Understanding the learning and development of sports coach mentors

By

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Abstract

Research which explores the learning of coach developers, such as coach mentors, is often neglected. Thus, the aim of this thesis was to provide greater insight into this area and understand the nature of mentor learning and development within sports coaching. Framed by social constructionism, a qualitative instrumental case study design was utilised. Semi-structured interviews were conducted with coach mentors employed as part of a national governing body (NGB) formalised mentoring programme. Current coach mentors (n=9) employed for a minimum of one year were interviewed once. New coach mentors (n=9) were interviewed twice, at the start of their employment and again nine months later. Regional mentors (n=8) who oversee the training of the coach mentors participated in one focus group, whilst field notes were recorded from observations of five NGB-delivered mentor training events. A theoretically informed thematic analysis procedure was adopted, involving an iterative abductive process which integrated the sociology of Pierre Bourdieu and Phil Hodkinson and colleagues' cultural learning theory. Findings indicated that coach mentor learning involves the embodiment of dispositions, where perceptions towards 'good' mentoring practice centred on a struggle for capital, with coach mentors valorising their varying forms of capital in order to enhance their field position. Recruiting and training coaches as mentors reflected a process of misrecognition, where exposure to the NGB sub-field resulted in coach mentors internalising a doxa which became evident in their practice (Bourdieu, 1990a). This doxa centred on the NGB's ideologies surrounding 'good' coaching practice, which was disseminated during mentor training. Moreover, evidence suggested that the workplace learning of coach mentors was structured by a discourse which promoted 'learning on the job', justifying the limited amount of support available. This research contributes to knowledge by enhancing our limited understanding of sports coach mentor learning, whilst providing practical recommendations for both mentors and NGBs.

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Thesis publications

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Book chapters:

Leeder, T. (2019). "You need to be a certain kind of person": Learning to 'become' a community coach mentor. In L. Gale & B. Ives (Eds.), *Sports coaching in the community: Developing knowledge and insight* (pp. 33-49). Manchester: Manchester Metropolitan Publishers.

Leeder, T. (2019). Foucault and pastoral power: Implications for formalised sports coach mentoring. In C.L.T Corsby & C.N Edwards (Eds), *Exploring research in sports coaching and pedagogy: Context and contingency* (pp. 111-120). Newcastle upon Tyne: Cambridge Scholars Publishing.

Conference presentations:

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Leeder, T., Russell, K., & Beaumont, L. (2018). "It could be quite a lonely job being a mentor": Exploring the learning and development of sports coach mentors. *Oral presentation delivered at the AIESEP World Congress*, July 2018, University of Edinburgh, UK.

Leeder, T., Russell, K., & Beaumont, L. (2018). 'Becoming' a community coach mentor: Past experiences, dispositions, and responsibility for learning. *Oral presentation delivered at the CRiC Coaching in the Community Symposium*, April 2018, Manchester Metropolitan University, UK.

Leeder, T. (2017). Mentoring and Foucault: A suggested research agenda for sports coaching. O*ral presentation delivered at the Cluster for Research into Coaching (CRiC) 4th International Coaching Conference, September 2017*, Cardiff Metropolitan University, UK.

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<div align="center">**Introduction**</div>

"Sports coaches are often untrained for their secondary role as mentors… findings places and spaces for such training can prove difficult" (Chambers, 2018, p. xiii).

1.1 Mentoring: A primer

Mentoring is a practice suffering from a lack of definitional clarity, resulting in contradictions, overlaps and fluctuating emphases (Garvey, Stokes, & Megginson, 2014). The absence of precision present within the literature has produced a contested debate, influencing how mentoring is applied across social contexts, with each milieu carrying its own commercial, ethical, and practical considerations (Garvey et al., 2014). The first use of the term 'mentor' was found within Homer's classic poem *The Odyssey*, which can be translated to refer to an advisor or guide (Garvey et al., 2014). *The Odyssey* tells a story of how Odysseus left his son Telemachus to learn from his trusted friend, Mentor, as he left to fight in the Trojan War (Merriam, 1983; Cushion, 2006). As the story develops, the reader begins to acknowledge that Mentor has two forms, one as 'Mentor' the trusted friend of Odysseus and another in the form of Athena, the goddess of wisdom and knowledge (Garvey et al., 2014).

Scholars have proclaimed *The Odyssey* has enabled conclusions to be made regarding what constitutes the act of mentoring. For example, Anderson and Shannon (1995) propose that through reading Homer's poem, a mentor can be considered as a role model, whilst mentoring can be viewed as an intentional, nurturing, and supportive process. Nevertheless, it has been argued that Homer's poem contains unclear interpretations and messages (Garvey et al., 2014). In addition, there is a school of thought which argues that individuals have often attempted to create associative links to historical texts such as *The Odyssey* merely to add "historical credibility to the concept of modern mentoring and thus create a positive discourse" (Gray, Garvey, & Lane, 2016, p. 7). Despite these perceptions, mentoring broadly involves processes of support, guidance, and advice, with a more knowledgeable or experienced 'other' facilitating the development of a neophyte practitioner.

Consequently, mentoring has been adopted as a professional learning strategy for practitioners in various domains. It is proposed that learners who are mentored by a more experienced individual become open to an array of psychosocial and career development benefits, through engaging with contextualised knowledge and experience (Kram, 1988; Schunk & Mullen, 2013). Furthermore, organisations may utilise mentoring, whether

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informally or formally, as a "vehicle for handing down knowledge, maintaining culture, supporting talent, and securing future leadership" (Darwin, 2000, p. 197). For practitioners, meaningful interactions with a mentor should facilitate some form of alteration (Gilles & Wilson, 2004), where individuals participate in a dialogic exchange to co-construct knowledge to impact upon practice (Griffiths, 2015). Thus, mentoring supports practitioners in transitioning from passive to active learners, helping to enhance their confidence, self-esteem, and reflective capabilities, overcoming some of the common critiques of professional development programmes (Armour, 2015; Chambers, Templin, & McCullick, 2015).

Whilst domains such as education, health care, and business are more established in the use of mentorship, sports coaching has emerged as a relevant setting to help facilitate the learning of neophyte coaching practitioners (Bloom, 2013). However, contextual factors influence how mentoring is conceptualised (Kram, 1988), and at present sports coaching is wrestling with issues surrounding volunteerism, professionalisation, and inconsistencies regarding coach education provision (Cushion, 2015). When looking to professionalise the role of the sports coach, the field has undergone a number of 'sharpened' initiatives to further support practitioner learning and development (Cassidy, Jones, & Potrac, 2016; Taylor & Garratt, 2010). The emergence of sports coaching as a profession is reflective of a movement towards a legitimised knowledge base, where coaches need to undertake certified courses and assessments to obtain membership to a 'certified' club (Cassidy et al., 2016; Taylor & Garratt, 2010). Problematically, it has been argued that the professionalisation of sports coaching has led to increased regularisation, whereby national governing bodies (NGBs) administering coach education are no longer solely responsible for designing the structure and content of their delivered provision (Taylor & Garratt, 2010).

Indeed, NGBs face pressure from funding bodies, partnering organisations, and central government to adopt new policies and practices regarding coach development (Taylor & Groom, 2016), with mentoring now a heavily advocated initiative for NGBs to adopt. McQuade, Nash, and Davis (2015) have identified a number of lead sporting agencies across the globe such as UK Sport and the Coaching Association of Canada which promote the use of mentoring programmes within NGB-delivered coach education, to provide coaches with contextualised and experiential learning opportunities (Cushion et al., 2010). Despite mentoring enabling coaches to develop in situ, the use of mentoring programmes as a progressive method of assessing and certifying coaches is still tied to institutional agendas (Sawiuk, Groom, & Fidler, 2019). Institutional agendas and objectives are often derived from

funding targets; hence the use of mentorship may be related to specified demographic needs of the coaching workforce, a target number of certified coaches, or prescriptive coaching models (Sawiuk et al., 2019). Indeed, the professionalisation of sports coaching, coupled with the need to develop a coaching workforce whose education is grounded in practice, has seemingly led to the inclusion of and advocation for, coach mentoring programmes.

However, mentoring might not always function as a positive and problem-free method of developing sports coaches (Cushion, 2015). Hence, researchers need to "critically challenge existing formal mentoring programmes… to improve the education of coaches" (Sawiuk et al., 2019, p. 58). One area which needs to be critically challenged is the training and development of coach mentors. Broadly, it has been proposed that relatively little is known about the knowledge and skills required, in addition to the training needs of those individuals tasked with developing sports coaches (Cale & Abraham, 2016). Whilst the wider literature base on mentoring is rich, there is an overemphasis on mentee learning (Langdon, 2014), resulting in a lack of understanding regarding the learning and development of individuals who lead professional development for others, such as sports coach mentors (Perry & Boylan, 2018). Disturbingly, if researchers continue to overlook mentor learning and development, they risk enlarging "a critical gap in our understanding of the overall mentorship process" (Allen, 2007, p. 123).

Understanding the learning and development of individuals who support coaches, such as coach mentors, is likely to have positive benefits for the professionalisation of coaching. For example, quality assurance assumptions are clear, improving the training of coach educators, coach developers, and mentors is likely to result in an improved coach education provision and ultimately 'better' coaches (Taylor & Groom, 2016). If mentoring is to be positioned as a 'hot topic' within coach education (Nash & McQuade, 2015), adequate recruitment, training, and professional development opportunities for coach mentors seems paramount. In understanding the influences and origins of mentors' beliefs, it is hoped their practice and ultimately learning, can be enhanced further. In sum, Aspfors and Fransson (2015, p. 84) have called for researchers to "study the effects of mentor education in practice… the focus needs to be on how the education informs and influences mentoring". With this in mind, the aim of this research is to address this very issue, by understanding the nature of mentor learning and development within sports coaching.

1.2 Thesis structure

Having 'set the scene' within this introduction, Chapter II will review the current literature base surrounding mentor training and mentor learning within broader domains, before explicitly focusing on mentoring within sports coaching to provide a rationale for this thesis. Chapter III will highlight the conceptual framework which underpins the analysis of data, explaining the key conceptual tools and demonstrating their relevance and application to this body of work. Chapter IV will then progress to describe and explain the methodological decisions and choices made throughout the research process, in addition to providing the context of the formalised mentoring programme used as a case study for this research. Chapters V, VI, and VII form the discussion and 'main body' of the thesis, utilising the specified conceptual framework to explore and theorise the nature of mentor learning and development within sports coaching. Finally, Chapter VIII concludes the thesis, by illuminating the research's contribution to knowledge, alongside offering recommendations for both coach mentors and sporting organisations.

