner, 2000). It is the *action* which is crucial here and rather than privileging knowledge, the process leading to democratic change is all-important (Eikeland, 2008). Not forgetting that as a researcher employing collaborative methods that context dependent coaching knowledge is paramount, and any process embedding theory needs to ensure that “analytic rationality” doesn’t rule (Flyvberg, 2013 p.173). The coaches were not bound by the ‘thinkable’, they had agency to explore and experiment with knowledge. This approach allowed for contemporary research and practitioners to work together to develop new pedagogical approaches and there is a clear need for this union (Butler, 2014).

Coach learning can be much more than the sum of what other coaches teach each other, there needs to be better ways to develop their expertise. CLAD provides community coaches with the agency to shape and seize their own emergence not bound by the tightly framed problems of accreditation. It has been noted that in doing so, coach education needs to find more improved ways to control and facilitate learning experiences (Werthner and Trudel, 2006). CAR is viewed as fundamental to providing more enabling conditions and access to improved teaching and learning providing a form of ‘enhancement’ (Bernstein, 2000). Re-configuring the ‘handyman’ within CLAD allows a ‘transformational force’ to reshape coaching practice in many ways is served impotent if the needs of the [coaching] community are not understood and rather loosely configured through en vogue theorising (Apple, 1999). Where through public engagement, that draws heavily on both empirical and theoretical frames of reference, this can hopefully kick start more emancipatory SCR projects charting the rise of a “public anthropology” to examine change in the social (coaching) world (Brydon-Miller, et al. 2014 p.348, emphasis added).

5.5 Reflexively blending CAR with ‘collaborative action learning’

Throughout I attempted to promote collegial learning responsibilities amongst the volunteer group ostensibly to promote firmer educational commitments. To clarify, collaboration is intended to counter the traditional gap between research and practice ensuring that this educational research can speak to issues of coaching practice and change in the community. Agreeing with (Ainscow et al. 2004) that the benefits of collaborative enquiry can foster immediate and direct impacts over the development of thinking and practice in the field. The challenge for CLAD, and indeed pedagogical leadership, is to ensure volunteer coaches have space to interrogate and critique coaching practices through observations, discussing views in workshops, being exposed to academic knowledge, and applying new knowledge(s) and reflecting ‘in’ and ‘on’ action to bring about improvements whilst also being connected through social media.

As outlined by Sagor (1992) this process of collaboration has five orderly steps, starting with problematising their coaching, data collection throughout CLAD, the analysis of data, the representation of data to formulate the action required to enable change. Initially the coaches were questioned and invited to consider their work as coaches and it was evident that there are huge barriers to coach learning as analysed earlier. And, for CLAD to achieve its’ outcomes as clearly noted in the introduction it became clear after email exchanges and meetings being conducted that due to the volunteers having limited expertise, a more robust experiential learning environment required to be created. This meant a slight shift of plan and whilst embracing the ethos of CAR as outlined previously, the specifics of ‘collaborative action learning’ also came into play (see Ainscow et al. 2004; Smith and O’Neil, 2003; McGill and Beaty, 2001). Primarily in relating to the integration of knowledge, but ensuring this was achieved in a manner which was learning centered in order to inspire commitment from the researcher-participant partnership. This demonstrates adaptive qualities required for pedagogical leadership, specifically applying to CLAD, where any broad form of AR is not simplistic and immediate, but learning and the objectives revealed themselves over time as the CLAD process evolved and developed (Reason and Bradbury, 2008). This re-worked collaborative engagement allowed volunteer coaches to experientially learn

about different approaches to coaching through a trial and error process working in an ‘action learning group’ (see Ainscow et al. 2004; Smith and O’Neil, 2003).

This captures the tensions and problems of AR where group learning is a general principle of ‘collaborative action learning’ was invested in a framework of self-reflection and positive critique. Collaborative action learning being “a continuous process of learning and reflection” (McGill and Beaty, 2001, p.21). Moreover, this approach provided a template for everyone to learn from one and other over a concentrated period of time, coming together to overcome perplexities and difficulties with coaching. In a way which emphasised working with coaches rather than on them learning through action shaped by volunteers experience and new knowledge(s) in a ‘real and alive’ way (McGill and Beaty, 2001; Smith and O’Neil, 2003). This helped to stimulate theoretical knowledge through practice to find better ways to develop coach learning and ensure a more effective developmental opportunities for coaches. In this sense, we had to learn *for* the project but also *from* the project (Booth, Sutton and Falzon, 2003). Living a culture of commitment to find ways to control and facilitate these coach development experiences appreciating the complexities of change. Action learning and coach learning through this approach was driven through answering calls to shape educational work through analysing the “inner workings [of coaches] without overlooking the impact of the wider social forces” (Macdonald et al. 2002 p.149).

My role in this collaboration adhered to a pedagogical process ensuring that research is practiced ethically rather than strictly imposed in the firm belief that volunteer coaches cannot be left alone in their pursuit of pedagogical excellence. Importantly translating theory that has been developed over time remembering that CLAD is a concept led programme supported by a rich heritage of research from over 40 years ago (e.g. Bunker and Thorpe 1982). The formation of a pedagogical toolkit embraces the limitations of personal experience, or common-sense knowing formed through an attachment to the horizontal discourse, recognised as being insufficient in comparison to scientific approaches to problem solving (Cohen, 2007).

Applying the ‘distribution rules’ (Bernstein, 2000) as a place where ‘new’ knowledge(s) is created extends to consider my role and the specialised knowledge’s that affected my consciousness and (coaching) practice. To validate my role as

pedagogical leader I have been subjected to many discourses through having rich experiences as coach, PE teacher, and university lecturer over the past 15 years. I called upon much expertise to consider the teacher-learning processes which were required to take place to have high impact, although maintaining a distance in order not to soil the objectives of CLAD. Choosing game based pedagogies as a knowledge base for CLAD was reasonable as noted due to support in the literature as reviewed but also coupled with my experiences reflecting consistencies with my ontological standpoint. Although in any action learning programme it is imperative to ensure those involved have autonomy although on occasion I did clarify appropriate coaching behaviours through research (McGill and Beaty, 2001; Booth et al. 2003; Smith and O'Neil, 2003). Thus, all the coaches were allowed multiple degrees of freedom to engage in the content, give feedback and apply various forms of knowledge in their contexts.

This addressed potential issues with a power imbalance as I did not try to create a 'false consciousness' or manufacture a certain type of involvement, rather I helped next actions through facilitation (McGill and Beaty, 2001). All participants were initiators of their own behaviours fully collaborating in producing the research. My aims were to privilege their experience and I did not respond mechanically and deterministically to issues that arose. The traction between inductive and deductive approaches was a necessity for CLAD to meet its objectives as it became clear after initial consultation that the participants were not clear about formulating their own problems because they were constrained by their cultural intuitions. Later, for example, I will refer to Steve's comment (p.101) to exhibit the idealised and simplistic notion of coaching practice. Throughout CLAD, the practical sessions, workshops, focus groups, interviews, blogging, were all scenarios and learning episodes made transparent. My position as primary research tool required a reflexive approach providing a greater understanding of myself in this collaborative approach (Markula and Silk, 2011). This would include an awareness of relationships and ramifications for effecting data but to reiterate, 'they' used knowledge as they saw fit, in essence, they constructed the *test* (Sparkes, 2002). Having reported a bleak outlook for coach learning CLAD was implemented to circumvent these issues and challenge the ongoing rationalisation of coach education.

5.6 Pedagogical leadership arising from the ‘physical pedagogic bricolage’

Recently, the term ‘physical pedagogic bricolage’ (PBB) has appeared, entering the fray attempting to reconceptualise the ontological, epistemological and methodological boundaries of SCR (Bush et al. 2010). This call for action deploys the ‘handyman’ as research bricoluer, but as argued, to fully embrace the polyvocality required to enable change the ‘handyman’ cannot stand on the side-lines and has to be a more willing research participant on the inside. CLAD is a pronounced requirement to escape the “maze of modern social science” (Eikeland, 2008, p.295) and invade the research process to make it “unscientific” (Greenwood, 2015, p. 205). CAR prescribes a research role where the ‘handyman’ is encouraged to be an active and engaged analyst (McNiff and Whitehead 2011) set in motion as ‘phronetic expert advisor’ adopting the position of pedagogical leader (Eikeland, 2008). Articulating a position from which the pedagogical leader gets closer to the phenomenon (coach learning) being theorised. Furthermore, the support in CAR should meet the learner’s needs and can shed new light on the role of pedagogical leadership in relaying a set of experiences that are conducive to coach learning.

CAR as an overarching strategy enables a platform creating greater leverage for the ‘pedagogical leadership’ to analyse coach learning through an increased empirical focus positioned as critical for theoretical work (Moore, 2013). Otherwise, and in consensus with Eikeland (2008) question how it is possible to be scientific without actually acquiring practical experience. Yet, ‘modern’ social science abhors participation resulting in research that is merely “descriptive and theory focused” (Schwandt 1996, p.63). Conveniently this kind of spectator research removes any obligation to reveal the true value of their research by demonstrating how it works in practice, Greenwood (2015) condemns such academic practice, suggesting that “[A]ction researchers know that this kind of academic game is of little use in the world” (p.200). Instead, pedagogical leadership should foster collaborative *action* and *research* to create knowledge (McNiff and Whitehead, 2011; Wickes et al. 2008). In committing to collaborative methods, you don’t stop short by just placing theory on the shelf, you have to commit to “insider research, not outsider research” (McNiff and Whitehead 2011, p.18). In effect, pedagogical leadership in CLAD embodies the sub-role of a ‘practitioner researcher’ to help create knowledge of practice. This reflects my research perspectives (Williams et al. 2015) and pedagogical beliefs formed through many years

of teaching, coaching and research to confront the current ‘top-down’ coach education approaches that works against the core principles of learning. The possibilities for pedagogical leadership are extended through taking knowledge into the field and reporting significant reference points for coach learning, because as Greenwood (2015) suggests; “we cannot construct significant meaning without engaging in practical action” (p.200).

CHAPTER 6

Methods

6.1 Coach learning and Development (CLAD)

This methodology was deployed to analyse coach learning through which CLAD evolved as a site for coach learning, or in a Bersteinian sense, their *recontextualisation*. Multiple methods were adopted to provide a synthesis of meaning, where over time a greater integration of theory and pedagogical development could be mapped and demonstrated in order to evaluate the significance and impact of CLAD. CLAD involved a National League 3 Rugby Club where the senior team played in tier 6 of the National System. The CLAD programme was conducted at this site in Wiltshire, England, from October 2014 to May 2015. CLAD was ‘delivered’ over an eight month intervention period to volunteer coaches at a rugby club which had three senior teams, a development team (U18) and a full junior programme down to the under 6’s. The approximate combined amount of children and adults coached and taught by the participants was 800. Throughout the eight month period 1 session per month was ‘delivered’ totalling eight overall (see appendix 2 for overview). In terms of *action* and *research*, this time period was felt long enough to “spread branches and put down roots” (Brydon-Miller et al. 2014, p.348). All sessions were conducted at the rugby club where the coaches had coaching responsibilities and this ensured the participants were both familiar and comfortable with the surroundings. Considered imperative because CAR itself is a strategy heavily conditioned by context and NGB courses have been criticised for not fully appreciating the context in which coaches coach (Cushion and Nelson, 2013; Rynne, Mallett and Tinning, 2010).

CLAD was not situated to deliver a mechanised learning process and because all coaches from the same club were grouped together, this didn’t overlook coaching as a mediated social activity (Jones, 2009). Furthermore, as ‘pedagogic leader’ I felt obliged to engage with participants in their natural environment as behaviours are not reducible to fixed patterns (Silk, 2005). Rather, relationships and processes within social settings tend to be interconnected and interrelated (Denscombe, 2007, p.36). This allowed me as researcher to get closer to processes of recontextualisation again aligning to the merits of collaborative learning. CLAD was voluntary and coaches had the freedom to choose whether they attended these sessions or not. This continuity of engagement

included workshops, blogging, theory classes and practical classes at this site, enabling the required depth and detail for small populations (Potrac et al. 2014, p.34).

Knowledge was supplanted and delivered with clear pedagogical intentions not to simplify, restrict and control the variables of coaching interactions. The participants were supported to embrace the fluidity of knowledge in the way it is shaped, dispersed and circulated through CLAD to ensure a ‘culturally relevant pedagogy’ (Morrison, Robbins and Rose, 2008). Thus, knowledge didn’t serve the interests of those in power and academia, but led to an exploration as to how we can better understand coach learning. This pertains to “articulations between coaches’ experiences, conceptual understanding, pedagogical practices, and the wider cultural and political realities of coaching and their impact on the learner” (Cushion, 2013c, p.62). Therefore, allowing CLAD to address the ‘social logic’ of pedagogy where through interactions in this community learning space coaches became critical about their coaching practice. It is through collaborative and participatory action that they were able to take a different course of action. CLAD allowed them “to critically examine issues facing them, generating knowledge and taking action to address these concerns” (Brydon-Miller et al. 2014, p.348). As a research strategy contributing to knowledge and theory through discussing solutions where this SCR research was answerable to the community’s interests serving the needs of those researched. CLAD had clear benefits for its participants and also those involved in their wider pedagogical settings through causing a “constructive disruption” to what they currently consider to be good coaching pedagogy (Cochran-Smith and Lytle 2009, p.86).

Coaching knowledge(s) are deemed as vitally important and in this sense inductive and deductive elements are shared in this research to drive towards the objectives of the research project. Although theory isn’t applied as a hypothesis, and fundamentally pedagogical leadership needs to ensure that the action learning processes are not solely transfixed by scientific method which would disrupt the ecology of CLAD as an ‘action learning’ programme. The vast provision of ‘vertical’ knowledge (s) (Bernstein 1990) can better support any prospective pedagogical journey where such scientific approaches [e.g. Davids et al. 2008] *can* be adapted and used to make educational functions more intelligent (Dewey 1960). Thus, allowing volunteer coaches [when] supported to connect practice to theory in time becoming more abstracted practitioners (Armour, 2011). Bourne (2003) supports these possibilities for the consolidation of

craft through science suggesting that horizontal discourses can be skilfully ‘woven’ by a committed teacher into a regulated performance pedagogy in order to raise the attainment of ‘students’ perceived to be from ‘disadvantaged’ backgrounds. The focus is not on theory as one may find with orthodox deductive research but to find out how new knowledge(s) become actioned by volunteers: How can theory drive universal practice? A far higher status is attributed to coaching practice where theoretical knowledge acts as a guide and indicator. However, there is no separation, it is the dialectical relation which is utilised for this research project. Corroborating with the ethos of action learning, where the volunteer coaches are supported to “capture and build on what *is* rather than operate in a pure, detached, analytical and rational world of what *should be*” (Smith and O’Neil, 2003, p.64, *emphasis added*).

6.2 Consideration of ethical procedures

The importance of ethically conducted research is paramount and the research ethics of CLAD was loaded with care and commitment and as such covenantal ethics are at the root of good practice where we work for the betterment of others (Brydon-Millar and Maguire, 2009). Full institutional ethical approval from the University (appendix 1) was gained to conduct the project. A scoping form was presented to all participants and explained in week 1 (CLAD) to ensure everyone made an informed decision about their involvement. All participants were informed they had the right to withdraw at any time and due to all participants being over the age of 18 there was no need to seek parental consent. Ethical concerns were minimal due to the interpretive nature of the study and the standard ethical dimensions were adhered too in terms of the use of pseudonyms and confidentiality with all participants fully aware the objectives as the aspect of research (Nelson, Groom and Potrac, 2014). Anonymity measures fully recognised the value of confidentiality and both the rugby club and individuals will not be recognisable in the vignettes. When conducting practical sessions these were delivered in such a way that avoided contact or serious injury so participants came to no harm, achieving a balance between being an objective researcher and moral citizen (Williams, 2002). Throughout CLAD I recognised that developing a good rapport with the participants was important and in being part of their ‘social life’ through ‘going native’ consideration was ensured when conducting interviews (Hammersley and Atkinson, 2007). Ethics are complemented by this collaborative approach to study, being aware

of reciprocal knowledge forms and allowing participant agency (Brydon-Millar, and Maguire, 2009). This would also extend to considering an exit strategy where participants were free to email any issues about their coaching practice when CLAD officially terminated (Brewer, 2000).

6.3 Participants

The names and rugby club (Custodians RFC) used in this paper are pseudonyms to provide anonymity. The 18 participants were recruited from within Custodians RFC through a stratified sampling technique (Flyvberg, 2013) in order to generalise for a “specially selected subgroup” (p.183), specifically community coaches within a wider coaching population. These coaches responded to a letter of invitation (Appendix 3) emailed to and then forwarded by the respective Head of Year Groups. Upon meeting the participant coaches for the first time, they shared a number of both common and differing experiences. For example, some had NGB awards (n=7) and they worked in different age categories within the club, ranging from U6’s to the development group U18. The idea being that at least one coach from every age group was represented. When employing various forms of AR it is essential to fully identify with the participants being researched (Eikeland, 2008). Prior to this first meeting and after their acceptance onto the CLAD programme, another email exchange supported collaboration asking them for their input into devising a bespoke programme to become ‘better coaches’, a juncture from which the programme began to take shape.

This is very much pertinent to the principles of CAR and reflects other AR type coaching interventions elsewhere e.g. (Pill, 2015). Ontologically, all the participants in CLAD had knowledge that is to be valued and should be rudimentary when considering any process harbouring intentions for social change (Greenwood, 2015). Participants had ownership and equal influence and this was outlined in session 1 of CLAD in terms of establishing what they are doing now and how a programme best reciprocates their current position of knowledge. Paradigmatic assumptions stipulate the feelings and beliefs that orienteer research in terms of how it is understood, studied and developed (Denzin and Lincoln, 2011). It was important to contextualise CLAD around the participants, not only because as a community venture where collaboration is practical and not ideological (Eikeland, 2008) but to motivate and enthuse the participants who

in larger scale top-down NGB coach education programmes have been found to be largely disengaged spectators (Piggott, 2011).