<u>**Chapter II**</u>

<u>**Literature review**</u>

"Mentoring is perceived as important but there seems little evidence to support this"
(Cushion, 2015, p. 157).

2.1 Introduction

The aim of this chapter is to critically analyse the existing literature which addresses mentor learning and development. Initially, this chapter will introduce the literature on mentor training and the process of learning to mentor within broader domains, specifically those within education and health care. Historically, the dearth of evidence which explores the preparation and development of mentors has been considered a weak link within mentoring research (Wang & Odell, 2002). Nonetheless, whilst being cautious of the problems associated with 'borrowing' from other disciplines (Griffiths, 2015), it is necessary to take a 'step back' and critically examine the wider literature on mentor preparation and development. In doing so, it is hoped an enhanced understanding into the nature of mentor learning within the sports coaching field can be developed. Having presented the broader literature on mentor training and mentor learning, the attention of this chapter will then turn explicitly towards sports coach mentoring. Here, current issues surrounding coach learning, coach education, formalised mentoring, and developing coaches as mentors which exist within the field will be illuminated, helping to provide a rationale for, and need to, understand and theorise the nature of mentor learning in sports coaching.

Specifically, this literature review has adopted what has been termed a semi-systematic or narrative approach (Lyle, 2014; Snyder, 2019). A semi-systematic/narrative approach to literature reviews are strategically utilised by researchers when attempting to detect themes, theoretical perspectives, or issues within a topic in the hope of identifying knowledge gaps to develop future research agendas (Snyder, 2019). A semi-systematic/narrative approach is often used when a topic area is studied within diverse disciplines (Snyder, 2019). In the context of this research, mentoring is a social practice which is common within diverse fields such as education and health care, alongside sports coaching. Therefore, this literature review has endeavoured to "capture relevant sources from coaching and other fields" (Lyle, 2014, p. 73). Whilst semi-systematic/narrative approaches rely on a researcher's judgement in identifying the key themes or issues within a designated topic area, it has been argued that the literature within sports coaching is to diverse to support a systematic review (Lyle, 2014). Consequently,

in wanting to critically analyse and explore the literature surrounding mentor learning and development within wider domains and more specifically sports coaching, a semi-systematic/narrative review was deemed appropriate.

Regardless of the 'type' of review adopted, Snyder (2019) has outlined several phases which need to be followed by researchers to produce a suitable and coherent literature review. Within this thesis, phase one involved the design of the literature review, where the area of investigation was identified, and the semi-systematic/narrative approach was chosen. The area of investigation and inclusion criteria focused on the broad themes of mentor training, mentor learning, and mentoring within sports coaching. Having identified these areas, specific search strategies were employed with a selection of key phrases and terms such as 'learning to mentor' and 'mentor training' used when searching for literature within journals. The literature review was conducted in phase two, where in stages abstracts from articles which appeared as a result of the search strategies were read and selected, with the full texts explored in greater depth later. Articles were screened in relation to the inclusion criteria outlined in phase one, whilst the reference lists within the selected articles were scanned to identify other empirical articles of potential interest (Snyder, 2019).

Phase three involved the analysis of the chosen articles, with a thematic approach utilised to highlight and develop the key themes and issues in relation to mentor training, learning to mentor, and mentoring within a sports coaching context, outlining both current knowledge and what aspects remain under researched. This form of analysis helped to identify the state of knowledge and the 'gap' needing to be addressed in the literature (see section 2.5). Finally, this chapter represents phase four, the writing of the review, with the results presented alongside the identified 'gap' being emphasised within the designated area of investigation (Snyder, 2019). In sum, this literature review will highlight the phenomenon in question, identify the research 'gap', support the methodological decisions made, and inform the analytical procedures further on within the thesis (Sparkes & Smith, 2014).

2.2 Mentor training

When considering the mentoring literature holistically, it would appear an overt focus towards mentee learning or the benefits accrued from individuals engaging with mentoring practice has prevailed (Langdon, 2014), resulting in the professional development of mentors becoming an unknown quantity (Billett, 2003). This is surprising, as the recruitment, training, and preparation of mentors are substantial contributing factors towards the creation of successful

mentoring programmes (Alhija & Fresko, 2014; Wallace & Gravells, 2007). Indeed, as Feiman-Nemser and Carver (2012, p. 358) have stipulated, it is difficult to envisage an "effective mentor program [sic.] that does not ensure time for mentoring and time for mentor development". Furthermore, in their review of mentor education and development within UK further education, Robinson and Hobson (2017) have proposed that effective mentor preparation can increase mentoring competence and effectiveness, whilst enhancing a mentor's role clarity, ability to reflect, and understanding of different approaches. Despite this, the research landscape surrounding the broad and often ill-defined concept of mentoring largely overlooks the role of mentor training and education for developing mentors (Blake, 2016; Jones, 2013).

Within their qualitative meta-synthesis of mentor education for newly qualified teachers (NQTs), Aspfors and Fransson (2015) suggested that mentor education and training[1] can encompass varying practices. These might include: any formal course involving universities or education institutions; any continuous professional development (CPD) activity such as workshops and seminars; or action research projects involving mentors and researchers. However, at present the process of 'mentoring' another learner is seen by many organisations as a form of CPD for both mentors and mentees (Cunningham, 2007; Hudson, 2013). The suggestion that mentoring is something that cannot be taught and needs active immersion in the practice has also impacted upon mentor training (Gilles & Wilson, 2004), meaning that opportunities to attend designated formal CPD are often limited for mentors, regardless of their field of practice. The absence of a systematic and consistent approach to mentor training has resulted in delivered organisational provision varying in its aims, intentions, and assumptions (Griffiths, 2015). Organisations and institutions designing mentor training will possess their own assumptions regarding both mentoring and learning, which will impact upon the content and method of delivery. As Wang and Odell (2002) allude to, mentor training and education mediums may be underpinned by models of: knowledge transmission (focus on mentoring skills); theory-and-practice connection (focus on practical application of mentoring skills); and collaborative enquiry (focus on collaboration between educator, mentor, and mentee).

Mentoring has been described as a 'culturally scripted activity' (Ulvik & Sunde, 2013), hence it is understandable that varying underpinning assumptions structure both the design and volume of CPD available. Nonetheless, mentor training and education needs to be structured

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[1] Throughout this thesis, the terms mentor training and mentor education will be used interchangeably to refer to any form of organised and structured continuous professional development for mentors.

on the premise that mentoring is a subject to be taught and mentors need to access professional development opportunities in different contexts to enhance their practice (Garvey & Alred, 2000). Subsequently, the following sections will explicitly review the mentor training literature within the education and higher education domains to understand wider developments.

2.2.1 Approaches and issues in mentor training

In comparing the preparation of teacher mentors in both Romania and Estonia, Stingu, Eisenschmidt, and Iucu (2016) identified two central approaches which inform mentor training, with each approach dependent upon contextual factors, such as the administering organisation. For instance, mentor training programmes overseen by higher education institutions tend to be highly centralised, with training informed by a strong research base. In contrast, mentor preparation programmes developed by private organisations vary more significantly in quality, despite greater flexibility. Despite different models and assumptions underpinning mentor training, the effects these types of preparation have on the actual practice of mentors themselves remains elusive (Hobson, Ashby, Malderez, & Tomlinson, 2009). It would appear that mentors are generally appointed based upon their experience within a particular domain, i.e. it is assumed that extensive teaching experience will equate to effective mentoring of teachers (Ambrosetti, 2014; Bullough, 2005; Stingu et al., 2016). This uncritical stance has contributed to the dearth of professional development opportunities available to those wishing to enhance their mentoring practice. Relying solely on practitioner experience is problematic for individuals wanting to become mentors, as Jones and Straker (2006, p. 179) argue:

> The danger inherent in such a belief lies in the power and status it allocates to individual mentors' experiences and practice, the consequence of which could be an inflexible, idiosyncratic approach to mentoring and thus to professional training and development.

Although an absence of mentor training and education is considered problematic for mentor development, a body of thought exists which questions the assumption that larger quantities of mentor training results in more effective mentoring practice. For example, over 30 years ago Kram (1988) challenged the presumed value and positive influence mentor training may have. In a more recent review, Feiman-Nemser and Carver (2012) suggested that currently most mentor preparation programmes consist of initial upfront days of 'information overload', coupled with unsustained longitudinal support. Additionally, due to the limited training which is available, when professional development opportunities do arise mentors may demonstrate some resistance, as they believe it is something they have merely been doing 'anyway' without any support (Jones & Straker, 2006; Wallace & Gravells, 2007).

Mentor training should enhance role clarity, however, mentors misinterpreting their role remains a common theme within the mentor training literature (Castanheira, 2016; Hobson & Malderez, 2013). Ingleby and Hunt (2008) explored the CPD needs of mentors working within post-compulsory initial teacher training (ITT)[2], collecting data from questionnaires with 60 mentors and 60 ITT students, alongside a focus group with six mentors. Their analysis revealed that mentors require a greater awareness of their role and the aims of mentoring, whilst it was suggested that the training mentors received was not compatible with the expectations of the designated mentoring programme. Furthermore, mentors within post-compulsory ITT are unsure of what their training needs are due to the uncertainty surrounding their role and remit. Therefore, it seems imperative that organisations administering mentor training provision are convinced their mentors fully comprehend their role requirements, in order for training to positively impact upon practice.