CLAD can unsettle power structures through providing opportunities to share knowledge about how we could improve the current 'status quo' alongside the integration of 'participation' to produce knowledge that increases "the ability of those people to make informed decisions" (Schram and Caterino, 2006, p.20). Although not expecting participants to just reproduce knowledge but coalesce knowledge around their coaching problems and current knowledge(s). Prior to the start of CLAD, all participants were emailed to ask them what they would want from a coaching course and the programme was 'co-constructed' with to drive participant involvement, sense making and learning (Lincoln and Guba, 2013). In making this commitment, this allows for democratic episodes to provide participants with every opportunity to have a say on as many points of CLAD, as is possible, as difficult as that can be in the research process (Frisby et al. 2005). Attempting not to be biased, as this central role gives an 'inside status' between the research and the participants in CLAD and is viewed as key to foster adult learning (Merriam, 2001). Although as the 'expert technician' I know the 'good life' and want to support the CLAD participants to get there (Flyvberg, 2013).

6.4 Data Collection

In order to live and breathe the credo of CAR and 'collaborative action learning', an assortment methods were be deployed elicit a deeper and more meaningful analysis of participant experience (Markula and Silk, 2011). All conducted through a subjective epistemology to draw out knowledge and experience in relation to learning (Markula and Silk, 2011). Data was generated using four methods: 1) Semi-structured interviews. 2) Focus groups (occurring after practical activities) to include specific learning workshops e.g. 'presenting the problem' session. 3) Blogging. 4) Field notes which were recorded when observing participants working together. These variety of techniques were deployed before, during and after CLAD to interpret reality construction and seek out explanations for change (Greenwood, 2015). The data collection points are mapped out on appendix x. This section will extend to considering the participants and the site for the CLAD programme. The blended form of data capture and use of multiple methods will also be explored to justify the inclusion of each to include; interviews, field notes, and blogging on a specific CLAD on-line

platform are examples which ensure the research has both purpose and quality (Denzin and Lincoln, 2000). A timeline for data collection (bold) was integrated into the programme (see appendix 2).

6.5. Semi-Structured interviews

At the summative stage of the data collection process, semi-structured interviews were held with the participants to fully detail the learning experiences and these ranged from 31 minutes to 42 minutes (Fontana and Frey, 1994). Individually, this gave further insight their experiences of CLAD where for this process a convenience sampling (Denscombe, 2007) protocol was adhered to and provided flexibility for the participants. A total of 8 ‘summative’ interviews took place and this process of data collection took place at Custodians RFC and these were carried out in a private room, familiar to all participants and allowed for conversations to be uninterrupted. Each of the interviews allowed for as much discussion as possible through utilising open ended questions (Patton, 2002). This allowed participants to story their experiences of CLAD to generate ‘in-depth’ data that reflected the empathetic relationship between interviewee and interviewer. The interviews allowed the participants to articulate their experiences of their coaching where “their meaningful reality is constituted at the nexus of the *how’s* and *what’s* of the experience” (Holstein and Gubrium, 2004, p.149). As interviewer respecting that this reality is always under revision and in order to promote ‘richer’ data where in this case I was an ‘insider’ but it was clarified that my role was not to ‘judge’ (Purdy, 2014). These interviews were conducted post CLAD during and between May and July 2015. Questions related to the engagement and application of theoretical perspectives and how they considered changes in (coaching) self, their coach learning, whereas interviewer I supported *them* to understand and ‘practically reason’ about their coaching practice (Garfinkel, 1967). Although accepting that the time length of CLAD may for some, consider this over familiarity to be problematic in this process (Purdy, 2014).

6.6 Focus groups

There were three unstructured focus groups after practical sessions three, four and six to increase the opportunity for shared meaning and discussion (Denscombe, 2007). This provided opportunities for wider discussion where the group can be more than the ‘sum of its parts’ (Krueger and Casey, 2009). The timings of these focus groups ranged in

duration from 34 minutes to 51 minutes with my role being to facilitate a discussion based on the practice session delivered by participants or myself ensuring a variety of viewpoints emerge. Through this coming together they/we contested assumptions about coaching pedagogy and the study of their coaching pedagogy, that challenged knowledges acquired from the field of *production*. This brought assumptions to the surface and created a “collaborative critique” (Greenwood, 2015, p.201). These discussions purposefully reflected ‘active interviewing’ where opinions, debate and disagreements are best conceived as an “interpersonal drama with a developing plot” (Holstein and Gubrium, 2004, p.149). From which the participants interpreted responses from others and through this active engagement greater sense making opportunities were afforded. The natural setting was in the home changing room which was felt to be a productive environment for coaches to give considered reflections and add to the sense of interpretive accomplishments. Consistent with other methods utilised for data collection, where I wanted the coaches to engage in their natural setting in order to facilitate my interpretations of the phenomena *coach learning* (Denzin and Lincoln, 2000). This ensured that reliable knowledge was generated through linking to active and concrete practical experiences, and that this knowledge was then ‘tested’ situationally (Greenwood, 2015).

6.7 Blogging

To give every chance of this project being successful, technological apparatus was further strategised to create dialogue and share communication reflecting the ‘hands on’ nature of action research strategies (Kendon, Pain and Kesby, 2007). Suppressing the futile quest for validity and reliability and continues to re-awaken opportunities in SCR for more innovative and technological modes of research (Nelson et al. 2014). SCR doesn’t remain inhibited by the perceived ‘gold standards’ moving toward a pluralism where multiple forms of research and representation are fostered to enable coaches in CLAD to “empower themselves through the construction of their own knowledge” (Gaventa and Cornwall, 2008, p.177). Challenging the conventional wisdom of coach education through employing CAR to ensure no apprehensions about invading the research process to make it “unscientific” (Greenwood, 2015 p. 205). Responding to calls that want a more realistic portrayal and monitoring of coaches engagement with the real world (Jones, Bailey and Thompson, 2013).

Blogging challenged the coaches to reflect on their ongoing practice away from the direct interventions of their 'normal' coaching environment where they were encouraged to blog at the custom designed domain (see appendix 4). This was a tool employed to harvest 'dialogic moments' to contextually map progressions and difficulties and experiences where this data was analysed and interpreted (Andrews and Silk, 2015). Theoretically, blogs charted coaching progress along a conceptual pathway to include producer to reproducer (CLAD) to acquirers (Bernstein, 1990) and there is a clear use for such practical tools to develop coaches (Stoszkowski and Collins, 2014). It is the use of such technology that allows research to reach out, where "emotion, cognition, self-context and theoretical action are intertwined in the experiences of practitioners" (Potrac et al. 2014 p.36). Where this additional source of data supports efforts to more accurately convey individual 'sense' making and experiences of CLAD.

6.8 Field Notes and (self) reflexivity

I also made field notes to further base evidence claims from my experiences of CLAD (Mulhall, 2003). These provided written confirmation of learning episodes during CLAD, particularly when observing 'planning' in the April session when the participants attempted to integrate more innovative coaching pedagogy as a solutions to problems they had in practice (for CLAD examples see appendices 5, 6 and 7). As recognised, this approach also considers my experience when interpreting participants learning where it is appreciated that as an interpretive researcher, I can develop a more (self) reflexive approach to my work (Markula and Silk, 2011). Such benefits also befit the researcher, not least in challenging who owns and controls knowledge (Brydon-Miller et al. 2014). This also extended to consider my role as 1st team coach at the club, a role helping to legitimise both theoretical perspectives and to establish my function in CLAD being aware of these social relations, between me as pedagogical leader, participants as learners, and the impact of CLAD on their ongoing praxis.

CLAD also opened up possibilities to examine my own identity as action researcher in this privileged role, cultivating my role as active agent rather than spectator (Greenwood, 2015). A position that undoubtedly helped me to understand and adapt to "the ambiguities and pathos inherent within their respective settings" (Potrac et al. 2014 p.35). Adopting a pragmatic position integral this research, where my vested interest is in the poor state of coach education and 'constructive change', and as Lewin (1935)

famously stated, ‘if you really want to understand something, you should try to change it’. Throughout I needed to demonstrate great respect for local knowledge, rejecting conventional notions of objectivity where only certain methods and cherished interpretations are deemed valid often leaving participants as “mere amateurs” (Greenwood, 2015, p.205).

Being reflexive throughout to ensure that when wielding the combined forces of knowledge and knowledge production that in any action research venture, you did not exercise power *over* the participants of CLAD through my own expertise (Hall, 1992). In not wanting to create a ‘regime of truth’ (Foucault, 1980) where I begin to manipulate the organics learning processes of CLAD by depreciating the knowledge and experience of volunteers. However, CLAD adopted teaching methods which eliminated the need to manage participants through spurious evidence based practices leading to a pass or fail scenario, an ineffective “methodological fundamentalism” (House, 2006, p.635). This further related to email exchanges where there is an axiological importance indicating my ‘reachability’ as researcher in this process (Creswell, 2013).

6.9 Data Analysis

‘Game Based Pedagogies’ corresponded as a deductive analytical framework to analyse whether knowledge was converted into coaching practice or not. This allowed for the exploration of the data to be undertaken which represented a complex shifting back and forth between inductive and deductive approaches as inductive themes emerged, a process recognised as abductive reasoning (Sparkes and Smith, 2013). In effect, this layered an overarching deductively driven hypothesis combined to organise the findings into pre-determined themes as sanctioned by the rules of the ‘pedagogical device’ as deductive units (Bernstein, 2000). This harmonised a dialectical movement between coaches’ experiences and theoretical explanations. Ultimately to provide greater leverage for analysing changing coaching practices funnelled through an increased empirical focus positioned as critical for theoretical work (Moore, 2013). Moreover, appreciating that things do and can exist in structured ways (Apple, 1999). Thus, theory for analysis (Bernstein) and deductive reasoning to guide practical actions (game based) complemented an interpretive process to examine changing praxis. However, appreciating there are concerns over the way traditional analysis chops up data creating generic themes and categories for comparison (Denscombe, 2007).

Following the interviews the data collected was transcribed verbatim. This allowed a search for meaning amongst all methods of data collection in accordance with the process of abductive reasoning (Sparkes and Smith, 2014). Inductively this represented individual and group ideas situated around ‘collaborative action learning’. These were assembled and re-assembled reflecting deductive sensibilities to provide insights into the coach learning generating theory to reconfigure a fresh approach. Always guided by relevant questions asked of the data although when conducting this process ensuring that any contradictory evidence is not overlooked to simply comply with the outcomes of the project.

Therefore, the data was subjected to inductive analysing and theoretical knowledge (Game Based Pedagogy) was applied to an interpretive process. The phenomena under analysis being how coach’s learnt to integrate knowledge including words and phrases that associated with game based perspectives were identified through a visual check and a process of ‘open coding’ (Boeije, 2009). As such, dominant themes associated with coach learning were ‘tagged’ and meaningful patterns and features emerged courtesy of this coding process allowing for a more precise categorisation of data (Charmaz, 2004). The eight following themes emerged; coaching knowledge(s), CLAD as a recontextualisation process, relative autonomy, strategies for coach learning (theory in practice), blogging and reflection, pedagogical leadership, theory and learning in action and summarising the evaluative rules of CLAD.

‘Focus coding’ then (Strauss and Corbin, 2008) allowed for primary points of entry to be related to game based pedagogies, feeling of success, increased knowledge, difficulties, improved learning environments, changing coaching role. Secondary elements such as development and the perceived growth of more responsible players privileged sub-themes and both sets represented integral matter relating to coach learning that appeared in the data (Braun and Clarke, 2006). This was felt to be acceptable due to rigorous analysis being inappropriate if the aim is to understand participants unique and changing pedagogical context whereby reality was seen as situational and fluid. The data was segmented into units allowing for lines of text to emerge to form vignettes and multiple ‘snapshots’ mapping the journey of knowledge. These were available for theoretical conceptualisation being bracketed by the ‘pedagogic device’ (Bernstein, 2000) to portray and describe development and

changing coaching pedagogy. These were constructed from a range of sources as outlined in the methods. This process was achieved mainly in collaboration with participants to represent data and to ensure the evidence was made accessible for the reader to consider impact (Sparkes, 2009).

A very similar process was conducted when collating data from the blog web hosting service. This ensured a clearer relationship emerged between the events of CLAD and the coaching pedagogy of participants aligning to constructivist notions of learning (Charmaz, 2014). A ‘reading and reflection’ process had the ability to identify more holistic threads in the data through adopting a ‘top-down’ approach. During the focus groups and workshop activities discussions were captured on a Dictaphone in order to be skilfully moderated and a thorough analysis to be completed (Krueger and Casey, 2009). Once more the principles of ‘thematic analyses’ were adopted to categorise the data. In terms of the field notes these were taken immediately after the session finished as evidence of good practice (Markula and Silk, 2011; Mulhall, 2003). The data collection process respected the notion that “methods for collecting, analysing, understanding and distributing data cannot be separated from the epistemologies, social theories, and ethical stances that shape our understanding of the issues we seek to address” (Brydon-Millar, 2014, p.351).

The relationship between methods allowed further and continued opportunities for discussion where experiences were relayed from focus groups to workshops and vice versa becoming a central strategy to foster group interpretive processes as a means to understand and analyse experiences of CLAD (Denscombe, 2007). Participant comments and subjective knowing and experiences in the focus groups allowed for some issues to be further addressed and followed up in the interviews. This also applied to the workshops which generated many group ideas but opportunities in the focus groups and the interviews allowed for an in-depth discussion and examination of individual perceptions. Therefore, my involvement in the practical and theoretical episodes provided concrete learning experiences that directed the tone and purpose of the research methods integrated into the enquiry.

6.10 Data (Re) presentation

Vignettes were used with the purpose of accurately representing the data and importantly, to provide insight in to the pedagogical components of the participants coaching pedagogy through detailing profound learning ‘moments’ and bringing them to life making them salient and evocative (Sparkes, 2002). Therefore, the vignettes are connected to real life experiences and the detail presented is dependent on the objectives of CLAD incorporated to illustrate and provide compelling data, advocated to portray critical learning moments and ‘sense-making’ that occurs (Humphreys, 2005). Therefore, vignettes are presented here in the form of ‘snapshots’ to provide continuous interaction between theory-practice and the recontextualisation of coaches involved in CLAD (Bloor, 1991).

Vignettes are integrated because they give rise to a valid and authentic portrayal of coach learning, their changing perceptions, experiences and shifting identity. Through being exposed to different learning situations and structures in CLAD vignettes provide this composite narrative capturing participants changing interpretations of their (coaching) world aligned with the interpretivist paradigm (Amis, 2005). In effect, they represent the data and experiential learning and form part of the analysis although accepting that as researcher this process needed to be ‘tidied up’ to provide a sufficient context for readers to grasp the importance of the situation depicted, whilst not being overly complex to ensure a clear understanding (Sparkes, 2002). From which readers can arrive at a position or opinion through being provided with concrete examples of coach learning, in essence a “vivid” and “authentic portrayal” needs creating (Erickson, 1986, p.149). The vignettes should also capture the complexities of learning during specific moments ensuring a “contextual richness” (Miles and Huberman, 1994, p.83), extending to what is ‘presented and received’ by the coaches. Thereby, the responsibilities of translating the data rest with the researcher in developing robust and lucid arguments that hold the qualitative researcher and their subjective interpretation accountable (Holloway and Biley, 2011). To re-imagine other ways that are better suited to navigating around the neo-liberal ‘jungle’ (Taylor and Garrett, 2010). Moreover, this criss-crossing of empirical data collection provides multiple reference points taken from differing angles that determines higher levels of consistency (Denzin and Lincoln, 1998). Finally, in relation to CLAD, vignettes are applied to demonstrate

that this wasn't an inquiry that just scratched the surface, but moved well beyond the realms of 'academic tourism' by revealing real impact and change (Pelias, 2003).

A broad and detailed collection of vignettes are used in the 'analysis of coach learning' section acknowledging the value of particular forms of coaching pedagogy and knowledge as experienced by the participants in CLAD. The nature of these vignettes are 'realist tales' suggested to be complicit for representing qualitative work in its traditional form (Sparkes and Smith, 2013). Throughout the analysis section 'realist tales' will allow the reader to gain meaning and insights into the learning experiences of the volunteer coaches demonstrating heightened levels of detail contributing to reflexivity (Sparkes, 2002). Achieved because the vignettes will document (coach) learning through providing tangible examples of the volunteers valuing what they know and do genuinely capturing the complexities of coaching. As such, allowing readers to comment and develop opinions on the *factual* happenings promoted through the sensibilities of this representation (Sparkes, 2002). A combination of theoretical positions and participant experiences support various propositions and as Bochner (2001) implies, they become materials to "to model theorising and living" (p.141) and to emphasise the "articulation of the significance and meaning of one's experiences" (p.153). Hence, the nature of 'realist tales' administer a sense of reality supporting the application of the interpretive paradigm identifying a reality which can be generalised with those going through the process of integrating knowledge into practice (Markula and Silk, 2011; Sparkes, 2009).

Guba and Lincoln (1994) state that these realities are apprehendable in the form of mental constructions represented throughout CLAD that are experientially based, local and specific. This form of representation is particularly insightful to provide more telling evidence that captured the learning experiences of volunteers providing a polyvocality (Sparkes, 2002). Although as researcher I needed to remain a distant third person to allow for 'interpretive omnipotence' and the volunteers had the final word as to how CLAD affected changing beliefs, perceptions and coaching actions (Van Maanen, 1988). Therefore, 'realist tales' are congruent within this research design and in adopting this approach traditional notions of research validity are rejected it can be evaluated for impact and aesthetics (Richardson, 2000).

6.11 Judgement Criteria

The positivist quest for validity and credibility to indicate measures of quality are deemed as ‘nonsense’ when it comes to qualitative research (Sparkes, 2002). As Markula and Silk (2011) note, foundationalism is inappropriate when judging data in a qualitative project. Instead, quality can begin to be understood by the purpose and positioning of the research (Denzin and Lincoln, 2000). The use of an alternative set of criteria including “standards, benchmarks, and in some cases regulative ideals, that judge judgements about the goodness or ‘quality’ of inquiry processes and findings” (Schwandt, 1996, p.22). Or specifically, the *credibility* of CLAD which ran for an extended period, the *transferability* of knowledge and theory generation would also be important points of reference in terms of making ‘quality’ judgements (Lincoln and Guba, 1985). Furthermore, as a qualitative research project it is imperative to share the ‘story’ in a way that both resonates and is credible (Richardson, 2000). Here, the interpretative efforts of myself as researcher need to characterise and illuminate the phenomena of coach learning to ensure impact and reality have been captured accurately, and knowledge claims are contextualised and relevant considering the subjective discernment of the researcher (Denzin and Lincoln, 2011; Richardson, 2000).

Finally, the critical judgement for CAR as AR, is to demonstrate how CLAD has met its objectives as AR (Eikeland 2008; Greenwood, 2015) and as collaborative learning project (Ainscow et al. 2004). Therefore, the success of this collaborative action research project will be judged by how well knowledge has generated a developed praxis through engaging in research, action and evaluation (Greenwood, 2015; McNiff and Whitehead, 2011; McGill and Beaty, 2001). This is the ‘true scientific’ method, and AR rigor is demonstrating CLAD really works in context, where “theory is practical both because it works in action and its validity is tested in practice. By contrast, the rigor so valued by the conventional social sciences seems to us in AR to be *rigor mortis*” (Greenwood 2015, p.205). Therefore, the “worthwhileness” of AR are the critical validity judgements (Greenwood and Levin, 2007 p.220). For CLAD and questions of quality in AR, the following points are adapted in relation to CLAD from Bradbury and Reason (2001, p.454):

- CLAD has to be explicit in developing a praxis of relational-participation

- Guided by a reflexive concern for practical outcomes
- Inclusive of a plurality of knowing - theory is there to support and nature development and knowing
- Therefore, as knowledge is deployed, their ways of knowing can shift beyond the intellect
- Findings need to be worthy of the term significant and in terms of coach education, can support improved educatory provision for coaches.

As acknowledged, the transfer of learning from standardised formal courses is largely redundant and coaches do not 're-calibrate' their coaching practices. CLAD is adopted to be collaborative, participative, and qualitative with clear intentions for action. The assimilation of judgement criteria stemming from both a qualitative research context (Richardson, 2000; Lincoln and Guba, 1985) and through striving for AR 'worthwhileness' interlocks the added significance of CLAD. The findings from CLAD are now presented in Chapter 7, and, come at a time when this richer and more thorough empirical and analytical project can provide real world insights and data to broaden the 'coach learning' knowledge base.

CHAPTER 7

An analysis of coach *learning*

7.1 Introduction

To provide the underlying theoretical structure to interpret and analyse coach learning in CLAD, this chapter will initially call upon the three fields of the ‘pedagogic device’ (Bernstein, 2000; Maton, 2013). The three fields are namely; the field of production, field of recontextualisation and the field of reproduction (Bernstein, 2000). The ‘pedagogical device’ describes and understands the empirical manifestation of these rules across time as a new pedagogical discourse comes to life developing insights to enrich coach learning. Therefore, each of these fields are individual sites of analysis which draw on multiple methods of data collection to chart the transformation of theory into praxis. The field of *production* will consider the coaches’ pedagogical beginnings, from which the largest section, the field of *recontextualisation*, emerges to consider the impact of CLAD which is driven through incorporating the ethos of collaborative action learning. Throughout each section coaches reveal their thoughts, feelings and cognitions about their coaching, charting a ‘chronological’ transformation through each of the ‘fields’ where they experienced a stronger sense of themselves as educators.

Furthermore, the analysis considers how this transformation was achieved, where the workings of CLAD as the ‘relay’ contained a host of educational strategies implemented as tools to foster this change. Although in defining this axiological shift, it is accepted that any relations to improved coaching practice methods are not wholly deterministic, but contingently lean toward interpretations of coach learning through CLAD, where *other influences* are logical “plausible imputations” (Lincoln and Guba 1985, p.152). The field of *reproduction* allowed coaches to consider and evaluate CLAD which further appreciates the significance of games based pedagogies and the implications for learners. This would also include the societal importance of this change and subsequent implications for the wider sporting community. This chapter also considers the use of media platforms to facilitate greater levels of critical reflection and will include some fieldnotes as there is also little research that examines how coach education is perceived by coaches (Cassidy and Kidman, 2010).

7.2 An extended introduction: Coaching knowledge(s) and the *field of production*

The participants were interwoven into a collaborative process after various email exchanges and the first consultancy meeting prior to the start of CLAD. Initially, this section will provide the sub-context to *recontextualisation* by acknowledging pertinent ordering principles of pedagogy in relation to their coaching pedagogy. These wordly experiences give rise to a particular coaching habitus correlating with the use of ‘old school’ traditional coaching methods which manifest and dominant coaching practice (Hassanin and Light, 2013). These responses begin to layer a foundation for analysis:

Oh, from the way I was coached...and you take bits of different people, the best bits. Because that’s what I was taught, and what you see. You are comfortable with the drill approach because you are in control and you know what you want to achieve out of that drill and that’s the way you did it. You had a game at the end when I started playing rugby. Greg.

Just watched other people, and had experiences as a child growing up, various sporting activities in school, different sports, and all these factors being absorbed subconsciously I suppose, about good and bad practice and learning. Brian

These mediating factors described have inadvertently provided reference points for coaching having been transmitted socially, being both historically and culturally accumulated creating a coaching *self* where best attempts at imitation are acted out (Cushion, Armour and Jones, 2003). Coaching knowledge(s) have been constructed through direct involvement in sport and physical education with coaching becoming a social practice groomed through experience and integration with others (Cote, 2006). Two other participants shared their experiences as they also began to make sense of why they coached the way they did:

What I would have been like without any coaching whatsoever? Then it would have certainly been a lot of what I would have done when I was at school, university and everything else really. It’s more regimented, its drills um and you are just trying to ...hammer things home, reinforce through constant drilling. John

Drills? Old school, a generational thing maybe...I played a lot of cricket, cricket is all about repetition repetition... I learnt a lot by doing that that has come into my mind-set. Bob

Through looking backwards, a sense of perspective emerged and these responses begin to describe a recognisable coaching biography, where coaching is understood as sequential, unproblematic course of action (Jones, 2009). Where coaches come to know what they know, congruent with research, that details the collective influences of informal and non-formal experiences (Nelson, Cushion and Potrac, 2006; Cassidy and Rossi, 2006). Where a fusion of development experiences, however nuanced, have been causal and coach learning has been strongly embedded over time resulting in very linear and static approaches to coaching (Low et al. 2013). These experiences have been argued to only have created an illusion of expertise in terms of how *they* coach in comparison to how *they could* coach (Renshaw et al. 2012; Davids et al. 2015; Light and Harvey, 2015). Where this *dogma* is resistance to change and coaches have been found to have minimal levels of self-awareness in regard to their pedagogical limitations (Partington and Cushion, 2011). So it is to be determined, whether or not, CLAD has layered an educational provision demanding greater intellectual engagement to avoid continued unwitting pedagogical misadventure.

The findings discussed also reiterate earlier accusations that SCR scholars have leaned too heavily on the work of Bourdieu to evaluate coaching dispositions when analysing 'coach education'. For example, by only using this 'distorted' lens, we cannot only ever understand a 'coaching habitus' by what is offered in terms of these 'outputs', and accept that this is the way it is, where the logic of any *field* discourse is sustained by the concept of social positioning (Bernstein, 1990). CLAD was underscored by a different set of power relations invoked by the participants having *the* responsibility and knowledge to seize control. However, at this stage, the coaches were receptive to environmental demands commonly associated with creating a self who is recognisable to those he/she is coaching (Potrac, Jones and Armour, 2002). A coaching self socially constructed and embodied with characteristics impelled by being in charge where additional employment roles haemorrhaged across to a coaching context as explained by Greg when asked to explain why he used 'drills':

Greg: Its confidence, you have to have confidence in your own ability, I am (in the) military in work, I will show them. This is the way I want this aircraft loaded.

The way in which work and general life principles transferred across to coaching was further evident as Brian suggested after Tony's practical session:

If you think about your average life, successful people are very much in control all the time, aren't they? In work or your own life, if you are successful in life you have to have that control, quite difficult, so difficult to have elements of your life where you relinquish control, it is challenging.

In adhering to the Bernsteinian attitude, knowledge relations e.g. experience in rugby, experience from other sports, workplace environments, sport in school, coaching observations, are argued to be more revealing through systems of classification (how knowledge is structured and organised) and framing (structuring of communication and the pedagogic positioning of individuals), through CLAD, where Bernstein (1990) suggests no shifts are explained by Bourdieu. The logic of this discourse presented above is recognisable, and in summarising the function of the 'pedagogical device' and examining recontextualisation, this needs to be appreciated as an integrated whole. Thus, rather than being overly consumed by the context *for* learning (e.g. Townsend and Cushion, 2015), it is the relation (CLAD) that requires investigation and can begin to provide more forthright analysis. Particularly, when working with volunteers, who are lodged in an intricate context, and "community coaching, by definition, involves working with a very broad range of community participants, including disaffected, vulnerable and underrepresented groups" (Cronin and Armour, 2013, p.2). After all, coaches cannot be expected to know what they do not know, there is indispensable need for theory, especially to direct coaches toward coaching pedagogies to champion more inclusive forms of positive pedagogy. The above data acts as a caveat to the forthcoming analysis, particularly when considering these 'complexities', and the points made previously in Chapter 4; that a 'bottoms-up' approach is not, on its own, believed to be capable of elevated transformation.

To draw comparisons with wider learning and educational processes, and firmly agreeing with Rowlands (2000), "a scientific understanding has to be developed from

‘above’ in [school]; it cannot come from below, in the everyday experiences of having to survive the world” (p.558). For Bernstein (1995), this *common* kind of (coaching) knowledge as highlighted by *John* and *Bob*, describes the mundane and everyday driven by wisdom and folk, formed through daily interactions with the world (as discussed [see appendix 8]). Bernstein referred to ‘radio tuning’ as an analogy to illustrate the creation of pedagogic discourse, one prevalent in the CLAD coaching community at the onset of the programme, where the frequency of ‘repetition’ is a powerful pedagogical language and code causing volunteer coaches readily tune into this frequency and language. Consequently, it is vehemently suggested we should not lose “sight of the fact there is in fact knowledge” (Moore, 2013, p.336). With the challenge being to move away from this mundane existence as illustrated by the participants responses. These points were further apparent when during the devising stage for CLAD the coaches were asked: What knowledge would you like to become a ‘better coach’? To which Steve (the U10’s coach) replied:

Could you please show us some blindside moves from a scrum or some attack plays in the 22. Steve.

I draw on this example from Steve because it compares with other findings where coaches want ‘basics’ or ‘ideas’ that they can incorporate into their practice (Sports Coach UK, 2014). Since it speaks to the idea that, in a Bourdieuan sense, coaches become cloned as some constructed uncritical, average ‘das man’ native (Heidegger, 2013). Coaches are entitled to believe that coaching is simplistic and ‘they’ endeavour to believe that through being taught a few ‘tricks’ this will propel them toward greater effectiveness. So when you couple this belief with a coach education discourse that largely sub-ordinates attendees and is clearly not suitable (Stoszowski and Collins, 2014; Piggott, 2011), the accumulation of these ingredients ensure there are no palpable impacts on coach learning as illustrated earlier (e.g. Mallet et al. 2009). However, despite the failings of coach education, community coaches are under pressure to ‘perform’ socially as Greg and Bob allude to:

As a coach you almost feel if people have payed money to join the club – all eyes are on you. Greg

Easy to go safe and sound it looks organised especially for the punters and those looking on, the safety net, well, it looks like the boys or girls are doing it well. Bob

Difficulties are again presented, and what required is new ways for coaches to deconstruct their coaching practice, in order to reconstruct new meanings about their coaching practice. Otherwise, we are leaving these volunteer coaches unable to suppress their 'ontological securities' in the public arena. They learn about coaching, and the way that players supposedly learn, and this knowledge is taken for granted and not placed under any scrutiny. Due to the 'pressures' they are happy to stick with what they know to project a perceived level of expertise as Tony further notes:

As a coach you need to be seen by the kids and parents who is someone in charge and organised in terms of what is going on (Workshop). Tony

This exemplifies associated limitations of not being able to escape the (coaching) *field of production* (Bernstein, 2000). Coaches cannot *easily* overcome the deeply ingrained cultures of practice which negate embrace more positive forms of pedagogy (Light and Robert, 2010). Initial discussions from this point on were noteworthy in terms of eroding some traditional beliefs about learning and coaching before attempting to install newer alternative practices, and through participating in their action research the coaches began to "realize their history" (Swantz, 2008, p.45).

This introduced CLAD participants to a new language, a new problematic they were not blind to the problems that inhibit more positive forms of pedagogy (Light, 2012). For CLAD to be successful, as a compensatory measure, it needed to provide a discourse for change through allowing participants to negotiate a new coaching identity allowing 'game based pedagogies' to become actively internalised. Bernstein (1972) himself recognised grave difficulties in education when teachers were told *how* to create, rather, the configuration of a new coaching 'mind-set' corresponding with the ethos of CAR which helped to articulate 'natural' psychological mechanisms (Daniels, 2001). With a different 'voice' recontextualised, this new internalised concept formation brought about a new 'trajectory of identity' (Polman, 2010) formed through CLAD, the pedagogic recontextualisation field (PRF) (Bernstein, 2000).

7.3 CLAD as the *pedagogical recontextualising field (PRF)*

The examining of this ‘journey of recontextualisation’ narrates how ‘new’ knowledge has supported learning through different approaches over an extended period. Subsequently, avoiding ‘quickie’ reflective episodes that occur in the official field of recontextualisation (ORF), where learning and progress has been shown to evaporate as coaches return to their normal field [of production](Cassidy, Jones and Potrac, 2009). Firstly, it would be beneficial to listen to the views of the participants who took part in this CLAD, sometimes comparing their experiences to that of formalised RFU coach education courses or events (ORF):

I totally enjoyed the course (CLAD) I would like to carry it on... Well *ur* RFU, you go up and do one for 2, 3 hours and that’s your lot. They are bringing a bit a game based stuff in cos I done the ruck and maul one, but working with your mates and people you know is easier. Well, um it’s like, with the RFU, its up on the laptop, this is what we want to do and we will go out and do it, cos they got a structure and they just work to that structure, this is the tool the coordinator gives to and that’s what you work too.
Greg

(Has) been enjoyable, really enjoyable. Um... Course I did was very basic, lot of health safety, found it reinforced (RFU) level 1. Mike.

Both Greg and Mike stated their enjoyment of the course and we also start to unravel familiar territory in terms of dissatisfaction with *learning* in mainstream coach education (Cushion and Nelson, 2013). And, such courses have also been found to have minimal effect on coaches’ knowledge and coaching practice over time (Stodter and Cushion, 2014). From here, we can start to appreciate a change process for coaches in CLAD having been exposed to different educational mechanisms for *learning*. Fundamentally, in order to appraise the *relay* in its fullest sense and to analyse the CLAD curricula, in terms of what has been ‘presented and received’ (Stodter and Cushion, 2014). In terms of describing their experiences, and also contrasting with CLAD to outline the differences, John and Bob offered their thoughts:

The level 1 is short, a little session here, 15-20 minutes and you get a sort of, just a taste of it basically, whereas some of the sessions here, are a lot longer where we have been

out and actually seen it in practice. So you can actually see games evolve, rather than 5 minute sessions of everyone's session, so you, and then a little critique on it. If you actually go out and do a 30/40 minutes on it you get a much better idea and the game themselves evolve that much more and you can see how it is actually influencing the way people react. So the level 1 was giving you the knowhow, this is the approach, but whereas what you have done is actually shows us, how that sort of approach changes, the game is influenced by you actually implementing that. John

I mean, fundamentally the NGB course are one day, two day courses, these are some skills and these are the principles of the game, these are some games to practice these principles. You haven't got the flexibility, over time...you can move out of the box in terms of saying, this is the only way to do it, because we know that isn't the case actually, loads of ways of doing things and em, and actually, the beauty of this is that is more of a journey for the coaches, in terms of using, you know you are not just drilling into them, you are going to do it this way, and this is always what we do when this happens, so it's a different kind of working in it'. You don't have those opportunities on a NGB course. Bob

John's response suggests that CLAD actually developed the RFU 'micro-dose', where CLAD "recurrucularised" the knowledge from the 'NGB course' in order for this to become fully "intellectualised" into the evaluation field (Maton, 2013, p.51). Whilst the pedagogical value of formularised approaches has been criticised, the conjoined nature of RFU qualifications and CLAD created a pragmatic learning experience, a case of 'you have the award, well done, so now let's learn to coach'. Another feature to point out here is the 'crisp' weekend type delivery offered up by 'NGB courses' offers little in terms of ongoing mentoring which has been viewed as an essential support mechanism for the developing coach (Cushion, Armour and Jones, 2003). CLAD was an extended period of 8 months, and allowed coaching practices to develop alongside incorporating communication technologies to provide a greater emphasis on mentoring and connectivity during this programme. This extended time-period gave valuable opportunities for participants to channel and action their own perceptions through their own coaching experiences (Nash and Sproule, 2012). In order to align to a greater and comprehensive understanding of the relationship between knowledge, learning, and pedagogical approaches, theory intervened to ensure practical coaching solutions are

co-developed over time (Deek et al. 2013). Considered vital for beginner coaches in terms of improving their reflection and critical thinking (Cushion, 2006; Nash and McQuade, 2014). I draw on the experiences of Tony, Rich to start to consider the impact of CLAD:

I think that, um the course, the course gave me a very different perspective on traditional comfort zones of coaches, (to) go out and do something different. Tony

With a game centered approach I've found I can identify issues better with individuals or small groups and then work on development aside from the whole group – this works for all abilities. Rich (blog @14:15, 17/12/14).