However, the impact of mentor training and education in some instances may be beyond the direct control of the training providers. Ulvik and Sunde (2013) questioned the impact of mentor education by focusing on a formal mentor education programme based at a Norwegian university, offered to teachers in secondary schools. The programme lasted for one year, involving eight full-day meetings over the course of the programme, with the aim of supporting teachers to develop a conceptual and practical understanding of mentoring. Informed by a qualitative methodology, pre (31 teachers) and post (17 teachers) course open ended questionnaires, in addition to two focus groups were used to elicit the insights of the attending teachers. Key findings revealed that despite enrolling on the course through their own initiative and valuing their enhanced conceptual understanding and challenges with peers, the cultural climate of the schools they worked at prevented the successful enactment of mentoring. Thus, mentor education only matters if the context in which it occurs values the practice (Ulvik & Sunde, 2013). A further issue within the literature relates to the evaluation of mentor training and education programmes. Problematically, evaluations have relied on mere self-report surveys and questionnaires (Gandhi & Johnson, 2016), rather than an explicit focus on dispositional alterations and evidenced changes in mentoring behaviours. Furthermore, mentor training often involves singular workshops with little follow-up (Aspfors & Fransson, 2015; Billett, 2003; Feiman-Nemser & Carver, 2012), therefore, evaluating these isolated events through self-report surveys and quantitative methodologies fails to capture the wider picture of mentor learning. When taking into account the fact mentors often struggle to negotiate the

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[2] Initial Teacher Training (ITT) is now more commonly referred to as Initial Teacher Education (ITE).

complexities in their role and embed content from training into practice (Gardiner & Weisling, 2018; Jones & Straker, 2006), it seems unlikely that one-off training events will have a beneficial and lasting effect on practice.

2.2.2 Perceived benefits of mentor training

A selection of literature on mentor training and education situated within the higher education domain has proposed one-off events may enhance mentoring practice. Drawing upon quantitative data, several studies have adopted the Mentoring Competency Assessment (MCA) 26-item questionnaire, which measures changes in communication, aligning expectations, assessing understanding, addressing diversity, and fostering independence. For example, Lau and colleagues (2016) investigated the impact of a three hour long mentoring workshop for academic staff within the Department of Psychiatry and Behavioural Neurosciences at McMaster University. Their results indicated that self-reported mentoring competency was higher post-workshop in comparison to pre-workshop. Likewise, further research within higher education utilising the MCA has indicated that attendance at an eight-hour workshop (Pfund et al., 2013) and two-day workshop (Johnson & Gandhi, 2015) enhances a mentor's competencies. However, without longitudinal data, or an acknowledgement of how both agentic (individual) and structural (contextual) factors impact upon the manner in which training content and knowledge is enacted in practice, we fail to understand how exactly a mentor's competence is influenced by training.

To understand in greater depth the experiences of mentors attending training events, several studies have instead embraced qualitative methodologies. Moreover, these papers present mentor development as a process of identity change, involving alterations to an individual's dispositions within specified cultural contexts. Kupila, Ukkonen-Mikkola and Rantala (2017) highlighted these issues in their research examining the ways in which mentors' interpretations of mentoring are impacted by mentor training. Data was collected through 36 narrative writings from teacher mentors who had attended mentor training, alongside one focus group. Despite not providing any information on the training mentors had attended (e.g. duration, content, organisation), prior to training mentoring was seen as a challenging and unfamiliar practice. However, both during and after training greater emphasis was placed on the reciprocal nature of mentoring practice (see Langdon & Ward, 2015; Trevethan & Sandretto, 2017), suggesting mentor training enabled reflection upon dispositions and current understandings of the mentoring role. These findings build upon previous work by Ambrosetti (2014), who investigated the role of professional development in the preparation of mentor

teachers who attended a university-based mentor preparation programme of eight hours in duration, spread across four weeks. After analysing open-ended questionnaires, the results identified changes towards mentors' understanding of mentoring (in relation to complexity and roles), alongside changed mentoring practices (structural aspects of mentoring and the mentoring relationship).

It would appear that mentor training and education needs to have an explicit aim of enhancing mentors' understanding of their role (Ambrosetti, 2014). Indeed, according to Beutel and colleagues (2017), attendance at mentor preparation programmes will help mentors to develop a 'common language', providing a social space for collaborative enquiry and self-reflection. However, when investigating a government funded teacher-mentor preparation programme in Australia, some evidence suggests that despite attending the same event, mentors may still show discrepancies in how they perceive their role. This is potentially due to the cultural climate of where mentoring is enacted, with contextual and structural demands defining the mentoring role contrarily to the one promoted within mentor training (Ulvik & Sunde, 2013; Kemmis, Heikkinen, Fransson, Aspfors, & Edwards-Groves, 2014). The curriculum which informs mentor training and education will vary based upon an organisation's demands (Griffiths, 2015), however, generic content may include pedagogical approaches, the development of interpersonal skills, and reflective practice (Hobson et al., 2009).

The literature at present is calling for mentor training and education to move beyond a focus on 'skills' and knowledge transmission (Wang & Odell, 2002), instead striving to enhance mentors' capacity to reflect whilst developing mentor identities and dispositions (Achinstein & Athanases, 2006; Hobson et al., 2009; Ulvik & Sunde, 2013). Traditionally, mentor training has tended to focus on 'red tape', privileging administrative duties or organisational elements (Hobson et al., 2009). However, mentor training should strive for more this and attempt to foster a sense of belonging, rather than focusing on 'skills' which might reduce the mentor role to one of mere 'technician' (Achinstein & Athanases, 2006; Bullough, 2005). As Heirdsfield, Walker, Walsh, and Wilss (2008) propose, mentor preparation programmes provide an opportunity for mentors to discuss their role with others, whilst developing a greater awareness of the structures which underlie their practice. Mentor training and education should attempt to capture the relational dimensions of learning and "organise enough space for the mentors to meet, interact, share their new experiences as mentors and build a culture of openness and trust" (Aspfors & Fransson, 2015, p. 84).

Mentor training and education programmes lack consistency (Aspfors & Fransson, 2015; Feiman-Nemser & Carver, 2012) and unfortunately may adopt a 'scheme' orientated rather than 'mentor' orientated approach (Blake, 2016). Nevertheless, Webb, Pachler, Mitchell, Herrington (2007) sought to address this issue by developing a pedagogy of mentor education. Working with the London Providers Mentoring Group, described as a community of practice involving mentor-teachers and mentor educators, the authors conducted both interviews and observations. The findings indicated that activities within the community of practice involved two main types: type one activities are associated with learning to become and being a mentor (practical knowledge); and type two activities are engaged in by groups who have come together to focus on professional mentor development (propositional knowledge). It is advocated that a pedagogy of mentor education should embrace collaboration, challenge, and reflection, akin to existing literature within the field (Aspfors & Fransson, 2015). Activities within mentor training and education which provide a space where mentors' beliefs can be challenged rather than reinforced, is where mentor learning is said to truly occur (Webb et al., 2007).

2.2.3 Mentor training summary

In summary, the literature unanimously suggests mentor training is of great importance when looking to support the development of mentors (Feiman-Nemser & Carver, 2012). Nonetheless, it would seem that opportunities for mentors to access professional development is restricted, primarily due to the assumption that domain-specific experience is sufficient to effectively mentor a neophyte practitioner (Bullough, 2005; Stingu et al., 2016). If facilitated and designed correctly, mentor training will help to challenge identities, encourage reflective practice, and provide a safe arena to foster collaborative relationships with other mentors (Ambrosetti, 2014; Kupila et al., 2017; Webb et al., 2007). Problematically, the mentor training literature within education and higher education fails to adopt a critical stance. Although it is argued that one-off workshops with little follow-up will struggle to enhance mentoring practice (Aspfors & Fransson, 2015; Feiman-Nemser & Carver, 2012; Gandhi & Johnson, 2016), alongside acknowledging the impact of contextual factors (Ulvik & Sunde, 2013), greater scrutiny is required.

Formalising the mentoring process requires training for mentors, yet this factor introduces issues often overlooked within the literature, relating to the influence of external organisational interests (Colley, Hodkinson, & Malcolm, 2003). Mentoring programmes can involve a 'standards driven' approach, where mentoring practice and mentor training are

susceptible to pressure from institutional agendas (Ingleby, 2010). However, the literature to date often fails to explore these connotations in-depth, presenting mentor training and education as neutral and benign, despite the fact CPD can be viewed differently by varying stakeholders. For example, Bullough (2005) proposes that mentor training and education should foster a sense of belonging for the attending mentors, whilst notions of communities of practice are heavily advocated (Webb et al., 2007). Yet, this sense of belonging could refer to aspects of inculcation, where education for mentors may act as a method of socialisation to initiate these individuals into existing practices, traditions, and wider professional 'orders' uncritically (see Biesta, 2011). Tensions can exist between mentors' perceptions of mentoring and those of their organisations or employers (Ingleby, 2014), yet this agency versus structure struggle is seemingly neglected within the mentor training literature. Therefore, understanding the effects of mentor education in terms of organisational culture, in practice, is still lacking empirical depth (Aspfors & Fransson, 2015).

In short, varying perspectives exist regarding mentor training, with some authors highlighting its benefits, whilst others challenge its privileged position. Yet, how organisational cultures are reproduced and embedded within mentor training is an overlooked factor. This is problematic, as cultures have the power to both shape and re-shape a mentor's dispositions and ultimately their practice and beliefs. Learning to mentor should be appreciated as an idiosyncratic and holistic course of action, which extends beyond mere attendance at mentor training events (Jones & Straker, 2006). Thus, the attention of this chapter now turns to literature which acknowledges the on-going and broader process of mentor development.

2.3 Learning to become a mentor

The previous section has highlighted literature exploring the influence (or not) of mentor training and education for developing mentors within the education and higher education fields. Mentor training and education plays a significant role in the development of mentoring knowledge, skills, and expertise (Heirdsfield et al., 2008; Chambers et al., 2015). Nonetheless, it has been suggested that mentor training alone will not provide enough 'nourishment' for mentors to develop and enhance their mentoring practice (Bryan & Carpenter, 2008). Therefore, for some individuals learning to mentor is regarded as a developmental process, where mentoring is learnt by enacting the practice over time in varying contexts (Gilles & Wilson, 2004). Consequently, a growing body of literature from predominantly the education and health care domains has sought to explore the process of learning to mentor, primarily due to the recognition that mentor training is lacking in quality and consistency.

The need to explore how mentors learn beyond attendance at mentor training and education events is clear. According to some authors, mentor training lacks consistency and adequate time to successfully enhance mentoring practice (see Aspfors & Fransson, 2015; Feiman-Nemser & Carver, 2012; Gandhi & Johnson, 2016). For example, within Schatz-Oppenheimer's (2017) research, it was suggested that prior to receiving training, teacher-mentors were generally unaware of what their role entails and the training they received generally neglected what they considered to be important aspects. Therefore, mentors highlighted the importance of learning through experience and via self-reflection, akin to older studies within the educational field, to overcome the gaps within their current training provision (Gilles & Wilson, 2004). Although it clearly has its place, it would seem mentor training cannot solely prepare mentors for the nuances and complexities inherent within their role. Mentoring involves the mediation of professional learning, where the practice and its mediation are strongly influenced by context and power relations (Orland-Barak, 2014). Indeed, as Hawkey (1998) suggests, mentoring is a complex political practice, where individuals need to negotiate between their own embodied beliefs and the perspectives of the organisation which administers the mentoring programme. Therefore, learning how to manage and navigate these intricacies cannot always be derived from training. Instead, the process of learning to mentor evolves over time, through developing mentoring networks, engaging with critical reflection, and enacting the practice (Gilles & Wilson, 2004).

2.3.1 Developing skills and traits

It is frequently stated within the literature that by engaging with mentoring practice individuals are able to develop and enhance a number of 'soft skills'. For example, in exploring the development of volunteer mentors working with underprivileged adolescents, Rekha and Ganesh (2012) discovered mentors improved certain skills and traits after engaging with mentorship, such as: building rapport; creating trust; communication; and leadership. Using data collected from 15 telephone interviews and 59 online qualitative surveys, the authors suggested that mentoring leads to a change of attitude or dispositions, although it was not specified in-depth as to what these might be. These findings mirror those of Haber-Curran, Everman, and Martinez (2017) who conducted 14 interviews with mentors and other programme staff working on a high school mentoring programme. The authors focused on the personal and educational gains developed through serving as a high school mentor, which included increased self-confidence, greater self-awareness, more responsibility, broadened

horizons, and enhanced organisation and communication skills, in addition to career development.

However, mentoring is a practice influenced by the context in which it occurs (see Ulvik & Sunde, 2013; Heikkinen, Wilkinson, Aspfors, & Bristol, 2018; Kemmis et al., 2014). Therefore, for individuals who are learning to become mentors, an increased understanding of the contextual nuances that exist within their mentoring environment is a likely outcome of undertaking a mentoring position. Recently, Aravena (2018) sought to investigate the knowledge acquired by eight Chilean mentors during their first experience of working within a formal mentoring programme to support novice school principals. Through analysing 280 reflective sheets, the findings suggested that mentors learned about the system (rules), school context (opportunities and limitations), self (how they perform their role), and professional strategies (how to effectively support learning). In building upon existing literature, mentors learned the relevance of being a good listener, critical friend, guide, and source of knowledge (Haber-Curran et al., 2017; Rekha & Ganesh, 2012). It should be acknowledged that simply engaging with mentoring does not result in mentors automatically acquiring new skills and traits. Very few mentors have the chance to engage with meaningful learning opportunities, therefore, they often reproduce existing norms and maintain the status quo, as opposed to obtaining new expertise and competencies (Achinstein & Athanases, 2006).

Learning to mentor is an idiosyncratic process (Jones & Straker, 2006; Thornton, 2014), thus, mentors are likely to experience professional growth and development contrarily to one another. This sentiment was evidenced by Langdon (2014) when analysing the conversations between teacher-mentors and new teachers within New Zealand. Through analysing mentor-mentee conversations, mentor self-evaluations, in addition to focus group data, it was indicated that professional growth through mentoring varied between participants. A change in mentoring practice was not guaranteed, instead requiring time, effort, and a conscious attempt to mentor 'differently'. In drawing upon the work of Orland-Barak and Yinon (2005), it is proposed mentors are more likely to develop and alter their practice when they view themselves as learners. Utilising the same data set, Langdon (2017) has presented the development of mentor expertise as a complex process which cannot be assumed. The impact of context on mentor learning (see Aravena, 2018; Ulvik & Sunde, 2013) was reiterated, where a mentor's ability to change their practice was dependent upon the relationship between the school context, the mentor's preconceptions and role clarity, in addition to available training and education opportunities. Therefore, mentor learning is more likely to flourish through a commitment to

learning, time, and a context that supports and facilitates professional development (Langdon, 2014, 2017).

2.3.2 Mentor identity and socialisation

Whilst the influence of context and the development of skills and traits through mentoring has been acknowledged, some authors within the literature have begun to allude to the socialising aspect of learning to mentor and the impact this has upon mentoring identity. Tensions between structure and agency alongside cultural elements are important when considering how individuals 'learn' and construe their personal mentoring identity. For example, Rhodes (2006) conducted research with learning mentors from both the primary and secondary school sector, exploring the influence of faculty management on mentoring identity. The findings highlighted the emergence of two distinct mentoring identities. Firstly, an instrumental technical identity characterised by compliance, whilst secondly, a creative professional identity emphasised through active involvement. Although mentors saw value in networking and collaborating with one another as a source of learning, ultimately the cultural context they were positioned within strongly impacted upon the development of their own mentoring identity (Rhodes, 2006). Interestingly, a body of research implies that the process of learning to mentor involves conscious effort, alongside a commitment to developing specific traits and skills (see Langdon, 2014, 2017; Orland-Barak & Yinon, 2005). However, when considering the development of a mentoring identity, the embodiment of cultural beliefs appears to be a more tacit process (Rhodes, 2006).

Nyanjom (2018) conducted a self-study action research account which attempted to understand the development of mentoring practice from the mentor's perspective, addressing both the conscious and unconscious process of identity growth. It has been proclaimed that mentoring identity is socially constructed, developed through a mentor's life course (Daloz, 2012). However, it is argued by Nyanjom (2018) that mentors need conscious action to enhance their practice and cannot solely rely on the unconscious development of dispositions and the transformative nature of learning. Whilst to some extent learning for mentors is contextually bound, shaped by interactions through tacit socialisation (Daloz, 2012; Rhodes, 2006), more recent research advocates that mentors need to consciously transform their mentoring identity (dispositions, attitudes, and beliefs) to impact their practice (Langdon, 2014, 2017; Nyanjom, 2018). This notion of consciously altering mentoring behaviours has been alluded to by Orland-Barak (2001), who has adopted the metaphor of learning to mentor as learning a second language of teaching. This perspective implies that the transition from teacher to mentor is

shaped by strong emotional and motivational dispositions, a highly conscious and gradual process of developing communicative competencies (Orland-Barak, 2001).

Nevertheless, the idea that mentoring and the process of learning to mentor is socially constructed through the life course (see Daloz, 2012; Jones & Straker, 2006) has been supported by Griffin (2012). Within this research, 28 interviews were conducted to understand how Black professors learn to mentor and how this process influences professors' work with their students. Through the analysis, the process of learning to mentor is presented as one akin to socialisation, where knowledge on how to mentor is developed through teaching experience and from observing previous mentors. Indeed, as Perry and Boylan (2018, p. 268; insertion added) have more recently argued, "the most common way of learning the role of a facilitator [mentor] appears to be through observing others in practice". Within Griffin's (2012) research, individuals discussed how they attempted to mentor in a similar manner to which they were mentored previously, suggesting past experiences of mentoring may impact upon future behaviours and beliefs. This apprenticeship model of mentor development may appear useful, however, as it has been acknowledged elsewhere, relying on past experiences alone without reflection can be problematic through reproducing uncritical 'folk' mentoring behaviours (Langdon, 2014, 2017; Lejonberg, Elstad, & Christophersen, 2015; Jones & Straker, 2006).

The belief that learning to mentor can be considered a process of socialisation has been supported further by Balmer, Darden, Chandran, D'Alessandro, and Gusic (2018). Within their research focusing on the evolution of mentoring identity with mentors involved in an Educational Scholars Programme within the paediatric field, it was proposed that mentor learning is largely structured by an implicit curriculum. For the authors, the implicit curriculum refers to the values and beliefs not necessarily promoted by organisations, but structure normative behaviour. Through interviews with 19 mentors, findings revealed that the implicit curriculum emphasised the importance of observing multiple mentors, valued peer mentorship and networking, in addition to emphasising the incremental process of becoming a mentor. In this context, mentor development was presented as a 'rite of passage', with a set of distinct practices mentors must accept and engage with. Such findings echo previous literature which highlights the often unconscious and continuous process of learning to mentor, influenced in part by the cultural environment and contextual social norms (Daloz, 2012; Griffin, 2012; Rhodes, 2006).

Significantly, the mentoring literature at present is largely descriptive of the benefits of mentoring for mentors (see Haber-Curran et al., 2017; Rekha & Ganesh, 2012), whilst overlooking the extent to which the process is either productive or reproductive, alongside the social and power relations within cultural contexts (Orland-Barak, 2014; Shan & Butterwick, 2017). In drawing upon the work of Jack Mezirow, Shan and Butterwick (2017) have proposed that developing mentors may engage with either informational learning (reproductive) or transformational learning (transforming existing power relations). The authors interviewed 19 mentors involved in a formalised mentoring programme designed to enhance employment prospects of immigrants. Data were illustrative of how engaging with the act of mentoring resulted in large amounts of transformative learning, moving away from uncritical socialisation and informational learning. Mentors' broadened their horizons towards cultural and professional differences, whilst expanding their professional knowledge and enhancing self-reflection, instead of replicating existing norms (Shan & Butterwick, 2017).

2.3.3 Lifelong mentor learning

It would seem that mentoring identity evolves over time (Balmer et al., 2018), influenced by a combination of conscious and unconscious learning which can either transform or merely reproduce existing beliefs, attitudes, and practices of mentors (Griffin, 2012; Langdon, 2014, 2017; Nyanjom, 2018; Shan & Butterwick, 2017). Yet, mentor learning and development is not rigid, with experiences, situations, and incidents impacting upon individuals in varying ways (Langdon, 2014). Hence, whilst mentor learning can be considered an evolving, continuous, and lifelong endeavour, it should also be appreciated as both idiosyncratic and complex (Jones & Straker, 2006). Acquisition of mentor knowledge can arise through a combination of practice and experience, collaboration with colleagues and mentor training, all occurring at different stages of a mentor's career (Jones & Straker, 2006). Following 102 questionnaires and 12 interviews with teacher mentors who work across primary, secondary, and post-16 education sectors, Jones and Straker (2006, pp. 175/176) concluded that:

> Almost all mentors expressed the unanimous belief that their professional practice and experience as teachers and, to some extent, their collaboration with colleagues provided the main source of the knowledge… Depending on individual mentors' career profiles, their 'personal' knowledge base may have developed in a rather idiosyncratic way, determined and, in some cases, limited by factors inherent in the settings within which they acquired their knowledge.