These positive experiences illustrate how the coaching 'role' has begun to change, changes that have been configured in a context dependent way, where the coaches haven't been transferred out of their normal environment into a superficial learning hub where their practice becomes dislocated from their realities of the 'role' (Nash and Sproule, 2012). Through this subjective interaction with their concurrent coach related values formed in their field of *production*, this evidenced a clear and sustained period of recontextualisation, as learning can only be effective over time (Armour, 2010). Mike and Brian spoke about their learning:

Now, I've learnt that in game situations it totally pointless shouting anything from the touchlines, total, absolute waste of time – just have a word at half time. (Focus Group)
Mike

(On his changing role) Role is increasingly becoming one of adding value re guidance, strategy and mentoring, less about ownership and control. Brian (blog 19/12/14 – 16:30).

CLAD didn't invoke the controlling measures that a typical on mainstream coach education courses, coaches had space to breath, there were no shackles and coaches were not blinkered to follow the book, or as Tony described when feeding back his feelings about CLAD:

The freedom, there is no right or wrong, you don't feel as though you have to follow a script!

What is valued here, is the way coaches made distinctions on their coaching free from external judgement, appreciating the tensions apparent with the ebbing and froing of ongoing development, much dependent on their dynamic coaching context.

7.4 CLAD and 'relative autonomy'

Thus, CLAD was a *co-developed coaching discourse* aligned to the basic intensions of AR. Sensitive to the constructivist approach was the need to provide the coaches with opportunities for them to explore their learning (Dewey, 1960). Cognisant to my role as pedagogical leader was to demonstrate a 'better life' through being an "appropriate provider and evaluator" (Bernstein, 1999, p.259). Where theoretical perspectives explored with the participants constituted the rules of this 'intrinsic grammar', and as 'expert' having the key function of being the translator mechanism that allowed for syntaxes (theoretical languages) to be decoded and understood (Bernstein, 1990). Coaching pedagogy theory had to be meaningful, not simply relevant as the 'take home message' in the ORF has been largely ineffective (Cushion and Nelson, 2013). Here a more abstracted 'gaze' (Maton, 2013) developed over a considered time period was revealed where the importance of coach 'decision making' came to the fore. In terms of coaches now creating a more 'player centred' environment through exposure to a new *discourse* whilst continually challenging old conventional ways. The following statements from Dave and Bob capture further emerging holistic intentions:

When they have ownership of it – players have a greater understanding, you know the change has been effective when you get advocates calling something, players in the team and their peers follow, and they get it before you have had to address it, you are not shouting – that's when you know change has been effective – that's when you think (clicks fingers) they have got it. Dave (Focus Group)

(I am) making it much more game related - Your making it more game related and creating an environment where guys have to work the problems out for themselves. That's what games are about – ultimately you can send any team out on the field, but they are on the field; you want them to self-manage, don't you? Bob

This reveals a departure away from a more ‘traditional’ and exacting autocratic role as described when coaches looked back on their emergence as coaches and the field of production had taken hold. There is also recognition from both Dave and Bob that coaching pedagogy is no longer a linear and simplistic activity. Prompting an emphasis on creating more learner centred environments and considering self as the facilitator of active learning (Butler and McCann, 2005; Light, 2012). Through using ‘adaptive games’ the players as learners are challenged through having to consider in real time ‘what to do’ and ‘how to do it’(Pill, 2015). Whereas traditional reductionist pedagogical approaches are inadequate when attempting to expose learners to their fullest learning potential (Quennerstedt et al. 2014) because the authenticity of the game is not reflected (Williams, Alder and Bush, 2015). In comparison, ‘games approaches’ have been found to improve decision making (Harvey, Cushion and Massa-Gonzales, 2010) and the coaches are now creating opportunities for learners to freely exploit the environment in order to enhance deeper levels of learning (Ollis and Sproule, 2007). The coaches are thinking of themselves as architects of learning environments where an ‘internalised concept formation’ has become a key decision making skill which is said to have “little emphasis” in standard coach education programmes (Nash and Sproule, 2012, p.48). The coaches were now providing improved conditions for learning and the players could achieve successful performance outcomes courtesy of an assortment of coordination solutions (Davids et al. 2015). The change in coaching ‘self’ is illustrated further by Greg:

Oh massive shift for me, I try to do games now, letting them make decisions. I find you let them play. Greg

The additional attention Greg now gives toward games means players have to find solutions which has been reported to be significant in terms of decision-making (Passos et al. 2008), creativity (Memmert, 2011) and the game intelligence of players (Renshaw and Clancy, 2009). In comparison, heavily directed coaching does not allow players to learn how to search in this way with organic search process being closed down by high levels of instruction and from a constraints based theoretical position (Davids, Button and Bennett, 2008), the players are being allowed more opportunities to explore relative

properties of their performance environment. This “search and assemble” process (Davids et al. 2012, p.117) is characterised by team games as the learning dynamics of each individual player is challenged to discover the appropriate outcome, instead of coaching attempting to deterministically model team games. Ian, through his blog, signifies his new role as game ‘tweaker’:

(On his changing role) – I have found myself watching and listening more, trying to understand what tweaks can be made to the playing environment to influence play. Ian (blog 01/01/16, 17:29)

Ian is now challenging the players to improve their understanding of the game through relational activities that enriches their tactical and skill characteristics (Pill, 2015). Through removing linear power differentials Ian and the other coaches are considering ‘designs for learning’, shifting to firmer educatory role (Jones, 2006). Although conceptually, and at the other end of the spectrum, this was also revealing of how theory can also be misconstrued as Graham illustrated when joking about his new coaching responsibilities:

[I can] go to the clubhouse and have a beer and leave them to it! (Focus Group)

Central to the CLAD process, and aligning to Bernsteinian thinking, were Vygotskian (1962) sentiments where a high value is placed on dialogue to develop the learning of coaches through discussing meaningful experiences. In putting forth reasons that *the* key determinant to improve coach learning with volunteer coaches is a more effective integration of theory, multiple opportunities for discussion allowed ‘social logic’ and meaningfulness to materialise. Through uniting with calls for a carefully administered curriculum (Cushion et al. 2010), the attachment to theory was made more accessible by providing a regulative discourse that was made explicit between coaches. And, “for ‘theory to be ‘theory’ it *did* have qualities that *were* translatable across situations, otherwise as Moore (2013) contends, “we are limited to a collection of incommensurable standpoints that cannot talk to each other” (p.336). In this sense, despite the participants having very different coaching responsibilities in terms of age groups and a variety of experiences, the opportunity to have discussions, and share

blogs, created a ‘community wisdom’ where *standpoints* could talk to one and other as Brian comments:

(On CLAD) It had a lot of benefit for the club bringing coaches together and sharing ideas. We could bounce ideas of each other, it made people analyse the way they coach a lot more.

Greater emphasis on ‘thinking’ about coaching with a theoretical template ensured cognitive activity was being formed through CLAD being a socially situated development importantly embracing embodied processes of learning (Griffiths and Armour, 2013). To favour Bernstein and not Bourdieu, these newly formed cognitive powers are highlighted where idea formation and ‘thinking’ about other ways of coaching are accepted here as *having* “non-arbitrary potentials – some actually *are* more powerful than others in terms of their transformative possibilities rather than simply higher in cultural capital” (Moore, 2013, p.93). Daniels (2012) appreciates the connection between semiotic tools and the structure of material activity, stating that “Crucially, *he* [Bernstein] draws attention to the processes which regulate the tool rather than just its function” (p.105, emphasis added). Hence, “without a theoretical conception of the social world one cannot analyse activity in situ” (Lave, 1996, p.7) and Kevin and Tony provided further clarity in terms of their socialisation into CLAD:

It was interesting to get together with other coaches, so certainly in that way that certainly hasn’t happened in that way so good to see the different ideas and the discussion around skills, drills, games and how our particular age group fitted into that, very interesting. Kevin

You have a whole range of coaches, in terms of experience, knowledge, whereas generally on a level 1 (RFU) you are in the same bandwidth. The real advantage is you can talk to guys who are more experienced and between age groups, that interaction with a broader range of thinking develops your knowledge rather than the narrow RFU approach, tick in the box to say you have qualified, but in term developing and improving in terms of this style and getting you to think about a broader way of coaching, is better. Tony

These examples are given to acknowledge this internalised concept formation (Daniels, 2012), but achieved because as the volunteers suggest, knowledge was integrated successfully because coaching pedagogies were connected to particular social circumstances. Smith and Cushion (2006) have previously suggested that coaching needed to be promoted as a ‘cognitive activity’ to appreciate the lived experience that configured the socialisation aspects of practice. Appreciating that when analysing the structuring of pedagogic discourse in its fullest sense, this is also a source of psychological tools (Daniels, 2012) and changes in coach ‘thinking’ are identified.

CLAD was committed to ‘social action’ and these holistic dimensions further demonstrate a shared coach-learner personhood. Where CLAD acted as a clear means to conjoin theory-practice based on real life scenarios, which meant learning was not de-contextualised and artificial. Through declaring coaching largely a social activity, then it is the processes of direct experience and social interaction that need to be firmly embedded in educatory provisions that occur *in their clubs*. Through the shared characteristics of Communities of Practice (CoP) (Lave and Wenger, 1991) CLAD was much opposed to a direct and binary NGB intervention. The coaches in CLAD were allowed to construct new knowledge(s) working with others in their environment although accepting that they were influenced by their existing coaching ‘biography’. Such levels of collaboration have also previously been found to be productive due to ‘openness’ and providing opportunities to transfer knowledge straight away into a practical context (Evans and Light, 2007). Responding to doubters in the literature who have called for more ‘detail’ in terms of how social dimensions of learning occur (Stoszkowski and Collins, 2015), these newly formed pedagogical virtues led to a sense of shared purpose and experience to inform much needed debate about the potential benefits.

Importantly, Maton’s (2013) “epistemic pedagogic device” evolves Bernstein’s original ‘model’ by suggesting the recontextualisation occurs both ways, that is “knowledge circulates around the arena in multiple directions” (p.51). This is witnessed by the further impact of CLAD where knowledge has been “intellectualised” (Maton 2013, p.51) by Danny, and more importantly re-absorbed back into the field of production where the coaching ‘team’ are also working with this new knowledge as described:

The purpose of the coaches is now where they want to take it, [it has] driven the age group, enthusiasms, their knowledge rubs off, then I reflect on it, coaching plans [entail] more planning/structure – what are the priorities? Break it down into 6, 8 week plans (Danny – Focus group after Tony’s practical session).

The volunteer coaching community who largely exist a forgotten group cannot be blamed for not knowing what they don’t know. However, Danny demonstrates otherwise, and consequently, the participants began to experience themselves in different ways as they also learnt to become bona fide members of the [CLAD coaching] cultural community (Lave and Wenger, 1991). Theoretical perspectives and a socially formed curriculum was employed to better support coach learning. This responds to criticisms of CoP and the potential to ‘self-fulfil’, which would merely re-seed a coaching discourse formed courtesy of the field of production (Stoszkowski and Collins, 2014). CLAD acted as a case of activism, challenging the illusory ideals that currently exist in coach learning and challenging the ‘status quo’ where volunteer coaches have taken theory off the shelf and examined their ‘sense making’. Where sense making in a CLAD sense, relates to an identity under constant revision and “the sense maker is himself or herself an ongoing puzzle undergoing continual redefinition” (Weick, 1995, p.20).

7.5 Strategies for coach learning: Theory into practice

Despite the challenges of converting theory to practice to support ‘sense-making’, we have to find better ways ignite notions of transformation, eliciting synthesis and meaning construction. The discussion of theory and practice over an extended time period this allowed the coaches to examine theory current coaching pedagogy. Singh (2002) describes this process, where they as learners were allowed to “make inferences and thus acquire recognition rules from classroom interactions by recognising the strength of boundaries between categories of discourses, what can be spoken, agents who speak it and in a space where it can be spoken” (p.7). Ultimately, this ensured that language and practice is understood, avoiding theory being ‘weak grammar’ which would have been poorly transferred (Bernstein, 1999). Although as sub-groups who coached different age groups they saw things differently, and a process of disagreement and criticism amongst themselves ensured that “the social and the cultural are not

reducible into one another. Both are present and often in dynamic tension. Understanding this and using the energy this dynamic tension creates a key part of AR interventions” (Greenwood, 2015, p.202). This was a sustained challenge where taken for granted assumptions about their coaching practice was continually placed under scrutiny in group episodes, as illustrated below through Danny’s blog and Kevin’s sarcastic response after observing Tony’s session:

I really enjoyed the session it was well organised and constructive for what was trying to be achieved. The game based approach was used throughout, the only negative I could find was I thought the game went on a bit too long before a practice came in. When they did stop to assess I thought the Q&A was good getting the feedback off the players and then getting straight back into it, sorting the previous problems and letting the players put it into practice. On a personal note I am finding the game base good but with the children I do find that you have to demonstrate beforehand which does become a drill just to give them the idea of what you are trying to achieve, I think it's knowing your audience before using the game based approach. Since being on this course I do find my own coaching has changed to adapt the game and on occasions I do find it frustrating, I am having to change the way I am trying to get my points across but that's not a bad thing. You need all the players to buy in to what you are trying to do, otherwise you end up demonstrating too often which can negate the game based approach. Danny

Through reflecting on Tony’s session, Danny here isn’t the uncritical ‘das man’ speaking (Heidegger, 2013), or even naïvely accepting *his* coaching practice anymore. Tensions are evident, between Danny, his new role, and the different situations he has to contend with because of change and a need for ‘buy in’ as a mediated social factor. In pushing for the reformation of coach education, reflection and social interaction, this again accounted for learning processes which instigated considerations about a more theoretical pedagogical identity. Mostly driven through the coaches lived experience that mediated and organised their coaching practices and role (Esteban-Guitart and Moll, 2014) allowing coaches to go beyond a descriptive reflective process where they merely described an incident (Ghaye, 2010). Field and discourse connected to construe a coaching identity where “pedagogy is sustained process whereby somebody acquires new forms or develops existing forms of conduct, knowledge, practice and criteria”

(Bernstein, 1999b, p.259). The coaches warmly embraced the creation of social spaces to share dialogue and reflect CLAD created a logic for coaching through meaningful episodes of social learning as Kevin recapped:

Yeah, the most (I learnt), the best session is the u14's with Tony, we were all there, we all had our own ideas, [and] we went into the changing rooms and there was a lot of feedback for Tony! (chuckles)

Reminded that for Bernstein (1999b), the construction of a [coaching] 'consciousness' has its roots in social activity. However, through a dynamic exchange with horizontal knowledge, research into learning is evaluated in terms of treating 'consciousness', where the creation of a localised pedagogical discourse became shaped by theoretical insights. Through the coaches, in this case Danny and Kevin, contesting previously considered 'truths', assumptions were brought to the surface and together a "collaborative critique" was created that enabled change to be discharged into the field of evaluation (Greenwood, 2015, p.201). Speaking further about some of the different sessions and strategies for learning the following coaches made these comments:

Practical stuff, (biggest impact) – journals have been thought provoking and interesting, earlier 1st session enjoyed. Greg

The practical ones more enjoyable, more informative, challenging you to think more, using constraints was thought provoking. Tony

More practical stuff (as) the learning base. Mike

The CLAD blueprint that didn't tell them about theory but showed them, together. Through embracing the merits of relativism, this allowed the coaches to 'read' theory and be better able to apply knowledge (Gilbert and Trudel, 2005). Tony and Greg provided a clear example of this, in seeing how games could be adapted through 'constraints' to summon specific tactical problems to which *they* had to find solutions (Pill, 2015; Grant, 2014). And in agreeing with Greg, Brian also found the readings beneficial amongst the strategies already discussed:

For me personally, it was the readings*, obviously going out– the practical was good I enjoyed the reading, the sessions in the classroom and bouncing ideas of each other there was a lot of value to that and this has fed into our own internal meetings and that wouldn't have happened if we hadn't had that cohesion through the year. Lots of value in bringing coaches together and mulling over ideas. Brian

ⁱ Light and Robert, 2010; Coaching Edge: Game Sense Learning; Davids et al. 2012; Cushion 2013b; Renshaw and Clancy 2009; Renshaw et al. 2010; Jacobs, Claringbould and Knoppers, 2014.

Once again Brian demonstrates the importance ensuring learning was very relevant for the coaches through providing ample opportunities to share their knowledge in a group environment. In determining conditions for change' the 'handyman' assumed a grander empirical position to provide pedagogical leadership where:

Leadership as a praxis that is not merely concerned with the dichotomy of teaching, learning and outcomes, but is also concerned with an integrated conceptualisation of the relations between teaching, the learning ecology of the community and the social set of axes in which the educational organisation is set (Male and Palaiologou, 2013, p. 1).