The lifelong and incremental aspect of learning to mentor has been alluded to within the field of nursing, where suggestions are made towards being a 'certain' type of person who possesses

a set of skills, traits, and attitudes which cannot be trained. McCloughen, O'Brien, and Jackson (2011) utilised aspects of hermeneutic phenomenology to understand the meanings and experiences of 13 nurse leader mentors. Having conducted in-depth interviews with all nurse leaders, it was proposed that the process of becoming a nurse leader was lifelong, where individuals struggled to explain the development of their mentoring characteristics as it appeared to be something which 'naturally' occurred. From this standpoint, "nurse leaders were not formally prepared to be mentors; rather, they grew into being mentors as a result of their life journeys" (McCloughen et al., 2011, p. 97). Building upon the same data set, McCloughen, O'Brien, and Jackson (2014) delved further into the journey to become a nurse mentor. In a similar fashion to existing research (see Balmer et al., 2018; Griffin, 2012; Jones & Straker, 2006), nurse leaders' life journeys provided experiences that developed their understanding and personal mentoring identity. For example, mentor development is seen as a generative, implicit, and intuitive process, characterised by engagement with critical incidents through the life course such as observing other mentors, being mentored previously, and holding mentorship positions within other contexts.

Throughout a mentor's career, it is likely they will encounter several critical incidents which will form a significant opportunity for learning to occur. This sentiment was examined in greater depth by Orland-Barak and Yinon (2005), who sought to understand how mentoring professional expertise is developed through the sharing of and reflection on critical incidents. Within this research, 20 teacher mentors took part in group meetings once a month for one year, providing a space where they could discuss critical incidents and moments of dissonance within their practice. Through actively sharing their experiences, the complexities of mentoring were highlighted, where the decision making and reasoning mentors made could be de-constructed and analysed in-depth. Findings reflected the situational nature of mentoring, whilst highlighting the importance of mentors experiencing dissonance and engaging with case studies to support their learning (Orland-Barak & Yinon, 2005). This sentiment was echoed in a more recent study by Eliahoo (2016), who explored the barriers and dilemmas for novice mentors in post-compulsory education through analysing their critical incidents. In total, 21 mentors wrote about two critical incidents which were analysed thematically. Once again, the complex nature of mentors' decision making was illuminated, with dilemmas arising when a mentor's own values and beliefs contradicted the practices they had to employ (see Rhodes, 2006; Wallace & Gravells, 2007; Ulvik & Sunde, 2013). The process of learning to mentor for

these individuals involved a balance between institutional demands, alongside their mentee's needs and their own experiences as a mentor.

For mentors to learn from critical incidents, it would appear the opportunity to collaborate and interact with other mentors as a means to share case studies is beneficial (Orland-Barak & Yinon, 2005). Furthermore, when mentors experience dilemmas during their practice, the prospect of sharing their tensions with others may help individuals to negotiate the complexities and challenges which plague the mentoring role. For the veteran teachers transitioning to a mentoring position within Ponte and Twomey's (2014) study, mentors frequently sought advice from other mentors in an attempt to overcome feelings of vulnerability and the insecurities they were experiencing, in a similar vein to individuals within the nursing domain (see Fernandez, Sheppard-Law, Curtis, Bancroft, & Smith, 2018). The five mentors involved within Ponte and Twomey's (2014) research highlighted the ways in which performing the role of a mentor contributed to their professional growth, whilst the importance of peer collaboration and reciprocal learning with other mentors proved meaningful. Whilst mentorship has traditionally been positioned as a hierarchical and dyadic relationship between mentor and mentee (Colley, 2003a; Colley, 2003b), similar assumptions should not be made with regards to developing mentors. Within the nursing domain, MacLaren (2018) conducted semi-structured interviews with three newly qualified mentors to explore the supportive relationships of neophyte nurse mentors. It was argued that dyadic relationships may not provide enough access to skills, attitudes, and experiences for learning nurse mentors. Hence, mentor learning and development is at risk if support systems and networks are not presently available (MacLaren, 2018).

The influence of collaborations, discussions, and interactions with other mentors has been highlighted as an imperative feature of learning to become a mentor (see Jones & Straker, 2006; MacLaren, 2018; Orland-Barak & Yinon, 2005; Ponte & Twomey, 2014). The importance of engaging with other mentors resonates with situated learning theories, in particular, the work of Lave and Wenger (1991) and Wenger (1998) in relation to communities of practice (CoP). As mentor training and education alone is unlikely to provide enough growth for mentors, Bryan and Carpenter (2008) explored the extent to which mentoring practice is developed within communities. Interestingly, the 60 mentors involved within initial teacher education showed no evidence of a distinct community of practice forming (Bryan & Carpenter, 2008). Due to a lack of mutual engagement, there was no development of a shared repertoire, consequently, no distinct and clear mentoring discourse evolved, resulting in

mentors adopting idiosyncratic and 'folk' approaches towards practice (Bryan & Carpenter, 2008; Lejonberg et al., 2015; Wenger, 1998). Nonetheless, more recent work by Holland (2018) has demonstrated the distinct benefits and possibilities for mentor learning when individuals have access to a mentoring CoP. Following data collection involving qualitative diaries, reflective recall interviews, and focus groups with 12 mentors, Holland (2018) argues that engagement with a mentoring CoP can result in the development of a mentoring identity, enhanced support and solidarity, alongside knowledge expansion.

2.3.4 Positioning mentors as learners: Educative mentoring

For mentor learning to be maximised, mentors need to be positioned as learners by both themselves and the organisations which employ them (Achinstein & Athanases, 2006; Langdon, 2014; Orland-Barak & Yinon, 2005). This stance has been entitled 'educative mentoring', which involves mentors positioning themselves as co-learners within the mentoring process (Trevethan & Sandretto, 2017). Indeed, there is no formal expectation for mentors to 'learn' when placed within mentoring roles (Trevethan & Sandretto, 2017), however, as it has been stipulated elsewhere (see Gilles & Wilson, 2004; Haber-Curran et al., 2017; Rekha & Ganesh, 2012), a number of positive personal, technical, and professional outcomes are available for mentors who adopt an educative stance (Trevethan & Sandretto, 2017). Once again, educative mentoring is said to be consistent with a community of practice model (Wenger, 1998), based upon the premise that learning is a social practice, involving collaborative and reciprocal learning within a participatory framework (Langdon & Ward, 2015; Trevethan & Sandretto, 2017). When exploring the development of mentors as educational leaders, Thornton (2014) acknowledged that to adopt an educative stance, strong dispositions related to specific interpersonal skills and a commitment to lifelong learning were required. Nonetheless, through collaboration with other mentors alongside additional idiosyncratic developments, a mentor's ability to function as an educational leader could be increased (Thornton, 2014).

More specifically, educative mentoring takes a shift away from positioning the mentor as expert and begins to emphasise aspects of reciprocity, collaboration, and openness on the behalf of the mentor (Schwille, 2008). For example, Trevethan and Sandretto (2017) interviewed nine teachers twice each to explore their experiences of mentor development and professional learning. Their findings suggested that a mentor's opportunity to develop are significantly restricted if they view the mentoring relationship in a hierarchical and dyadic fashion (see Colley, 2003a; Colley, 2003b; MacLaren, 2018). In a similar vein to Thornton

(2014), it would seem Trevethan and Sandretto (2017) also allude to the influence of personal dispositions in the process of learning to mentor. Possessing dispositions of reciprocity and an open-mindedness towards learning from others would seem paramount for educative mentoring to function. For mentors, it is argued that "educative mentoring within a community of practice underscores the importance of developing shared perspectives, and a common language and culture, which may support the negotiation of power differentials as members learn together" (Trevethan & Sandretto, 2017, p. 132). Through embodying a willingness and commitment to learning (see Langdon, 2014), mentors are more likely to benefit from engaging with the mentoring process.

Jones (2013) identified several key factors influencing the learning of mentors within the health care profession. For example, the reciprocal nature of learning within a mentoring dyad was highlighted when mentors anticipated learning through sharing experiences and stories, reflecting, and receiving feedback from their mentees. Indeed, for the 22 teacher mentors involved in Langdon and Ward's (2015) research, embodying an openness towards learning resulted in a substantial 'shift' and alteration to their mentoring practice. Evident was a movement away from focusing on the transmission of knowledge-for-practice (theoretical), to an inquiry into knowledge-of-practice (developed within and through learning communities). In a similar vein to existing work within the field (Achinstein & Athanases, 2006; Langdon, 2014; Schwille, 2008; Trevethan & Sandretto, 2017), data from Langdon and Ward's (2015) research advocates that over time, mentors may be able to position and see themselves as learners.

2.3.5 Mentor learning summary

In summarising this section, problematically it would appear a contradictory position has been created within the literature. Mentor training has been positioned as an important aspect of mentor development (Feiman-Nemser & Carver, 2012; Heirdsfield et al., 2008), yet, on its own it cannot fully prepare mentors for the challenges and complexities of their role (Bryan & Carpenter, 2008). However, despite the value of mentors learning through experience and from other mentors being heavily advocated as a counter measure (see Gilles & Wilson, 2004; Holland, 2018; Ponte & Twomey, 2014), the absence of external challenge from mentor training may result in mentoring beliefs becoming reinforced and reproduced uncritically, with 'folk' mentoring prevailing (Gardiner & Weisling, 2018; Lejonberg et al., 2015). Whilst it would seem there is great potential for mentors to learn from engagement with mentoring practice, in addition to interacting with other mentors, the literature frequently fails to

problematise these factors, presenting them as neutral, benign, and always beneficial for mentor learning. The concept of educative mentoring is appealing and to some degree would appear to understandably enhance a mentor's learning. However, discussions around the development and embodiment of the requisite dispositions to undertake such a stance is superficial at best, with the literature often failing to examine in great detail how these attitudes, beliefs, and dispositions develop (see Thornton, 2014; Trevethan & Sandretto, 2017). A more thorough understanding into the specific constraints and affordances which exist within the workplaces mentors operate within may help to illuminate the manner in which the cultural climate mentors are positioned within impacts upon their development.

In closing this section, this literature review has evidenced so far that research into mentor learning and development has tended to be limited to teacher-mentors within education (Daly & Milton, 2017), or indeed mentors operating within the nursing and health care domains (see Balmer et al., 2018; Fernandez et al., 2018; Jones, 2013; McCloughen et al., 2011, 2014). Therefore, the next section will touch upon issues within the sports coaching literature relating to coach learning and mentoring practice, mentoring and coach education, formalised coach mentoring, in addition to the limited scholarly work exploring how coaches learn to become coach mentors. In understanding how coach mentors learn and develop, it is hoped more meaningful and effective training mechanisms can be produced.

2.4 Mentoring in sports coaching

In comparison to other domains, mentoring has a long way to go before it can be integrated efficiently within sports coaching (Bloom, 2013; McQuade et al., 2015). Nonetheless, mentoring within sports coaching has grown in prominence, with a number of recent books, book chapters, and reviews attempting to deconstruct the practice (see Bloom, 2013; Chambers, 2015, 2018; Cushion, 2006, 2015; Jones, Harris, & Miles, 2009). Although presented as a panacea for the professional development of coaches, empirical evidence of successful coach mentoring initiatives, alongside conceptual clarity, remains elusive at best (Cushion, 2006, 2015; Griffiths, 2011, 2013; Jones et al., 2009). For example, in 2014 the International Council for Coaching Excellence (ICCE) developed an International Coach Developer Framework, which adopted the broad term 'coach developer' to include individuals who fulfil roles such as "coach educators, learning facilitators, presenters, mentors and assessors" (ICCE, Association of Summer Olympic International Federations, & Leeds Metropolitan University, 2014, p. 8). Whilst there may be some overlap in terminology related to the practices of coaching and mentoring (see Jenkins, 2013), it would appear there is considerable vagueness regarding the

functions of coach educators, coach developers, and mentors alike within sporting contexts. Indeed, McQuade and Nash (2015) have highlighted the challenges in achieving conceptual clarity, stating coach developers often perform a 'mentoring role', rather than being entitled a 'mentor' explicitly.

Within sports coaching, mentoring is generally associated with an experienced or 'expert' coach supporting a neophyte practitioner, providing technical, personal, and professional advice (Bloom, Durand-Bush, Schinke, & Salmela, 1998; Nash & McQuade, 2015). However, elite level and experienced coaches can also benefit from receiving mentorship from another coach (see Sawiuk, Taylor, & Groom, 2017, 2018; Nash et al., 2019). The concept of mentoring has also been explored beyond the coach-coach relationship to include athletes mentoring their peers (see Hoffman, Loughead, & Caron, 2019), alongside coaches mentoring their athletes (see Rynne, Crudgington, & Mallet, 2019). Although it is acknowledged that the process of learning to coach has its idiosyncrasies (Stodter & Cushion, 2017), it is widely accepted that learning from 'experience' plays a prominent role in coach development (Cushion, Armour, & Jones, 2003; Lyle & Cushion, 2017; Werthner & Trudel, 2009). Interacting with others in situ are inevitable features of the coaching process and learning to coach (Cushion, 2015; Trudel & Gilbert, 2006). Therefore, mentoring has been heavily advocated as a way to harness the influential power of experience through guidance, observation, and reflective practice, allowing coaches to become better equipped to deal with the ambiguous and complex nature of coaching (Cushion, 2015; Cushion et al., 2003; Nash & McQuade, 2015).

Mentoring in sports coaching has been stipulated as being either formal or informal in nature. As proposed by Cushion (2006, 2015), informal mentoring is an occurrence which is 'just happening' and fully operational, referring to observations and interactions with other coaching practitioners, without being overseen by a formal organisation or initiative. Indeed, as Rynne and colleagues have alluded to (2019, p. 228), mentoring within sports coaching is "largely serendipitous, and temporally specific". Although these mentoring relationships are informal, they could also be intentional or 'natural', where a coach actively seeks a mentor within their own context (Cushion, 2015). Critically, informal mentoring as Griffiths (2013, p. 230) testifies might "support, rather than challenge, a mentee's philosophies and practices". In its current format, rather than being a progressive experience for coaches, informal mentoring may in fact merely reproduce existing ideologies towards practice (Cushion et al., 2003; Jones et al., 2009).

Therefore, formalising mentorship might seem a worthwhile decision for NGBs to make in order to increase consistency, effectiveness, and to ultimately enhance mentor practice (Cushion, 2015; Lyle & Cushion, 2017). Yet, it should be cautioned that formalised mentoring carries its own issues. Through formalising the process, a greater social distance between mentor and mentee is created (Cushion, 2015), resulting in issues relating to power (Leeder, 2019a; Zehntner & McMahon, 2014, 2019) and problematic mentoring behaviours (Cushion et al., 2010; Lyle & Cushion, 2017; Nash, 2003). The involvement of NGBs may lead to external interests becoming pursued, resulting in NGB political agendas becoming reproduced through the implementation of mentoring programmes (Leeder & Cushion, 2019; Sawiuk et al., 2018).

Mentoring's current position as 'just happening' poses challenges to any organisation wishing to employ formalised provision. Consequently, Griffiths (2013, p. 230) cautions that formalising mentoring "simply adds another layer to an already crowded network of existing mutual support". Despite difficulties with conceptualising mentoring within sports coaching, there is a consensus that the practice should be viewed as a mechanism for change (Griffiths, 2011). In a similar vein to coaching, it is important to remember mentoring is a social process involving interactions, interdependence, and interests of a wide range of stakeholders (Cushion, 2015; Lyle & Cushion, 2017). As Potrac (2016) alludes to, mentoring involves many stakeholders, including: mentors; mentees; NGBs (if formalised); clubs; players; and parents. Thus, mentoring practice does not operate in a social or political vacuum. Unhelpful conceptualisations of mentorship in sports coaching as straightforward, benign, and as a simplistic form of information transmission should, therefore, be challenged (Cushion, 2006; Griffiths, 2015; Griffiths & Armour, 2012).

Mentoring's growth in prominence has stemmed from the increased need of policy makers, coach educators and coaching scholars to facilitate effective mechanisms to support coach development (Purdy, 2018). Predominantly, the literature investigating coach learning has tended to focus on describing and categorising the situations or experiences coaches face throughout their career pathways (Leeder, Warburton, & Beaumont, 2019; Stodter & Cushion, 2017). In building upon the work of Coombs and Ahmed (1974), the learning situations coaches experience have traditionally been conceptualised by Nelson, Cushion, and Potrac (2006) as either formal (certified coach education programmes), non-formal (coaching workshops/seminars), or informal (experience, reflection, interactions with others) in nature, with informal learning generally cited as the primary resource for coaches (Cushion et al.,

2010; Nelson et al., 2006; Purdy, 2018). Moreover, the work of Werthner and Trudel (2006) adopted the typology of mediated (directed by another), unmediated (learner directed), and internal (personal cognitive reflection) learning situations to explain the idiosyncratic learning pathways coaches encounter (see section 2.4.4 for a full critique). Problematically, mentoring has been positioned as both a formal and mediated, in addition to an informal and unmediated learning situation coaches engage with (Cushion, 2015). Mentoring provides a unique example where individuals and organisations have attempted to 'hybridise' informal/unmediated and formal/mediated learning (Colley et al., 2003), which has unfortunately added to the current complexities regarding the practice.

Nevertheless, the coach learning literature has been unanimous in suggesting that mentoring is one of the most significant formal/mediated and informal/unmediated learning situations coaches engage with. Research seeking to understand the learning journeys of recreational, developmental, and expert coaches has frequently alluded to the importance of mentors at different stages of learning (see Bloom et al., 1998; Erickson, Côté, & Fraser-Thomas, 2007; Jones, Armour, & Potrac, 2004; Wright, Trudel, & Culver, 2007). In addition, mentoring has repeatedly appeared within research which explores coaches' self-reported preferred sources of knowledge acquisition (see Erickson, Bruner, MacDonald, & Côté, 2008; He, Trudel, & Culver, 2018; Irwin, Hanton, & Kermin, 2004; Stoszkowski & Collins, 2016; Wilson, Bloom, & Harvey, 2010). Mentoring, in one form or another, plays an important role in the learning and development of sports coaches across varying domains. Therefore, before addressing the formalisation of mentoring practice and its association with formal coach education initiatives, it would seem imperative to understand in greater depth why mentoring has been advocated as a positive method for enhancing coach learning.

2.4.1 Mentoring's impact on coach learning

Throughout the 1990's research sought to discover the career trajectories of expert coaches from their early athletic experiences to present-day coaching positions. Gould, Giannini, Krane, and Hodge (1990) examined the educational needs of elite US national team, pan American, and Olympic coaches. The authors utilised qualitative open-ended questionnaires with 130 coaches across the three levels, from 30 different sports. The questionnaire indicated that 48% of the participants suggested talking to other coaches helped to develop their coaching knowledge. When looking at the coaches' perceived educational needs, the third most important 'experience' to prepare elite coaches was engagement with a mentoring programme or experience working with top coaches. In total, 94% of the sampled coaches felt formalised

mentoring programmes would significantly assist their future development. These findings have been supported by literature highlighting how elite and expert coaches value the influence of mentors on their development (Jones et al., 2004; Werthner & Trudel, 2009).

In contrast, Schinke, Bloom, and Salmela's (1995) research suggested that mentoring may only be beneficial for coaches in a particular 'stage' of their development. Through in-depth interviews with six expert basketball coaches, the authors discovered that the expert coaches moved through seven different career development stages: early sport participation; elite sport; international elite sport; novice coaching; developmental coaching; national elite coaching; international elite coaching. During each distinct stage, the coaches acquired knowledge from varying sources, with the data suggesting coaches only valued the use of mentors during the developmental coaching stage, due to competitive results now acting as an evaluative form of measurement. These mentors assisted the coaches in consolidating their existing knowledge and developing personal philosophies. Interestingly, the authors suggested these mentoring relationships were naturally formed, with the 'master coaches' actively seeking coaches to be their assistant (Griffiths, 2013).