Pedagogical leadership helped to bring about change and coach learning was supported through group interaction which promoted reflection, dialogue and social interaction between all participants. Through this process of deconstructing and reconstructing knowledge in the coaches' real world, over time a more holistic coaching 'mind' developed.

7.6 CLAD, Blogging and Reflection

As the course developed and a greater sense of belonging emanated, the coaches began to draw on their developing interpretative strength. Reflection being a key part of CAR where coaches can begin to implement more pertinent learning opportunities as they draw from their experiences. Theory acted as a filtering device or audit mechanism to develop their reflective strength when applying game based principles. This supported

the coaches to make distinctions on themselves and their praxis unconditionally as Brian and Greg demonstrate:

Um people became more reflective rather than just turning up and thinking this is the way to coach and people haven't thought about different methods of coaching. I suppose about good and bad practice and learning. The analytical side, the learning side, the reflective side – Next season we will still sit don't and have a pint after our session but what we should do is analyse how that session went, what were the positives and draw up a plan for the next session, or maybe the one beyond that and have some clearer goals and objectives about our improvement areas and what we want to get better at. Brian

I have been on 3 or 4 of the community courses and I haven't left enthused and, and its (CLAD) made me more reflective of the way I done things. Greg

Furthermore, the way in which the earlier observation of Tony's session flipped Danny into a psychological reflective process (Knowles et al. 2001) demonstrated blogging to facilitate the collaborative process and nurture a critical reflective mode. This is underscored through this blog posted below:

You embark on a session with Game based approach and presenting the problem at its core but when things don't go to plan my first port of call is demonstrate, explain, practice – you know “not like that, like this!” It's so engrained, I only realise afterwards. My only saving grace is that I can recognise it myself and not have it pointed out to me. Rich (blog at 17:15, 13/03/2015).

It is argued here that blogging can support conceptual development in the way knowledge and meaning is constructed, through learning from mistakes, seeing others coach and reflecting on the construction of new knowledge. To augment the 'hands on' process of CLAD the use of a social media platform (blog) supported the pedagogical development of coaches. Particularly, in terms of reflection implemented as a constructivist learning tool to share their experiences in their community by blogging. Moreover, to demonstrate the use of more innovative approaches to understand the

contextual nature of coaching by ‘peeking behind the curtain’, appreciating the paucity of research examining the use of social media platforms in sports coaching (Stoszkowski and Collins, 2014). In ‘theory’ this was perceived as a positive as it:

Shares the knowledge, a good way of getting across... Tony

Although in practice, despite multiple mails, prompted during CLAD and through personal email exchanges, there appeared to be a certain reluctance to add blog entries, sharing similar difficulties as noted elsewhere (Stoszkowski and Collins, 2014). Tony and Kevin give their reasons:

All the coaches are working parents and busy and this is a natural constraint. Tony

Blogging? Age!! I mean that will all sincerity – the main barrier. Feel reticent – put their thoughts up there, they are there to be shot at... (It is) logged in time. Kevin

In fact, throughout the CLAD process from start to finish there was only 11 blog entries made. Little is known about coaches’ perceptions when using blogs (Kim, 2008), other coaches were questioned during interview as to why they were resistant to engage with this media platform and Greg and Bob gave these further insights:

Blogging? Nice to read someone else blog and you pinch ideas, that’s what coaching is, watch coaches coach and pinch ideas, there wasn’t many blogs, I blogged 4 times, might be shy I do, I don’t know which way to get my point across. Greg

Blogging? Time, not a big technical wizard I did blog tho! Bob.

It was disappointing that more blogs were not posted, agreeing with Dennis (2015) that increased consumption can outweigh traditional forms of education, and therefore the coaches could have generated more knowledge which would have served greater levels of reflexivity all-round. Public pedagogy offers great opportunities for coaches to become more networked and better linked to exchange ideas about their practice. Whether it be age, the perceived technicalities or introversion, the coaches were resistant to this new routine of communication. Despite recognising that coaches were developing their pedagogy, Kevin for example, didn’t feel confident enough to reveal

himself on-line. Also, Greg contradicts notions of recontextualisation as he portrays himself as a coach who still wants to ‘pinch ideas’ rather than contextualise the learning environment for *his* players. However, it must be recognised that there could also have been more ‘structured’ support for the coaches despite prompts being utilised. As Knowles et al. (2001) state “Coach Educators cannot therefore assume that development of reflective skills will be a naturally occurring phenomena that runs parallel to increasing coaching experience” (p.204). The few blogs that were posted did evidence levels of criticality congruent to level 3 according to Knowles et al. (2001), and as a new media literacy form, this did have implications for evaluating coaching actions as Mike illustrates:

I have been finding these sessions very thought provoking. I missed the last session due to other commitments but I found Tony’s session very well organised and the players seemed to want to be there and practice. We have found with our age group that the game sessions we use on a Thursday night (1 hour session) are very well received by the boys and they have a lot of fun doing it. We stop a game and have a chat, what’s going well and not so well. The lads will take it in turns to do a warm up or warm down which I think gives them some sort of ownership for their team. Personally I tend to be sitting back a bit more now and try to evaluate certain things the boys could be doing better or maybe a different way. Mike

Agreeing with Stoszowski and Collins (2014) and Tony, that blogs can be a sound technological resource to promote critical thinking and share knowledge, but also it became an important reference point for participants who couldn’t attend certain sessions as indicated below:

Shaun

Unfortunately I can't make the session this evening, sorry. I will however add some comments to the blog today.

Cheers

xxxx
sent from my iPhone

On 28 Jan 2015, at 14:19

CLAD structured a process that allowed for coaches to think differently about their practice where the ‘acid test’ for this recontextualisation was out in the field of reproduction (Bernstein, 2000). With enough time allowed for coaches to identify with their ‘new’ selves, the question remained: Were they were capable of overcoming a constraining culture and implementing this learning in their field(s) of *evaluation*?

7.7 Entering the *field of evaluation* and pedagogical leadership

Before changes are further explored, it is worth remembering that theoretical perspectives have to deliver the empirical realities, and these following excerpts from Bob and John reveal the significance of CLAD in their coaching (and teaching lives):

(It has) reinforced a number of principles I have been moving to in school, professionally. I have worked far more to set challenges in games and loading things up in games. If this happens what do you do? Set the problem and challenges? Occasionally breaking out and doing some skills work. Certainly in tennis, I have gone away from teaching shots, I mean, what’s the point of teaching the serve for 12 weeks when at the end they still can’t serve? Bob

Um you got the start of the year it was probably, you know more than half the session, it was probably 90% drills, and 10% doing games. And toward the end of the year the three of us who had been doing the course, kept introducing things and it moved toward 80% games and 20% drills which probably is a much better mix. John

It would strongly appear through these examples multiple effects have been caused using a combination of localised knowledge and theoretical perspectives to promote a different coaching pedagogy. For John, his ‘breakout’ style sessions can help those who are ‘struggling’ with the skills, where a combination of games and skill breakouts have been found to be valued in terms of both short and long term development (Smith, 2014). Appreciating that there was no requirement for an overall unanimity and the coaches’ experiences, interpretations and perceptions differed because they lived out knowledge in distinct ways (Valsiner and Van der Veer, 2000). Although in terms of the benefits of readdressing the game-drill balance Mike added his thoughts:

[The] game approach – we were doing that, but not to such a degree. Quite a lot of drills and skills then doing the game. Opened my eyes, better for the kids, they get far more out of it than constant drilling. Mike

However, the formation of a new coaching identity was not an easy process for coaches, but through supporting their ‘mental disturbances’ the coaches were equipped to challenge their thinking and explore alternative methods. During the overall process emotions were managed to ensure that participants were able to deal with the ‘hurdles’ expected when implementing theory (Shaffir, Stubbins and Turowetz, 1980). The following examples verify struggles with becoming a different coaching *self*:

Still find myself stopping and reverting to type especially when problems appear endemic. I think the concept is slowly growing on me, but it feels contrived and unnatural as we stop ourselves slipping into our old ways again. Ian (blog 17/12/14 – 14:12)

The biggest difficulty for me is actually working out um you know putting the ‘constraints’ on to get that end result. It’s all very well saying let’s play a game but we have got to try and influence this this session then how do we influence the game to get the boys to concentrate on one thing that we are trying to actually.....that’s the biggest... John

Certainly early on you are running sessions, the most difficult thing is coaching in a game giving some vocabulary and ideas, and allowing them to adapt into their environment. Bob

As previous studies have suggested, changing coaching practices to more game based pedagogies have been difficult (Roberts, 2011). These struggles and negotiations merely represent the chaotic theory practice storm which should be encouraged as Maton (2013) suggests; “The heart of discourse is not order but disorder (p.159). What is happening when things don’t go as planned could be considered more intelligent failings where the coaches can identify problems which then fire new solutions as Kevin remarks:

We will have an idea about the type of session we will run, around game based stuff, but when it doesn't work we tend to go back to type, demonstrate, explain, practice – it's not like this it's like that, you fall back into your own thing – so we need to think what is the plan B which is still within the game based approach core – without reverting back to type. Kevin

Throughout CLAD the coaches encountered numerous issues, the following examples highlight the core 'problems' when implementing games based pedagogies:

I do find I am explaining a bit more of the goal I have set during the games for the players to achieve Steve (Focus Group).

Finding main limitation with younger boys is the length of competitive game time. Boys are tiring if we have long game time over a two hour session. Brian (blog 19/12/14, 16:30).

This 'hardened realism' again comes to the fore, where a certain coaching 'style' formed in the (coaching) field of *production* involves mostly drills. When they depart from this dominant mode of practice and their new alternative 'style' feels 'contrived (Ian), the inherent danger is that it isn't successful and they are trying despite of the inexperience as being categorised as a 'failure' . Therefore, the strength of CLAD is to create a robust practitioner who does not immediately press the 'panic button' when difficulties ensued. This is stated, in spite the apparent modernist desire for coaches to strive for certainty and get things 'right' (Tinning, 2008; Williams and Manley, 2014).

These confessional vignettes agree with the importance of tutors as the focal point of change in creating a strong culture for *learning*. For participants to continue to trust in theory where 'pedagogical leadership' successfully challenged the way coaches *were* disposed to think. Although as CAR we engaged in a more equal partnership through which both parties could learn through this process. Where the power of theoretical projection was crucial in steering a course through 'choppy waters' whilst experimenting with newly found applied pedagogical processes. Further examples are given below by Graham and Richard:

Tactically v strategically – you are trying to develop players with a culture of resolving problems but we got kids who can't pass the ball and haven't got the basics. Graham (Focus Group)

The game is so fast the kids without those skills don't get the opportunities because they will stand back and they pass to the strongest player. Richard (Focus group)

Crucially, through ongoing mentoring, theoretical recommendations were translated for continually over time supporting them to overcome these coaching 'problems' which were often contextualised and based on the realities of their coaching practice. Mentoring again supported this process and the role of theory in practice in order for the participants to be able to contextualise their experiences in the field (Crisfield, 1998). For example Graham and Richard, when players were making mistakes because they haven't got the 'basics' this was part of a longer and more realistic learning process. He was reassured by knowing that it takes time for learners to adapt (Roberts, 2011) and that these errors are important to learning (Light, 2012; Davids et al. 2015). So, ecologically, as coaches reached out to understand the connection between them and their environments, as learners they needed to experience perturbations in order to shift to new patterns of coaching practice, otherwise socially structured coaching behaviours will persist. Ensuring that the coaches felt comfortable in the CLAD environment, and there was trust when discussing errors and being reflective in group situations this furnished learning and progression and impact in the community club. It was making them aware not only about 'what' they coach in rugby but 'how' they coach and making them more reflective about their processes (Butler, 2014). Yet not in a way where it was 'forced' on them in order to achieve accreditation, but through being "intrinsically motivated reflectors" (Huntley et al. 2014, p.873). Theory was a reflective guide and Bob considers his changing ideas and the implications for 'how' he coaches and players becoming better decision makers:

Technically you could have the best 10 in the world, but if he can't make the right decision at the right time, he is not a good player. You could apply that to every position and, and, in a way, it is trying to break out of that um, a game based on fear of not making mistakes – playing by numbers. Bob.

As identified, many non-linear episodes in games situations exemplify the unique and established perceptual, motor and creative abilities required to succeed in team games (Renshaw et al. 2010). Although 'I' was again reminded this wasn't an easy process for the coaches and during one of the workshop activities (see appendix 9 – 'presenting the problem') each group had the challenge of designing an 'adaptive game' in regard to an outcome they wanted to achieve. In one group, Rob, Mike and Greg were set the challenge of 'presenting a problem' where players had to counter attack from deep after the opposition had kicked. This was a 20 minute task and we would then theoretically access the practice, and the next session the coaches would deliver this to their players in practical form whilst the rest of the participants observed. This demonstrates the principle of theory and practice in cycles of action and my own feelings about this learning process were recorded via field notes:

After an approving nod from all the participants in their groups, I left them to their various tasks and patrolled the room to check on their progress. Tony's group, yep, like what they are going, clear constraint, game form, tick tick. John's group, same kind of approach, fine, the practice has a riddle and they are challenging the players, behaviours are emergent and adaptive, nice. I then picked up on a discussion between Rob's group:

Rob: Depending on how many, or you actually have 3 people coming through the middle there, you have 2 attackers joining in there, now those three defenders can go, one way or the other, they can shift that way

Mike: Oh, I'm liking that....more and more the players can come through lanes and join into the attack

Greg: This is becoming too much like a drill...

Agreeing with Greg, I frustratingly took one look at their wallpaper. There were so many cones, everything was so bluntly organised, structured, players were told where to stand, what to do, where to come from...everything was very linear!

So the group considered a straightforward question: It's all very technical guys, where's the game of rugby?

Mike then drew on an experience from the previous weekend again demonstrating the contextual nature of CLAD:

What we done on Sunday is we put cones down on the pitch which had this effect, but what we done at the beginning, we told the defenders right you are going to go into lane 1 or 2..

Rob (interjects) – that’s what xxxxx (RFU community officer) was doing last week
Greg responds: It king of works but it is all too structured.

Me: That’s an issue. We see something and we copy it!

Mike: I agree,

Me: Why can’t we come up with *the* games to turn our guys into better players?

This reinforced this challenge of creating ‘adaptive games’ allowing players to explore of the parameters of their learning. Where it is argued that a strong indicator of coaching expertise is how well coaches can structure variability effectively, in such a way that guides players to these different and effective outcomes (Davids et al. 2012). However, through this process the coaches had the freedom to question – what knowledge is being created here? This endorses CLAD as a ‘living enquiry’ where CAR has created a relational discourse through blending knowledges and is evidenced to develop praxis. There was no simply transfer of knowledge from me to the coaches without a critical discussion and practical exchange of ideas allowing the participants to consider any biases I may have. Their knowing then shifted beyond the ‘intellect’ and neither did they blindly follow a “halo plagiarism” (Stoszkowski and Collings, 2014, p.80). Besides, the volunteers were not pawns in an outdated top-down system having to fulfil futile assessment criteria though mimicking the educator’s behaviours (Nash and Sproule, 2012).

7.8 Theory and learning *in action*

CLAD reacted to recommendations as participants were consulted about the content, design and delivery of the programme in order to proceed with an agreed set of learning objectives. The CLAD programme engaged participants in a manner that provided autonomy over *their* context where outcomes were not being wholly determined by external bodies who regurgitate a systematic process. Divergence was not stifled and

the ‘unthinkable’ not controlled as participants voiced their true feelings rather than remaining silenced in order to gain successful accreditation. All of which supported a more effective integration of knowledge and constructive learning outcomes were achieved as demonstrated below by Kevin and Greg in terms using ‘constraints’ (Davids, Button and Bennett, 2008):

In terms of games its important that’s what the players enjoy, they don’t come to do drills, (putting) parameters in games has been the key thing – having gone through some of the sessions you have run, we look to outcomes. Effective constraints? Reduced numbers, here is the scenario, this lad is injured what are you going to do? Looking at extra passes you have made a break look around – there is nobody near me so what do you do? It helped them look around and think of others, developed awareness. Kevin

Smaller groups making the pitch smaller and we try to get the passing on the go on a smaller pitch and it makes them think. Greg

Here explicitly we can see theory in action, reinforcing further pedagogical leaps to learner-centred approaches through removing of ‘shouty’ approaches also identified earlier with Mike and Dave, which only preserved a dominant traditional social relationship (Potrac, Jones and Armour, 2002). The players as learners were now being better supported through the manipulation of the environment to and made to feel comfortable in order to learn (Light and Harvey, 2015). Tony and Brian further endorse a more intellectualised approach:

Actually, if it’s a game situation what are the different constraints involved? How can you alter those games to bring out the skills you want to do? But again the players benefit from the challenge of being constantly placed into a game based situation and this develops their skills. Tony

It’s getting the balance right in terms of variation within the session, and like you say, the way to do this is to bring in different challenges within the game, whether it is numbers or size of pitch, different challenges...you watch a game and see how it is developing, that is the value of stepping back and see how it is developing and introduce subtle challenges, not shouting. Brian

Through the adoption of numerous strategies e.g. reduced number (Kevin), or changing the playing dimensions (Brian), players are argued to become more skilful due to acting on information that shapes movement through probing the environment as they become attuned to their actions (Davids et al. 2015). The coaches were thinking as solution creators, viewed as key for coaching success (Grant, 2014) and Tony is a clear example of a coach thinking and reflecting about getting the ‘game’ right to challenge their players at specific points of learning (Bernstein, 1967) and Dave also shared his thoughts:

Think of it, when they are kids we don’t trust them but then when you think about it, they talk to each other you try this, they organise themselves and trust each other. Dave

Through allowing the players to explore a variety of solutions through self-organisation the coaches have identified in their practice a range of interacting constraints that impinge on learning and performance (Newell, 1986). The benefits of this educational approach have responsibly positioned theory and allowed coaches to feel able and enabled where through their lived experiences they begin to recognise a different self in practice. The coaches utilised segments from a horizontal discourse as a resource to mediate their vertical discourse, a process deemed essential to consequential reflection where action and learning are conjoined (Cushion et al. 2010). Theory became incrustated into a coaching identity out in the field, adding another layer to the coaches’ historical biography. A (coaching) identity that respected the implications of actions on learners and internalised meanings now attached to a coaching role which supplemented more positive pedagogical intentions. CLAD as the *relay* has been substantiated through connecting learning profoundly to the social context, where the central figures in this research have built knowledge through collaborative action and engagement which has outweighed the importance of ‘what is relayed’ (Bernstein, 2000).