Exploring the relationship between an assistant coach and a head coach as a form of informal mentoring has been recently expanded by McCullick, Elliott, and Schempp (2016). The authors intended to analyse professional American football head coaches' coaching trees and the networks they comprise, suggesting that the relationship between an assistant and head coach is perhaps "the best example of mentoring we can study in the current structure of coach development/education" (McCullick et al., 2016, p. 5). Data analysis involved examining the records and coaching histories through online sources of 41 National Football League (NFL) head coaches who had managed at least 16 matches between the 2009-2011 seasons. The results indicated that having more mentors when serving as an assistant coach did not guarantee success upon their progression to a head coach role. Although it is acknowledged within the research that serving an apprenticeship under more experienced coaches helped individuals to understand the "politics of the profession along with tactical, pedagogical, and managerial knowledge and skills" (McCullick et al., 2016, p. 13).

This work builds upon additional research from the United States by Narcotta, Petersen, and Johnson (2009), who examined the relationship between an assistant and head coach within the National Collegiate Athletic Association (NCAA) Division I Women's soccer league. A quantitative methodology was utilised drawing upon the Mentor Role Instrument (MRI)

questionnaire with 172 assistant coaches (101 females, 71 male). The analysis revealed that "the two mentor functions that recorded the four highest mean scores were the psychosocial functions of acceptance and confirmation, and friendship along with the career-related functions of sponsor and challenging assignments, respectively" (p. 110). In a similar body of work, Schempp, Elliott, and McCullick (2016) attempted to identify the perceived effectiveness of roles played by basketball coaches' mentors. Using an adapted version of the MRI questionnaire, 83 basketball coaches of varying experience and qualifications were involved. The findings revealed that coaches believed their mentors to be positive in both the psychosocial and career function categories. The roles of acceptor and friend in the psychosocial function were rated most highly, whilst challenger and sponsor were rated most highly in the career function category.

A seminal piece of qualitative research on elite sports coach mentoring was conducted by Bloom et al. (1998) in Canada. The paper was one of the first to solely focus on the mentoring experiences of sports coaches, as opposed to merely recognising mentoring as a learning situation during coach development. Open-ended semi-structured interviews were conducted with 21 elite sport coaches within hockey, ice hockey, basketball, and volleyball. Findings revealed that mentoring was an on-going process throughout the expert coaches' lives. As young athletes, the coaches were mentored by their coaches regarding technical, tactical, and physical skills, alongside philosophies, values, and beliefs. When becoming neophyte coaches, the results indicated that finding a mentor was often a case of chance. As the coaches became 'expert' the circle was complete as they transitioned into mentoring roles, guiding, and advising assistant coaches under their wing. This research by Bloom et al. (1998) helps to present mentoring as an incremental process from athlete – coach – mentor.

Olsson, Cruickshank, and Collins (2017, p. 51) have articulated how mentoring functions to create adaptable coaches who possess "a large declarative knowledge base to solve problems and make decisions; use of perceptual skills, mental models, and routines; an ability to work independently and develop innovative solutions; use of effective reflection". However, research by Bloom et al. (1998) seems to suggest that mentoring develops more than a declarative knowledge base, i.e. technical and tactical sport-specific knowledge. Indeed, when exploring how expert knowledge was constructed by an elite professional football coach, Jones, Armour, and Potrac (2003) discovered several key mentors formed an 'information culture' for the coach, helping to socialise the individual into understanding the culture and critical aspects of the job (Cushion et al., 2003; Jones et al., 2003).

Olsson and colleagues (2017) also propose that mentoring can support coaches in utilising appropriate reflective practice. This proposition mirrors research by Irwin, Hanton, and Kerwin (2004) when examining the origins of elite coaching knowledge and the use of this knowledge in the construction of progressions in men's artistic gymnastics. Qualitative semi-structured interviews with 16 elite gymnastics coaches allowed the researchers to develop a schematic model, which proposed 91% of the coaches indicated that mentors were the most significant factor in their development of coaching knowledge. More specifically, mentoring allowed coaches to enhance their understanding through reflective observations, where access to more knowledgeable peers is vital in the development of critical reflections on practice. Along with enhancing a coach's sport-specific knowledge and reflective capacity, research indicates that mentors subsequently provide a supportive and social role by modelling positive values and behaviours (Gearity, Callary, & Fulmer, 2013).

Whilst a predominant focus within the literature has centred on the acquisition of elite coaching knowledge (e.g. He et al., 2018), mentoring has been advocated as a pedagogical tool to enhance the learning of youth, novice, and developmental domain coaches. Wright et al. (2007) explored how 35 Canadian youth ice hockey coaches learnt to coach, with formal mentoring listed as a prominent learning situation in which the youth coaches engaged with, alongside 'talking to other coaches'. Despite merely 'listing' learning situations, the findings indicated that formal mentoring could assist youth coaches with obtaining constructive feedback. When exploring what 'experiences' are needed to become a high-performance university level coach, Erickson and colleagues (2007) adopted quantitative interviews with ten team and nine individual coaches. The results indicated coaches engaged with five unique development stages: with coach mentoring most frequently occurring in an informal manner during the participants' early coaching experiences. A year later, Erickson et al. (2008) confirmed these findings once more, via qualitative interviews with 44 development level coaches from a range of sports. Data highlighted that 29.3% of coaches reported mentors as an actual source of knowledge, however almost half the coaches (48.5%) identified mentors as an ideal source of knowledge.

Furthermore, it has been proclaimed high school coaches and those working within the context of disability sport would benefit greatly from formalised mentoring programmes becoming part of their development (e.g. Duarte & Culver, 2014; Wilson et al., 2010). For the six Paralympic coaches in Fairhurst, Bloom, and Harvey's (2017) research, informal mentoring proved invaluable when seeking to obtain disability sport-specific coaching knowledge (i.e.

physiological aspects, equipment modification, and classification systems). Mentoring in this instance helped these coaches to enhance their practice throughout their careers, filling the void created by the absence of formal disability coach education. Rather than focusing on the development of coaching knowledge, the use of mentorship has also been proposed as a productive way to advance women in coaching, by supporting career progression and providing professional development opportunities (Banwell, Stirling, & Kerr, 2019; Sawiuk et al., 2019).

The literature within the field has presented the use of mentors, either informally or formally, as an influential tool to support the process of learning to become a coach. Mentoring within sports coaching is a lifelong endeavour, where in addition to enhancing technical and tactical knowledge, the mentoring process can result in enhanced use of reflective practice, along with philosophies, cultures, and values becoming understood and developed (e.g. Bloom et al., 1998; Irwin et al., 2004; Jones et al., 2003, 2004; Gearity et al., 2013). In terms of supporting coach learning, the literature has suggested both youth and developmental level coaches (e.g. Wright et al., 2007; Wilson et al., 2010) in addition to expert coaches (Bloom et al., 1998; Fairhurst et al., 2017; He et al., 2018) value mentoring as a source of constructive feedback. However, problematically the literature exploring coach learning presents mentoring in a simplistic and neutral manner. For example, studies utilising quantitative methodologies (e.g. Erickson et al., 2007; McCullick et al., 2016; Narcotta et al., 2009; Schempp et al., 2016) have a tendency to present the mentoring relationship in a reductionist and linear fashion, where a set number of 'predictable' mentor functions are evident. Moreover, although there would appear to be several benefits for coaches who are mentored, the background of the mentors themselves, in addition to their recruitment and training, are frequently overlooked and neglected.

Thus, we have no recollection of how coaches become mentors, other than it merely being assumed expert coaches possess all the attributes required to be a mentor (e.g. Bloom et al., 1998; Schinke et al., 1995). Whilst it has been suggested mentors help to socialise coaches into particular coaching cultures and norms (Cushion et al., 2003, 2006; Jones et al., 2003), how the mentor learns the 'culture' required for the job or is trained to facilitate mentoring is overseen. Often, it is merely assumed expert coaches possess an innate ability to act as a mentor (see section 2.4.5). Nonetheless, irrespective of the level or domain a coach is operating in, mentoring has an important role to play in coach development. The studies highlighted in this section amongst others have begun to advance calls for mentoring's implementation in a more structured manner within formalised coach education initiatives (e.g. Bloom et al., 1998;

Cushion et al., 2003; Gould et al., 1990; Olsson et al., 2017; Werthner & Trudel, 2009). The next section will now examine this aspect further.

2.4.2 Mentoring and coach education

Over the past 20 years, formalised coach education initiatives have been heavily critiqued. It has been suggested that through coach education, coaches become exposed to technocratic rationality where means-end relationships are presumed to function (Cushion et al., 2003; Cushion & Nelson, 2013). Traditionally, coach education courses are structured by a defined curriculum, which prescribes a 'professional dogma' coaches are expected to display to be deemed competent for that level of certification (Lyle & Cushion, 2017, Piggott, 2012). In terms of practicality, formal coach education tends to be delivered away from coaches' natural environment, whilst not being able to prepare individuals adequately for the everyday realities and challenges they are likely to face in their roles (see Watts & Cushion, 2017). A prescribed course curriculum regularly fails to provide any 'new knowledge' for coaches to implement into their practice, with examples often demonstrated in an 'ideal' manner (e.g. Cushion & Nelson, 2013; Lyle & Cushion, 2017; Trudel & Gilbert, 2006).

Due to being able to provide both structured and unstructured support in a bespoke manner (Cushion, 2015), considerable momentum has been put forth for coach education to incorporate mentoring to address the need for contextualised learning in situ (Olsson et al., 2017). Perhaps more pertinently, we are aware that coaches place great value on being able to observe and interact with a 'more capable other' they have admiration for (Jones et al., 2004; Trudel & Gilbert, 2006). Therefore, a mentor may possess considerable credibility through their vast coaching experience or instead simply be a well-respected peer within that context, who can help to facilitate effective learning for coaches (Cushion, 2015). By incorporating mentoring within coach education, NGBs may assist in providing more relevancy and context to coaching practitioners, as Cushion et al. (2003, p. 222) have stipulated:

> Taking into account the dominant role it seems to play in coaching knowledge acquisition, it would seem logical for coach education to harness the obvious power and influence of experience, and other influential coaches, to work toward sound coach development objectives.

For example, Nelson and Cushion (2006) have put forward a strong argument for coach education to be moulded around practical experience, which gives necessary ground for critical learner reflection. In this instance, coach education would utilise mentors in a facilitative role to encourage reflection via supervised field experiences, with mentors working to "help the

trainees become increasingly aware of the dynamics specific to their coaching context, current level of coaching knowledge, and individual coaching philosophy, plus how these directly relate to coaching practice" (p. 182). Therefore, mentoring may provide coach education with the tools to effectively deal with the 'theory-practice' coaching divide.