To crystallise further, Vygotsky (1998) proposed the term *perezhavanie* in regard to considering the ‘lived experience’, which distinguishes the attachments between cultural order, the dominant coaching discourse at a macro level NGB, and the micro level and pedagogical recontextualisation (PRF) in CLAD. Simultaneously establishing an equilibrium between cognitive and the social, the data supports the transition and the

reciprocation of holistic, learner-centred approaches, extending an identity-consciousness to practice and vice versa, a [coaching] *perezhivanie* (Vygotsky 1998). Bourdieu leaves little room for such transformation, whereas CLAD ‘intellectualised’ knowledge for volunteer coaches, and we are again nudged by Daniels (2005, p18) who advocates that “higher levels of mental functioning has its origins in social life”. Therefore, the volunteer coaches themselves learnt “how to crack the (pedagogical) code (Singh, 2013, p.804 emphasis added). Responding to the dominant relay of coach education, where the usual patterns of engagement only ensures learners and learning are “not existentially in the same maze” (Moore, 2013 p.71). These points of contention only ensure a “disjuncture between what providers of coach education perceive as being pertinent for the development of coaches and what the practitioners they work with actually desire” (Nelson, Cushion and Potrac, 2013, p.216).

7.8 Summarising the *evaluative rules* of CLAD

Every week 6 million people come into contact with ‘a coach’ where the majority of these categorised as volunteer. As an addendum to what has already been established within this project, rhetorical claims that grass roots rugby is ‘booming’. This is primarily due to suggesting that the critical indicator is the ‘training’ of 2,050 lower end level 2 coaches (Haywood, 2015). However, Haywood conveniently forgets we have no effective development programme for youth sport coaches (Armour, 2011). As such children in the community wanting to be involved with sport largely rely on the good will of individuals who also readily admit their shortfalls, Mark and Greg expressed their feelings on this matter:

We are not skilled educationalist, we are doing our best (Workshop) Mark

(I) gave up rugby, due to work commitments, wanted to put a bit back in, so I done my coaching badges level 1 and 2, and wanted to put a bit back in with the kids, helping out with u 7 to u9’s. Greg

It is reported that when coaching behaviours were observed at an elite level the overriding philosophy was game based (Sports Coach UK, 2016). However, elite coaches are not the forgotten ones. Through signifying greater efforts to promote learning for volunteers, through coaching roles they are handily placed to make such

a positive contribution to community sport where their efforts help to foster social inclusion (Morgan and Bush, 2016). In agreement with the DCMS (2015) *Strategy for Sport* document which outlines the importance of sports coaching at ‘grassroots’ level, and the role coaches have in “creating the right environment” (p.30). Through reviewing the evidence, CLAD were treated as co-participants in their learning and this sustained a process of meta-dialogue as the coaches became more reflexive. Where theory corresponded as guidelines for practice where such “evaluative rules [are] derived from these recontextualising rules” (Singh, 2002, p.573 emphasis added). This process allowed the conceptual synthesis of meaning, and over time revealed a greater and greater integration of theory, in fact, not only using theory, but developing theory as the participants accelerated their development through ‘abstracted’ thinking. Mike speaks profoundly about a coaching experience toward the end of CLAD:

What we discovered at the end of the season, our lads, that, that everything just clicked. We were doing things in games, stopping it, had a little chat just like you did out there. We had this West Coast festival tournament in Barnstable, and everything just clicked, just clicked ,support play, positional play, you know it was brilliant, not necessarily everything around the ball, off the ball as well, kids lining up, looking becoming aware. It was good to see – you can’t teach them that. You can’t drill that into them. Mike

Through ‘stopping’ games and having a ‘little chat’ Mike’s coaching practice is now embracing constructivist principles of learning where coaches need to observe and develop players thinking through skill interventions, discussion and asking questions (Vygotsky, 1962; Roberts, 2011). Such use of questioning during appropriate moments has been beneficial to develop problem solving skills of players (Sports Coach, UK 2016).

Game centred pedagogies are “significant” because they have the “potential to promote change” (Harvey and Jarrett, 2014). It is precisely for these reasons that any ‘debate’ is not lacking totality or purpose as critics of game based pedagogies would proclaim (e.g. Evans and Davies, 2004). Through changing the culture of engagement children might not so hastily reject sport and CLAD has actioned a different way to *deliver* sport. Now coaches and parents became more conjoined and invested in the holistic development of young people who can develop beyond the realms of just being a games player

(Cassidy and Kidman, 2010). Tony expressed his approval in relation to the depth of his role as and the implications of his new approach:

One of the things, is that it has developed the boys as personalities. I think accelerated their development in the way they approach a lot of different things, not just rugby. This transfer of responsibility to take on ownership, they have grown immeasurably. My job was taking the water bottles on!

We have a large number of very willing and active volunteers who through being carefully steered toward more holistic intentions can offer more autonomy and opportunities for learning (Stolz and Pill, 2014). Where the positive outcomes, in terms of enjoyment, motivation and participation were further discussed by Geoff and John:

(It's) about fun and enjoyment – got to make it fun otherwise you get that drop out -our challenge as coaches is to provide that at the same time they are learning and developing – that's our challenge. Geoff (Workshop)

For me when I actually stand back and look, and consider what you are actually there for, and what the children actually want, um it's, it's, actually get enjoyment out of being here, and it's not the drills it's playing the game. Boys enjoyed games – definitely, 100%, the easiest way to compare it is that on a Thursday evening we don't have those coaches there (drill based) and it is completely game based and there is a lot more enthusiasm from the boys and on the Sunday if you do start with a drill, then invariably there is a lot of mucking around, probably because repetition is boredom, they want to come and play rugby. John (blog)

Such holistic development cannot be left to accident. Adding such value to coaching and coaches cannot be achieved through mass education via the usual accreditation means. Coaching matters, and now these coaches offer practices where players prize the fulfilment of discovery suggested to improve their motivational tendencies (Felton and Jowett, 2013).

There has been a requirement to explain the complexities of coach learning in a more complete way. In belonging to a society increasingly dependent on different forms of knowledge, 'policy' cannot pretend to care. This statement is floated in regard to a recent study which suggests young people are being 'priced out of sport' (Burns, 2015).

Coach education itself stands accused of usurping the needs of the community, and the needs of children as learners as economic motives takes precedent (Darnell, 2014; Weiss, 2011). Through knowledge being translated successfully in CLAD this has promoted coaching identities, such as Tony, who can ‘think the thinkable’, where synchronic bundles of theory and practice become collapsed and combined, a kind of social practice operated through the structure of pedagogy. This brings us back to the two Bernsteinian forms of knowledge, the horizontal and vertical, and those knowledge structures became merged in(to) CLAD because as Swantz (2008) posits; “keeping the two categories of knowledge separate reduces the meanings of peoples work (p.38). Accordingly, this enticed *them* to look beyond social and cultural restrictions to see themselves differently in practice. In many ways, they learnt about themselves learning through having autonomy over knowledge (Poerksen, 2005), stimulating an identity shift (Polman, 2010) as they transferred learning from CLAD to their theoretical *field of evaluation*. CLAD allows for a positive basis for future coaching actions and sustained responsibility where this blended sense of telos allowed volunteer coaches to become more fluid, adaptable learners, most befitting to a workforce belonging to a “totally pedagogised society” (Bernstein 2001, p.365).

CHAPTER 8

Conclusion

8.1 Coach Learning and Development (CLAD)

Sports coaching is a complicated and perplexing activity and *we* need to better prepare people for this, particularly the volunteer workforce who are largely left unsupported. Coaching *matters*, and therefore, this conclusion will reflect on the workings of CLAD, more specifically, the impact on the participants and their coach learning to judge the ‘quality’ of this research. In addition, summarising the centrality of the ‘pedagogical device’ (Bernstein, 2000) to theorise the construction of the ‘game based’ discourse, in effect the conversion of coaching knowledge(s) to action. This collaborative knowledge exchange provides clear and tangible evidence to tackle the low impact of coach education which has prioritised large quotas and economic values. This educational failure is ultimately a *knowledge* failure. Therefore, we now have theoretical and empirical frames of reference that account for a significant contribution achieved through a collaborative approach marshalled by myself as action researcher out in the field. The emphasis on this particular group and the panoply of data collection methods, including the use of a media platform, denotes much originality. CLAD also denotes for the first time a constellation of theoretical knowledges (e.g. Davids et al. 2008), and collaborative action learning (Ainscow et al. 2004) being pitted together under the shadow of a prevailing neo-liberal ‘McDonaldised’ context. The methodological processes undergirds this substantive research endeavour in the hope that more researchers can be rallied to demonstrate clear and tangible strategies for educating coaches. We have reached a point where we can’t accept the current deficient ‘McDonaldised’ coach education context where it is assumed incorrectly that expertise can be easily manufactured (Ritzer, 2004). Hence, this conclusion is resilient in summarising the objectives, acknowledging the requirement for greater levels of support that reaches out to community coaches, providing recommendations founded on the empirical and theoretical dimensions of the CLAD programme.

In 1986, Lusted noted not only the importance of ‘modern pedagogy’, but a focus on the processes through which knowledge is produced. CLAD has produced knowledge

through collaboration where the researched had status, they could make their own decisions, and this commitment allowed coaches to self-shape their pedagogical development. Collaboration and participation were vital cogs in this research process as theory became “integrated into the way knowledge is created” (Swanzt, 2008, p.45) as we worked together on what they could do. CLAD was very much a collective process, there was no theoretical hypnosis, ‘they’ were the experts of their coaching contexts and had responsibility for integrating knowledge to impel a different praxis. CLAD demonstrated that a positive transformation is possible. This is evidenced through a theoretical realisation that integrated the ‘pedagogical device’ where this ‘model’ was positioned to theorise coach *learning*, where learning as a happening can only become fact in the context of theory (Bernstein, 2000). However, the theoretical was placed in the real world and the data that has been presented is real. Moreover, the coaches involved in CLAD provided a depth of empiricism where a multitude of methods captured rich learning experiences over extended time frames. Therefore, this novel method has produced a wealth of knowledge that can make a valued contribution to the growing field of SCR and is precisely the kind of real evidence that should drive both practice and policy (Duffy, North and Muir, 2013).

An 8 month process of practical sessions, workshops, theory classes, focus groups, much discussion, reflection and blogging entangled volunteer coaches into a process of learning that helped to configure a new ‘coaching identity’. One which is shown to have left a lasting mental residue on returning to the *field of evaluation*. There is very little known about the volunteer population, so results need to be treated with a degree of caution and pragmatism. Cultural variables may also determine success and satisfaction. However, in terms of what is presented, CLAD unequivocally supports, and indeed proves, that better mechanisms can be adopted to support processes of volunteer coach learning. Finally, recommendations for ‘coach education’ are made, not only criticising, but building an evidence base through action and research making a significant contribution to knowledge.

8.2 CLAD: Theory and a new pedagogic self

Coach education and coach learning needs to be more than just the sum of what other coaches teach each other. It has been argued that coaching expertise cannot be solely achieved through a ‘commonsense’ knowledge structure. It has been well established

that coaches do hold deeply held traditional values, formed through their experiences in social and cultural contexts where philosophies of coaching are developed. That is to say, thoughts and ideas about coaching permeate with social significance, and currently formal coach education programmes do little to dampen the acquisition of a ‘horizontal discourse’ (Bernstein, 1990). This way of being is a tacit acquisition, a particular view of coaching, a knowing, the way; I have likened this to the ‘gaze’ (Maton, 2013). It is these informal observations and early experiences of being coached and coaching that form deep roots, where as consumers of learning, all historical moments continually emerge in the formation of a coaching identity. A coaching *self* critiqued because ‘traditional’ coaching practices are continually applied mirroring reductionist methods that have been argued to suppress learning. This *way* was problematized to assist closing the knowledge deficit unifying all three fields of the pedagogic device (Bernstein, 2000).

This new ‘message’ created ‘voice’, ultimately leading to a successful recontextualisation. This is significant when deeply ingrained coaching practices, cemented as a regulative discourse, are difficult to overturn, and the (coaching) field of *production* permeates coaching practices which remain in perpetual flux. In this regard, we have learnt through this CAR, that new knowledge (s), which remain largely mystifying and poorly integrated into coaching practices, can be integrated in an empirically binding fashion evidencing higher levels of conceptualisation and abstraction. Knowledge regulated coaching actions, rather than just accepts their (coach) function in a Bourdieuan sense and we are now wiser about what the voice should look like (Young, 2008). Importantly, significant changes occurred because when theory was integrated this didn’t ignore the practical knowledge of coaches as people (Swantz, 2008), and a new discourse was sustained in CLAD where new knowledge was ‘intellectualised’ and remained robust when the participants kept returning to their coaching – their *evaluative field* (Bernstein, 2000).

Throughout this process pedagogical leadership was crucial to ensure that new knowledge was decoded and translated into pedagogised knowledge in order to become assessable for all the coaches (Singh, 2002). CLAD lasted for a period of 8 months, this time scale was long enough for them to practice theory and shape learning environments differently. In a Bernsteinian sense, it made (coaching) pedagogy more visible because over an extended period you were allowed “to see the rules” (Maton, 2013, p.178). The

relativist assumptions of knowledge informing this study supported the way in which new knowledge became available and was applied. In that, participants re-experienced the old whilst pursuing the new, and on occasion they became frustrated with integrating something different. However, over time, this conflict viewed as an essential feature of deeper learning, became less unsettled, and through experimenting with different perspectives a new ending was forthcoming and this re-learning was the desired outcome for CLAD.

CLAD unveiled a progressive approach to coaching education. Which linked to the application of coaching theory into coaching practice, but through ‘worthwhileness’ being linked to practical actions that supported the creation of a new empirical self (Bradbury and Reason, 2001). It is not readily accepted that mass education can have such a consistent quality and impact. CLAD gave the participants opportunities to engage with other club coaches in their context, they greatly valued this social interaction and benefitted greatly from exploring and discussing various forms of knowledge which facilitated personal and group reflection. These social elements allowed knowledge to flow, much like a rhizome, there were no fixed patterns from above, but this freedom of thought created advantages as coaches considered a new pedagogical discourse. After all, this wasn’t a mechanised learning process where boxes had to be ticked where the expectation of coaches was just to sit quietly while they are funnelled through a decontextualized ‘learning’ process. The association between theory and practice had a positive effect on practice and as illustrated in the analysis, although this was not without hassle. I return to Maton (2013), who stated the importance of ‘disorder’ over ‘order’ as a productive aspect of learning something to be valued. Through collaboration CLAD demonstrated difficulties can be overcome, together. As Robinson (1993, p.11) reports: “Practitioners will alter their practice in the light of the research findings when there is a requirement for the problem to be solved, and the research judged relevant to that process”. Consequently, the *field of production*, the *field of recontextualisation*, and the *field of re-production* coalesced, and the coaches considered alternative ways of coaching.

Coaches unwittingly find themselves trapped in a broken neo-liberal system, but they do want to get better and CLAD supported this ambition through contextualising theory with the real life practices of coaching in the community. The initial critique of ‘coach education’ profiled the current modus operandi and this was the starting point, the

problem to which impact needs to be measured. There are numerous examples in the data that point to a transformation achieved because CLAD had the capacity to affect ‘human consciousness’ (Lewin, 1935). Coaches thought differently about themselves, this solidified positive pedagogical intentions and more positive forms of pedagogy were relayed [and received]. It is evident from much of the data in Chapter 7 that there has been notable change in coaching pedagogy. CLAD has affected psychological states through coaches accepting and experimenting with knowledge as theories of practice help to find solutions. Where various strategies were used to ‘decode’ and translate theoretical perspectives and concepts in order for this knowledge to be accessible for the coaches (Singh, 2002). Therefore, these findings are worthy of the term ‘significant’ for an AR intervention, and multiple examples cite a change of praxis that can account for improved educatory provisions for *coach learning* (Reason and Bradbury, 2001).

8.3 The contribution of Basil Bernstein: The ‘pedagogic device’ and analysis *for coach learning*

As outlined previously the pedagogical device is a grammar or a set of rules that has described and supported the understanding of the construction of a pedagogic discourse. Deployed here to evaluate CLAD in the way a pedagogy and curricula facilitated pedagogical development. This is the true value of CLAD, and importantly, this project has brought to the sports coaching consciousness for the first time Basil Bernstein’s research endeavours. Theoretically studies in SCR that draw on sociological theory have not been forthcoming (Cushion et al. 2010; Piggott, 2011). This is a fundamental issue because we cannot allow dominant bio-scientific approaches to preside as superior where the mainstay of knowledge creation and distribution would be unbalanced and performance related (Twist and Worsfold, 2015). Bernstein’s work opens a door through having the power to diagnose and explain the process of ‘active realisation’ where knowledge has been decoded to allow the coaches to attain more positive forms of coaching pedagogy. The ‘pedagogic device’ has been instrumental to the outcomes of CLAD and examining the contingent goings on in order for knowledge(s) to convert to coaching pedagogy. As acknowledged, Bernstein’s work stands accused of being impenetrable, but it has been demonstrated that drawing on his thesis can make a clear contribution to the ‘real world’ of sports coaching. Supporting CLAD and the ambitions

of this project to facilitate theoretical, intellectual and public concerns through harnessing a different lens to interrogate the problematics of coach education.

To enable debate around changes necessary to be made to coach education, it was first necessary to identify the constraining forces that operate in the coach education environment. This review of the neo-liberal context in which coaches currently become 'qualified' further expands the valuable contribution that Bernstein, specifically the 'pedagogic device' has made to this project. The components of the 'McDonaldised' system sanctions control over access, qualifications, type of curricula and assessment. Therefore, in seeking recommendations which impact on the field of coach education this demanded fresh thinking.

The classification and framing of knowledge(s) that related to games based pedagogies privileged learning centred approaches enabling a discourse to be established in CLAD. Regulated through a process where distributive, recontextualising and evaluative rules provided a framework to support the objectives providing insights into educational contexts that enrich the learning of volunteer coaches. Therefore, the 'pedagogic device' has provided significant insights into the manner in which the official structuring of more particular forms of coaching pedagogy and knowledge have been converted to practice. In agreement with others such as Morais (2002), that crucially happenings become fact in the context of theory, thus rejecting any analysis of the empirical without an underlying theoretical basis. Secondly, evidence collected from multiple vantage points signifies the value of Bernstein's theoretical language of description where coach learning was a product of CLAD as a process. Hence, recognition and realisation rules were acquired and the coaches changed coaching pedagogy and this was fundamental to the theoretical level of my argument.

The volunteers as acquirers of pedagogic practice demonstrated the manifestation of knowledge revealing the epistemic consequences of CLAD. Knowledge claims were clearly articulated through a changing coaching identity as coaches valued and attempted to achieve different pedagogical outcomes. It has been argued that the knowledge(s) merged into CLAD have been paramount to accessing *this* new coaching identity. As such, evaluated rules counted for what is valid in the minds of coaches, illustrating that coaches must have access to more specialised forms of knowledge in

order to live the credo of the vertical discourse. Yes, there is a degree of modesty about these claims e.g. Are they still invested? Plus, do the assumptions that the legitimate verbal text corroborates the legitimate physical text in that coaches are acting out their text? The true value of the ‘pedagogical device’ is that it gave the volunteers rights. In effect, transforming power relations, not only in the way that knowledge was translated and defined, but through allowing access to it, as Bernstein (2000) noted, “Knowledge is not like money, it is money” (p.86). Having critiqued the heavily bureaucratic approach to coach education biased through income generation and quotas this forgets that learning and education is contingent to the knowledge base of coaches and knowledge distributed that way is a public injustice. CLAD was an attempt to meet the call for there to be more focused empirical sports coaching research (Taylor & Garratt, 2010; North, 2013) and to resuscitate the theoretical base as to how knowledge can be better transitioned into coaching practice.

The adopted ‘pedagogical device’ evolved to enable the three fields of coaching practice to consider the ‘social logics’ of coaching practice. The transformation acknowledged is argued by Maton (2013) to be more complex than the original left to right Bernstein model. Thus, alongside Maton’s (2013) ‘epistemic pedagogical device’, this demonstrated a more radical and authoritative explanation of the knowledge flow where specific examples in Chapter 7 revealed how knowledge recontextualised through CLAD (ORF) back to the field of *production* a site where other coaches and parents reside. Hence, this adaptation of the ‘pedagogical device’ (Bernstein, 2000) provides the theoretical motor for enabling a different relay where embodied knowledge coalesces with new theoretical knowledge(s) as a means to improve the work of volunteer coaches in the community. Furthermore, and again looking beyond ‘cultural reproduction’ theorist, there isn’t any “distorted communication” (Bernstein, 1990, p.170) to be found here. Rather, it is the shared features and characteristics between ‘constructivist’ pedagogies and Bernstein, as relayed through Daniels (2001; 2005; 2007; 2012), that allowed CLAD to create its own voice, in essence a ‘game based’ discourse. Overtime causing the creation of a different ‘coaching mind’, and it is this this changing personal inner state that was captured in the data in regard to their coaching pedagogy. The volunteers were profoundly attached to CLAD as an influential social environment which affected their human consciousness (Lewin, 1935).

This extolled the further advantages of CLAD being operational in a community setting as it became a ‘whole’ club programme. These are further consequential issues because there were no inequalities and hierarchy in CLAD, everybody had the opportunity to ‘know’ and ‘learn’, as there was no testing mechanism which removed of ‘evaluate logics’ that ordinarily function in the ORF of coach education to regulate the ‘what’ (Maton, 2013). Therefore, permitting coaches to explore knowledge removed from the confines of accreditation and de-contextualisation allowed them to be better placed to master processes of theory led practice and the prevailing meta-dialogue. Hence, this knowledge collaboration was set in motion to overcome a hardened realism where the starting point was practical, and through reciprocation and trust the confidence of CLAD participants was gained (Swantz, 2008). Coaches were committed to their development and not committed to carefully navigating a defunct accreditation process. Learning in CLAD occurred in ‘cycles of action’, and these ‘cycles’ were sensitive to ongoing concerns in SCR where it is essential to be able to demonstrate the power to narrow the theory-practice gap (Kirk and Haerens, 2014). In addition, the evidence from CLAD suggests the pacing and sequencing of knowledge allowed coaches to transition and maintain their learning as they implemented the ‘unthinkable’. The findings are to a great extent, very different to the growing amount of academic work that considers learning as defunct in official coach education programmes (e.g. Nash and Sproule, 2012; Piggott, 2012; Stodter and Cushion, 2014).

Finally, in relation to Bernstein, CLAD was unashamedly pedagogic in nature and volunteers were provided with control over their learning and this framework further support rights to knowledge. CLAD as social theory [in action] focused on establishing the pedagogical rights of its participants. Volunteer coaches who give so much to communities are akin to be deserving of pedagogic rights and access to knowledge. The ideas of Bernstein, particularly around progressive education and the need to democratise education embraced three pedagogical rights, suggested as essential for democratic modes of education. Firstly, enhancement and the establishment of agency will allow the coaches to have the confidence to learn (Wilson-Strydom, 2017). CLAD was inclusive, in the sense that there is no silver bullet, a best way to coach, rather socially, culturally and intellectually they used knowledge as they saw best as a *second* right. Thirdly, the coaches fully participated in the creation of a new coaching discourse, there were no rules to follow, no boxes to tick, and they had ultimate agency

over their practice and its outcomes (Bernstein, 2000). Currently, the McDonaldised system distributes knowledge through establishing 'stronger ties' where pedagogic discourse is tightly marshalled through high degrees of control. CLAD demonstrates 'weaker framing' allowing coaches to be largely in control through responsibility being devolved (Bernstein, 2000). They did not have to produce the required 'text' to gain accreditation through meeting the correct and uniformed outcome. The warning being, that if we fail to captivate the essence of coach learning and the interrelated dynamics of coach education and coach development, we cannot legitimise this area of research. The links to the final aim outlined in the introduction and CLAD drew upon a methodology and a theoretical perspective which has revealed the coaches as transmitters of a different discourse. These recommendations can support the development of coach education in the future providing a focus for putting the 'education' firmly back into 'coach education'.

8.4 Collaborating with the community

What has also been fervently acknowledged throughout CLAD is that it is not so straightforward to just *know* theory, or even the *knowing* of theory, but the capacity for beneficial learning episodes to use knowledge to direct coaches to explore theory. Thus, in turn generating knowledge about applying theory in a volunteer context. The significance of taking theory into the workplace is obvious, in the UK upwards of 80% of coaches are volunteers (Sports Coach UK, 2014) and there is a definite need to invest in ways that can influence their coaching practice. Not forgetting this is a workforce that has an appreciable effect on social inclusion (Morgan and Bush, 2016). However, through no fault of their own are suspended at a neophyte level, and this group is precisely the workforce who can make the most gains from knowledge.

As such, there is an indispensable need for theory, especially when it has been argued that a 'bottom-up' approach is not, on its own, capable of such transformation. Theory has been translated into the real world to make a positive difference whereas the 'McDonaldised' system (Ritzer, 2004) is concerned with quotas and income generation. CLAD explored another way. And, in this sense, rather than continue to report on advanced liberal ways as ongoing power" it responded to calls, a dissenting case, it worked against the dominant *relay* and usual patterns of engagement in coach education (Bernstein, 1999). Springer (2015) takes umbrage to this excessive and constant

worldview, petitioning to ‘fuck’ neoliberalism, and to stop talking about it, thinking about and refocus our energies on the needs of the community over profit. Linking to measures of ‘validity’ for AR (Bradbury and Reason, 2001). CLAD developed praxis through relational participation, demonstrated reflexivity of engagement, developed knowing accepting that theory was there to bolster development and learning. Furthermore, what CLAD offered was more than just a discourse of skills, but a fully-fledged collaborative project to establish a new ‘social order’ so community coaches as ‘free thinkers’ could escape the shackles of the neo-liberal monopoly (Moore, 2013). CAR, alongside collaborative action learning, focused on ‘problem setting’ rather than just attempting to theoretically ‘problem solve’ which has led to criticism that the reformation (of coach education) has been premature (Piggott, 2011). Through challenging this technocratic power knowledge(s) permeated, becoming part of coaching lives to make a difference and the societal importance of volunteers in sport should not be underestimated. In agreement with others, we need to re-think neo-liberal influences and the sub-standard provisions offered, at large costs, to develop the coaching workforce (Piggott, 2013; Bush et al. 2013).

CLAD has further significance because it allowed for coaches to consider the learning experiences of young people in sport, which can lead to wider social, health and personal benefits (Armour, 2011). Significant changes in coaching self, the subsequent effects of players in terms of learning and enjoyment, the engagement with parents and other coaches in the club. All through adopting ‘game based pedagogies’ which are suggested to be ‘significant’ in terms of importance through fostering a change in the way children are initiated into sport (Harvey and Jarrett, 2014). Noteworthy in regard to CLAD and its value as AR, but further agreeing with Mills (2015), that such academic work befits the need for an authentic SCR reconceptualization where it is fundamental to support coaches to behave in more ethical and effective ways. This statement must also acknowledge the complexities of change. Shifts toward being more ‘athlete-centred’ or in psychologists speak, more autonomy-supportive, summons a great deal of will and aptitude (Denison, Mills and Konoval, 2015). Although structurally, and at this time of writing, it is encouraging to note that the Swedish Football Association have through the UN charter endorsed the rights of children on the level 1 coaching award. A most telling commitment when considering the

importance of coaching, community responsibility and being ‘morally compliant’ (Taylor and Garratt, 2010).

This collaboration between the community, research, and integrating pedagogical leadership merged into action, the essence of CAR made it socially relevant and is argued to have real merit for future SCR. CLAD has been about improving coach learning through providing practical actions, “a principle that many coach education policy makers still fail to grasp” (Potrac et al. 2014 p.35). Hence, to consider strategies for a greater social and cultural transformation, the ‘empirical handyman’ embraced pedagogical leadership in its fullest sense and avoided the compulsion to “wave theory from the balcony” (Macdonald et al. 2002, p.149). In making this commitment, the ‘physical pedagogic bricolage’ needs to be more than just competent at applying a diversity of research methods. There has to be a significant, clear and tangible impact and ‘collaborative action learning’ was adapted to, not to demonstrate a bland criticism, or conveniently navel gaze, it has been about exploring other ways (Rojek and Turner, 2000). In this sense, and going beyond suggestion, merely *writing* about neo-liberalism only perpetuates *the* problem (Springer, 2015). So for CLAD, it hasn’t been just critiquing the neo-liberal doctrine, albeit in a coaching education context, but demonstrating there are other ways. CLAD has explored the potential for change and demonstrated clear and tangible benefits for coach education through promoting a theoretical and empirical combination that analysed coach learning over an extended time frame. The needs of volunteer coaches have been met and through this grounded approach knowledge has been integrated to inform their coaching practice. SCR requires fresh forms of enquiry into mediating factors that influence coaching practice and the creation, and recontextualisation of the coaching *self*. This would apply to all levels of coaching that could further enrich the professionalisation debate.

8.5 Significant contribution to knowledge

Coach education needs a different motor. One which doesn’t keep ‘ordinary citizens’ at arm’s length (Swandz, 2008). It would appear that, any methodological and intellectual engines of change are not forthcoming and this is best reflected by the paucity of research and scholarship generally attributed toward coach education (Nelson, Cushion and Potrac, 2013). Hence in ‘judging’ the merits of this research then it is felt, and hoped, that the story of CLAD and this transferability of knowledge, has

been shared in a way that resonates with readers (Richardson, 2000; Denzin and Lincoln, 2000; Lincoln and Guba, 1985). More importantly, CLAD met its objectives as reviewed, and these have been contextualised as knowledge claims which are conspicuous in terms of coach education. This credibility is conveyed through the development of praxis which is relational to the workplace volunteers find themselves in. Furthermore, theory has supported development and knowing through action and CLAD makes a significant contribution to knowledge by demonstrating more appropriate ways to structure educatory provisions for coach learning. These are profiled below:

- CLAD, the first of its kind, is a research project which involves complex theoretical, disciplinary and methodological auxiliaries to narrate an in-depth analysis of coach learning through creating space for rigorous practitioner knowledge.
- The practitioner as action researcher. CLAD has sought to conceptually develop the ‘pedagogical leadership’ role, testing theories in practice and through drawing on numerous empirical moments actually evidencing the possibilities of change when the learners needs are met. In effect, we should no longer merely critique coach education from afar, but develops analysis and recommendation through being in situ.
- Bernstein’s unique and refreshing take on ‘pedagogy’ has been presented for the first time in SCR, specifically the ‘pedagogic device’ to analyse coach learning. We need to draw on more sociological theory to generate more suitable theory, but in reference to the empirical, to explore how best to convert knowledge(s) to coaching practice. Furthermore, CLAD has developed the original model and considered the holistic nature of coach learning.
- AR, specifically CAR moving toward including collaborative action learning, has also been appropriated for the first time in an intervention of this kind involving the community and such an ‘epistemological botany’ of knowledge, e.g. ‘constraints based approach’ (David, Button and Bennet, 2008). This also represents the importance of adaptability required in pedagogical leadership.
- Courses for coach learning should last longer than a ‘typical’ weekend and occur in ‘cycles’ of action which continue over an extended period. CLAD

demonstrates a transformation and the programme lasted 8 months. CLAD demonstrated the need to contextualise the learning experiences of participants in coach education by situating courses ‘in house’ and making coaches co-participants in their learning. The data is real and should be carefully considered by policy; CLAD put the ‘education’ back into coach education.

- We need to invest more in volunteers as pivotal social conduits. It is a workforce that is largely not supported. They want to learn, but more importantly they can be engaged in longitudinal educational courses to influence their practice. CLAD can unsettle power structures that oversee coach education through sharing the outputs and disseminating the findings, particularly in regard to improving the current ‘status quo’.
- Through adaptations in coaching pedagogy the outcomes are favourable for learners, and those involved with sport, ‘game based approaches’ make a significant difference to the way sport is presented. This has further implications for fun and enjoyment alongside social development in the community through ‘active citizenship’.
- The use of blogging in CLAD provides further implications for developing media platforms for coach learning.
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APPENDICES

Appendix i

University of Bath
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MPHIL OR PHD PROGRAMME: ETHICAL IMPLICATIONS OF PROPOSED RESEARCH

To be completed by the student and supervisor(s) and approved by the Director of Studies
before any data collection takes place

Introduction

1. Name(s) of researcher(s)

Shaun Williams

2. Provisional title of your research

**Unveiling the pedagogic *device* to uncover volunteer coaches pedagogical ‘rhythms’,
knowledge deficits and paradoxes of competence (identity) in a community coach learning
programme (CLAD).**

3. Justification of Research

Consent

4. Who are the main participants in your research (interviewees, respondents, raconteurs
and so forth)?

Community coaches (Rugby Union)

5. How will you find and contact these participants?

xxxxxxxxxx RFC

6. How will you obtain consent? From whom?

From them, those who are stewards for rugby at the club

Deception

7. How will you present the purpose of your research? Do you foresee any problems including presenting yourself as the researcher?

Simply – ‘being better coaches’ is *their* objective – presented as such.

No problems.

8. In what ways might your research cause harm (physical or psychological distress or discomfort) to yourself or others? What will you do to minimise this?

Through practical sessions – warm up, staggered units, no contact sessions.

Confidentiality

9. What measures are in place to safeguard the identity of participants and locations?

Data stored safely, any published material will be anonymised.

Appendix ii – CLAD Engagement (Post consultancy)

October Let's consider our approaches to coaching	Introduction and practical session (All to bring Kit) How do we coach at the moment? Seeking a 'constructive disruption'.	<u>Creating a learning community:</u> Using the 'coach learning' web portal
November	Practical session (all to bring kit). Exploring a game based philosophy There was a workshop discussion recorded after the practical session.	Reflections from our coaching. Blogging (key prompts to be provided)
December	Creating learning environments and my role: Research informed practice: Some theoretical insights to support coaches. There was a workshop discussion recorded throughout the theoretical session.	Reflections from our coaching. Blogging (key prompts to be provided) <u>Focus group</u>
January	Problem Based Practical session (all to bring kit)/Re-cap theoretical elements – our experiences? There was a workshop discussion recorded after the practical session.	Reflections from our coaching. Blogging (key prompts to be provided) <u>Focus group</u>
February	Embracing complexity and 'Talent Development'. There was a workshop discussion recorded after the theoretical session.	Reflections from our coaching. Blogging (key prompts to be provided)
March	Problem Based Practical session (all to bring kit) – 'Unstructured v Structured practice 1' Tony's practical session A focus group was recorded after this session	Reflections from our coaching. Blogging (key prompts to be provided) <u>Focus group</u>
April	Problem Based Practical session (all to bring kit) – Finding solutions to coaching problems. The conversations and exchanges were recorded during this planning workshop	Reflections from our coaching. Blogging (key prompts to be provided)
May	Some final thoughts and review	Reflections from our coaching.

	Interviews were conducted from May 2015 to November 2015	Blogging (key prompts to be provided)
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Appendix iii

To all coaches,

This is a cordial invitation to be part of a 'coach learning' programme aimed at rugby union coaches who wish to enhance their coaching practice. The course will run for 8 months, which will approximately cover the length of the season. In terms of format, it is expected there will be 8 formal sessions, one per month which will be a combination of both practical and theoretical with much scope for discussion and collaboration. The programme content is not fixed, and much will depend on discussions between us to leverage the right type of content for YOU. Essentially this is YOUR course and a key objective of this communication being to invite responses that relate to what you wish to cover. As from my perspective, this is vital, and your voice in shaping the programme will allow all parties, myself included, the opportunity to learn and develop the most.

At present the format will rotate around these themes and will be delivered on fixed date on Wednesday evenings at xxxxxxxxxxx RFC.

This 'coach learning' program has much potential to develop all coaches who attend, particularly by connecting 'all parties' through a web portal that can be accessed at - <http://xxxxxxxxxxxxxxxxxxxxxxxxxxxx.com/> This device can help to share your experiences, successes and difficulties when applying theory to practice and the overall impact of this coach learning project on you as a practising coach. There is no official accreditation and the course runs free of charge. You are warmly invited to be part of this bespoke programme and if you have specific questions, concerns or issues please get in touch my details are attached below.

Shaun Williams

Teaching Fellow

Sport, coaching and pedagogy

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Appendix iv

Games Based Approaches and your experiences

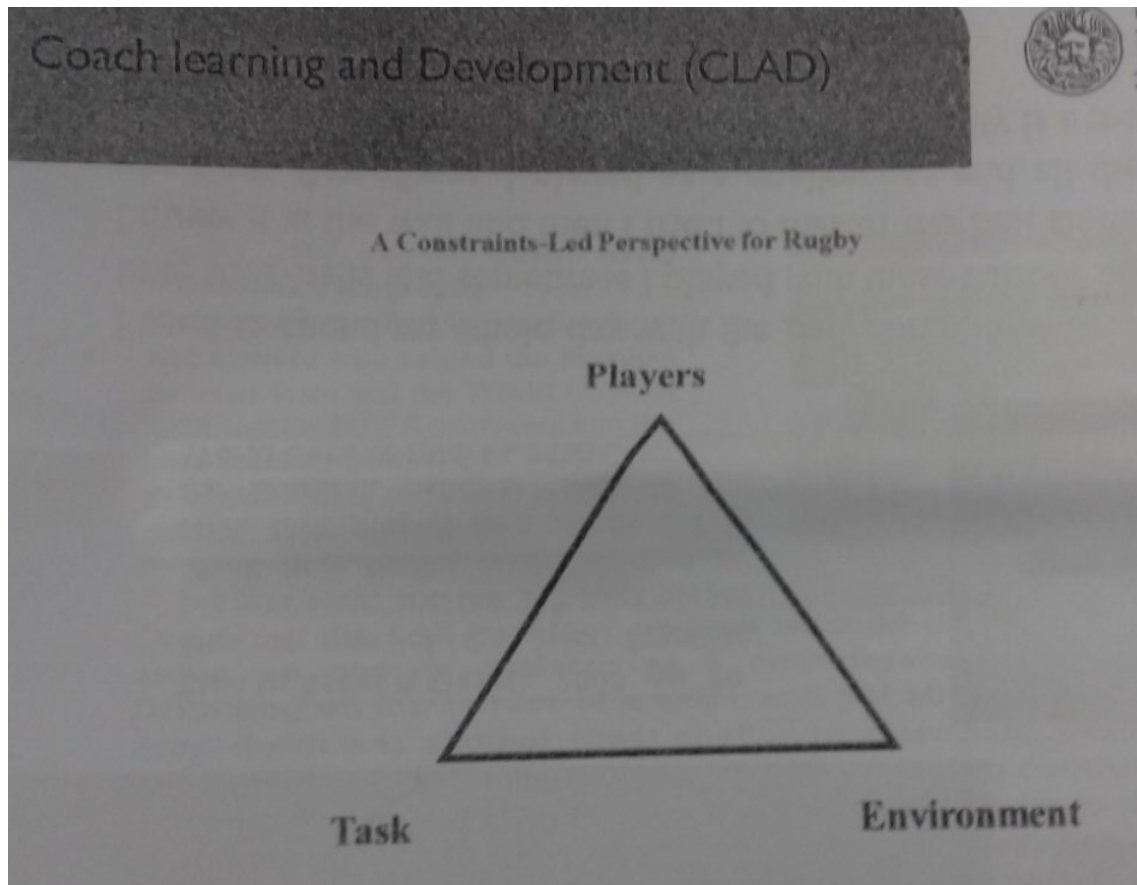
Please comment on:

- Success/problems with a 'Game Based' approach to your coaching?
- How does it conflict with what you have learnt previously about coaching?
- Is your 'role' changing in the sessions?
- How do you feel/think about this?

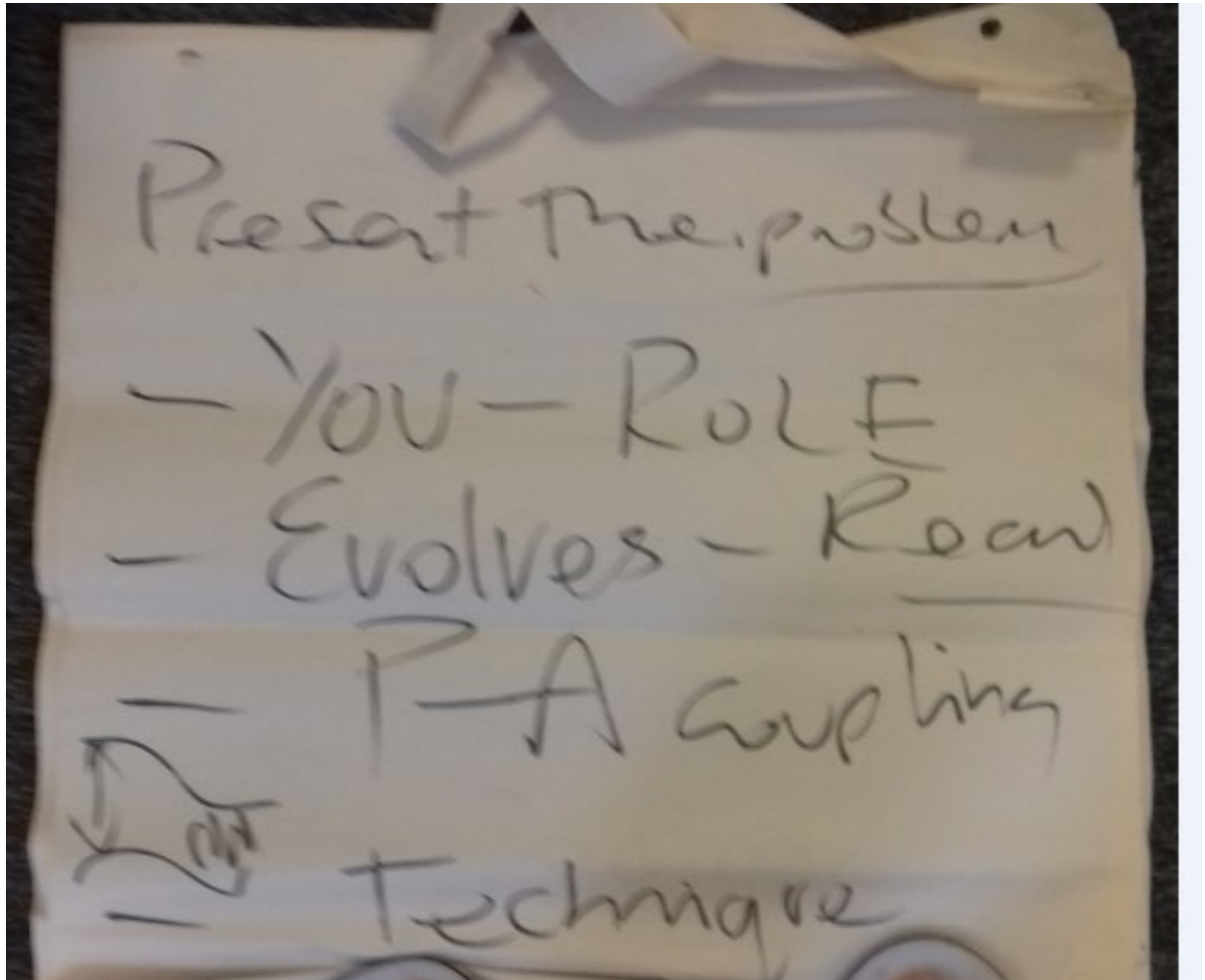
What are the players reactions to games like?

Posted on December 4, 2014 · 8 Comments

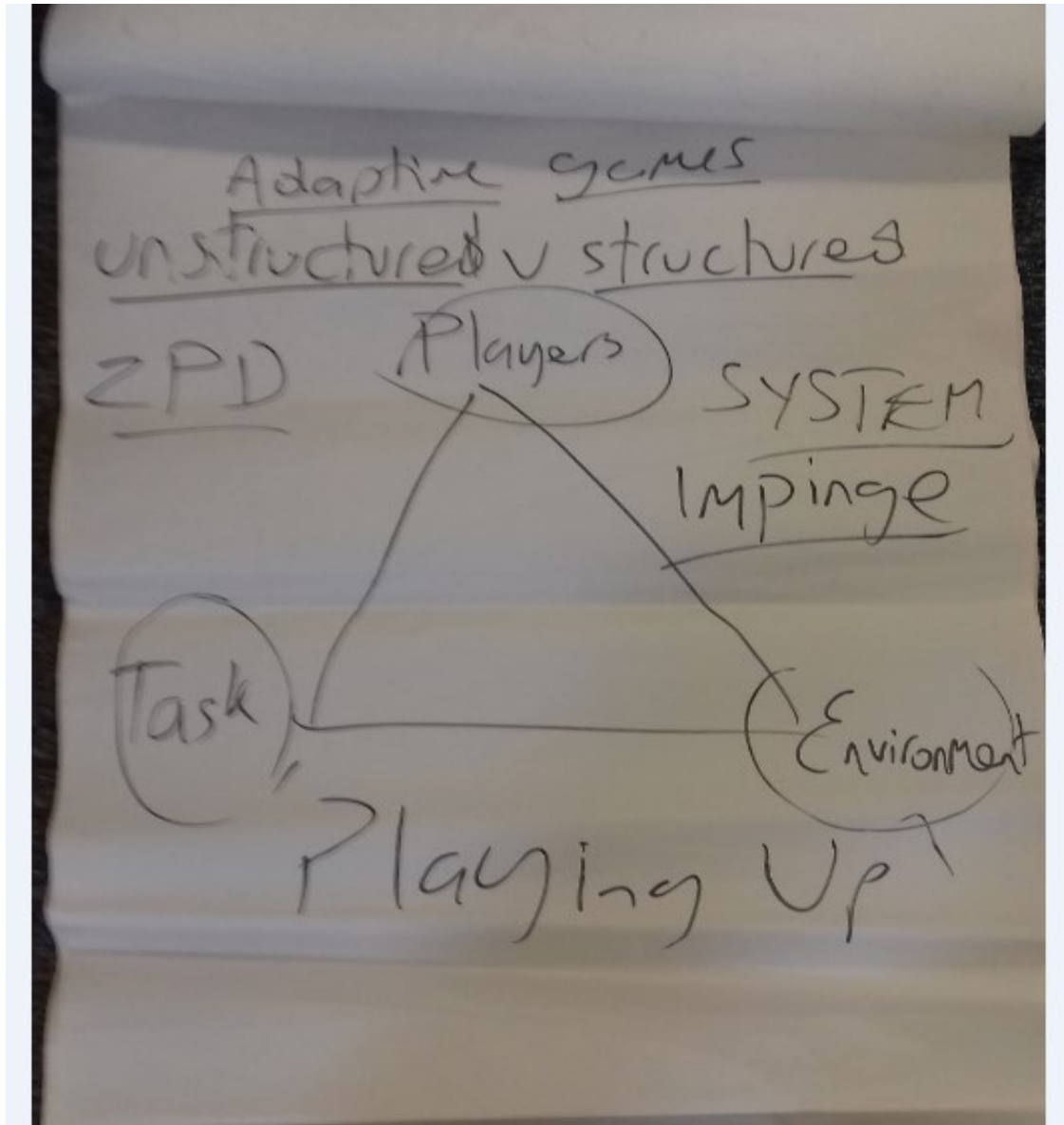
Appendix v



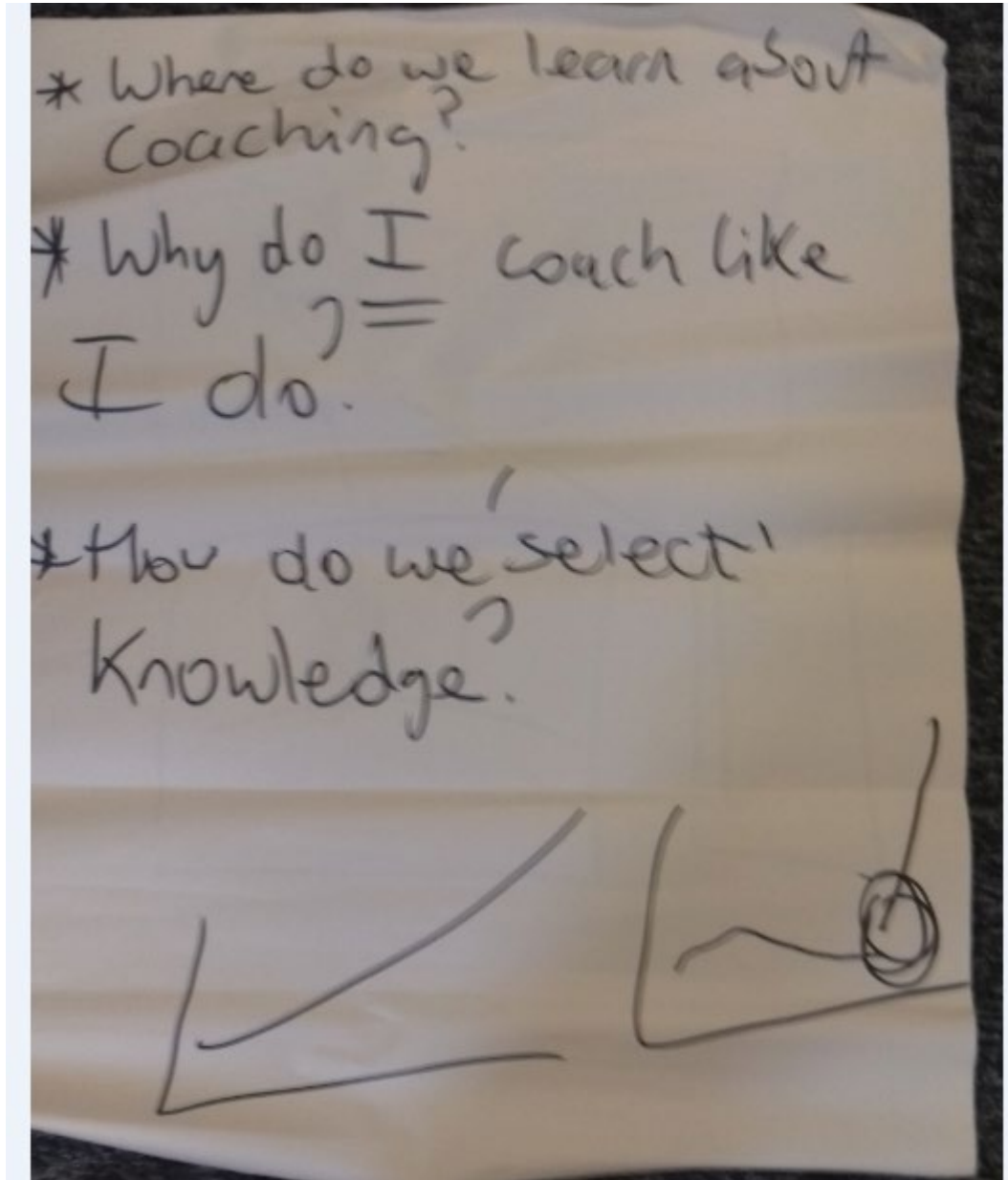
Appendix vi



Appendix vii




Appendix viii



Appendix ix

Applying Problem Based Approaches



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BATH

In groups you are required to design a game to overcome the chosen 'problem'

Remember let the game be the teacher.....

We will coach these adaptive practices next session

1. Problems with defending out wide
2. Attacking very narrow
3. Counter attacking from deep

Appendix x

Data Collection points

Name	Interview	Focus Group	Workshops	Blog	Email
Brian Matthews	y		y	y	
Greg Minty	y				
John Avons	y			y	
'Bob' Davies	y				
Tony Mallargo	y	y			
Steve Denton		y			y
Mike Powell	y	y	y	y	
Rich David				y	
Dave Kitt	y	y			
Ian Stipe				y	
Graham Gart		y			
Kevin Douglas	y		y		
Danny Kirk		y		y	
Sandy Livesly					y
Richard Dodd		y			
Rob Michaels			y		
Mark Evans			y		
Geoff Griffiths			y		