In recent work by Nelson, Cushion, and Potrac (2013), 90 coaches from the UK participated in a combination of semi-structured interviews and open-ended questionnaires to voice their opinions on how formal coach education provision could be enhanced. Out of the 90 coaches, 17 identified formal mentoring programmes as a potential method to enable candidates to become more actively involved in the learning process. This recurring theme was evident in work by Vella, Crowe, and Oades (2013) when seeking to evaluate a transformational leadership programme for sports coaches. The research sought to provide further clarity on sports coaches' preferred content, delivery, and format of formal coach education to include. Following open-ended questionnaires and focus groups, coupled with quantitative questionnaires with nine participants, the findings stressed the "need to situate learning within collaborative relationships between coach learner and coach educator… aimed at facilitating practical, rather than theoretical, understanding" (Vella et al., 2013, p. 426). Consequently, the authors agree with existing literature in the field (e.g. Cushion, 2006; Cushion et al., 2003; Griffiths, 2011; Jones et al., 2004) by suggesting mentoring could prove productive by situating coach learning within collaborative and interactive settings.

Literature over the past decade has proposed mentoring does indeed have the capacity to address some of the critiques of traditional coach education and CPD by offering contextualised and sustained support for coaching practitioners (Cushion et al., 2003; Griffiths, 2013; Nelson et al., 2013; Vella et al., 2013). In this light, mentors can help to "de-mystify the coaching process and provide authentic, experiential learning opportunities, thus supplying coaches with the confidence that they can survive and thrive in a complex environment" (Cushion, 2015, p. 160). Despite this, the actual effectiveness and impact of these programmes is yet to be explored, with an absence of empirical evidence to authenticate mentoring as a "functional, positive, and unproblematic" coach development tool (Cushion, 2006, p. 129). Henceforth, there seems a lot of suggestions 'for', rather than evidence 'of' mentoring being an effective inclusion within coach education provision (Bloom, 2013; Cushion, 2015). The evidence of actual 'mentoring' occurring within formal coach education programmes is relatively scarce. When mentoring has been incorporated within formalised coach education as recent research

has advocated (e.g. Nelson et al., 2013; Olsson et al., 2017; Vella et al., 2013), the findings have not always been overly positive.

Jones and Allison (2014) explored elite coach education in the UK, examining the knowledge development and experiences of 20 coaches enrolled on an 18-month elite level professional preparation programme within football. The authors adopted a qualitative methodology, involving 18 focus group interviews and 19 video diaries, with the data analysed inductively. Through the 18-month programme candidates were assigned course mentors, however, practical issues such as busy work schedules outside of the course and the geographical location of the mentor in comparison to the 'mentee' resulted in these relationships not always being sustained. Moreover, a lack of responsibility on behalf of the coaches led to them feeling mentoring was "something they were subject to rather than actively engaged with" (Jones & Allison, 2014, p. 117). In a similar vein, candidates viewed their mentors in an instrumental manner by merely using them to pass the course. Subsequently, in this instance mentoring was primarily a vehicle for information transmission as opposed to situated and progressive learning (Griffiths, 2015; Griffiths & Armour, 2012).

The role mentors played was also deemed a problematic issue in research by Zakrajsek, Thompson, and Dieffenbach (2015) from the United States. This research attempted to examine the extent to which academic coach education prepared coaches for their profession by utilising surveys with 58 coach education coordinators within university settings. Broadly, the findings from this study revealed that there is a large amount of variation in the structure and effectiveness of the coach education internships. A lack of organisational structure was evident, with it appearing that most university coach education coordinators overestimated the amount of practical coaching opportunities and in situ experience the coaches would receive under their mentor, with programme expectations and the coaches' actual experiences not aligning (see Nash, 2003). The final and perhaps most crucial area of concern relates to the lack of screening or evaluation mentors receive during a coach's internship process, with evaluation sources often varying in consistency (Zakrajsek et al., 2015).

However, mentoring's implementation within coach education provision has not always painted a 'sobering picture'. Research from Singapore by Koh, Bloom, Fairhurst, Paiement, and Kee (2014) aimed to investigate a formalised mentoring programme developed for novice basketball coaches as part of their Level 1 qualification. The study involved 12 mentors and 36 mentees, in this instance mentoring was embedded into the course with mentees expected to

spend eight hours of support time with their mentor. Through separate focus groups with mentors and mentees, the results suggested mentoring has reciprocal benefits for both parties. Mentees were exposed to new coaching methodologies and knowledge, developed confidence and acquired new coaching 'skills'. Furthermore, mentors were provided with the opportunity to engage in meaningful self-reflection practices whilst enhancing both interpersonal and communication skills (Koh et al., 2014).

The need to overcome formal coach education's flaws has seen mentoring becoming regularly proposed as a 'panacea', through providing nuanced and contextualised coach learning (Cushion, 2006; Griffiths, 2013; Nelson & Cushion, 2006; Olsson et al., 2017). Nevertheless, mentoring's implementation within coach education cannot simply be 'dropped in' or included without considerable thought. As Stoszkowski and Collins (2016) have recently proposed, before social learning activities such as mentoring schemes are positioned at the centre of formalised coach education, coach educators must "put in place the support structures to better enable coaches to recognise and deal with the potentially mixed influences of the social milieu on coach learning, aiming to ensure that their informal development is sufficiently open-minded, reflective and critical" (p. 794). Calls for mentoring to be included within coach education provisions have evidently not been 'drawn from thin air', yet there appears more work needs to be conducted to fully justify its widespread enactment.

Separate from its inclusion within coach education, formalised mentoring programmes have evolved from a desire to structure a predominantly informal activity (Cushion, 2015). Whilst formalised coach education is often structured around a designed curriculum with clearly defined outcomes, formalised coach mentoring programmes are often more fragmented, lack coherent structure, and are dictated by the bespoke needs of the administering sporting body (Bloom, 2013; Sawiuk et al., 2018). Indeed, as Sawiuk et al. (2018, p. 620) acknowledge, analyses of formalised coach mentoring initiatives require an "empirically based and theoretically informed perspective in order to provide a sound conceptual basis for the implementation of such schemes". Therefore, the following section begins to critically analyse and problematise formalised coach mentoring programmes, using literature informed from a sociocultural perspective to scrutinise and examine current provision.

2.4.3 Formalising coach mentoring: A sociological critique

It has been argued that formalising mentoring practice will facilitate more effective mentoring relationships by underpinning the mentoring role, setting clear objectives, and ultimately

enhancing consistency and practice (Cushion, 2015; Jones et al., 2009; Nash & McQuade, 2015). Nevertheless, formalising the mentoring process may pose a number of challenges, including: funding and time constraints (Bloom, 2013); the impact on trust and rapport (Purdy, 2018); mentor training (Lyle & Cushion, 2017); mentor and mentee matching (Nash & McQuade, 2015); alongside greater social distance between mentor and mentee (Cushion, 2015). Taking this into account, Trudel and Gilbert (2006) have questioned the effectiveness of an organised and structured mentoring programme in which mentors are selected, certified and to some extent imposed upon mentee coaches. Despite these claims, Jones and colleagues (2009, p. 276) have argued that the sports coach mentoring literature should attempt to "generate empirical evidence regarding the current nature of mentoring in sports coaching" to inform future provision. Since this statement, a number of empirical studies informed by an array of sociocultural theories have addressed this issue, outlining the complexities, nuances, and tensions within formalised coach mentoring programmes. In this instance, research has turned towards the use of social theory to help individuals deconstruct mentoring practice, problematising taken-for-granted and accepted ways of being (Lyle & Cushion, 2017).

Griffiths and Armour (2012) examined formalised mentoring as a learning strategy for volunteer sports coaches by looking to understand how a group of coaches and mentors engaged in, and made sense of, the mentoring process. Seven mentors and 19 coaches took part in the programme with data being collected over a one-year longitudinal period, where 25 individual interviews, four focus groups, and 34 questionnaires were completed. In drawing upon cultural learning frameworks, in particular those of Bourdieu (1990a) and Hodkinson, Biesta, and James (2008), mentoring practice was seen to be a complex, ambiguous, and developmentally-stage sensitive learning process, underpinned by volunteerism. The majority of the coaches and mentors failed to perceive value in formalised mentoring, thus, it was considered unsustainable as a learning strategy. Meaningful interactions within mentoring are mediated by fields (context), where the habitus (beliefs, attitudes)[3] of volunteer coaches is shaped and re-shaped, with their learning impacted by dispositions, actions, and interpretations (Griffiths & Armour, 2012). Thus, the evidence suggested mentoring may be better implemented within a local (club based) rather than regional (organisation) model.

These findings lend weight to the proposition that formalised coach mentoring is context specific, whilst dependent upon the organisation administering the programme (Griffiths,

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[3] See Chapter III for a full overview of Pierre Bourdieu's key conceptual tools.

2015). Sawiuk and colleague's (2018) Bourdieusian analysis of elite formalised mentoring programmes in the UK reflected this issue further. Following semi-structured interviews with 15 elite coach mentors from over 10 different sports, the authors suggested that elite formalised coach mentoring programmes could be conceptualised as a form of social control, where organisational agendas override the desire for meaningful coach learning (Sawiuk et al., 2018). Due to a lack of capital (or power), mentors were unable to challenge the orthodox culture which prevails within their own sporting fields, undergoing a process of misrecognition, uncritically accepting the arbitrary culture of their NGB (Bourdieu, 2000). Indeed, as Nash et al. (2019) have argued, if a mentor is culturally constrained to share their knowledge, opportunities for meaningful learning and development are restricted. Sawiuk and colleagues (2018) go on to acknowledge the challenges involved in over formalising elite coach mentoring, whilst alluding to the micro-politics at play between stakeholders (see Potrac, 2016), alongside funding and 'target hitting' tensions (Sawiuk et al., 2018).

In once again drawing upon a Bourdieusian framework, Leeder and Cushion (2019) explored the extent to which a NGB's coaching culture was reproduced through a formalised mentoring programme. Specifically, the manner in which the coaching culture was embodied by mentors during their training, before later being espoused and reproduced during their mentoring practice, was identified. Following semi-structured interviews with 14 mentors and four mentees working within the participation domain (Trudel & Gilbert, 2006), the findings presented formalised coach mentoring as a source of cultural reproduction. Mentors attempted to inculcate their mentees through a process of pedagogic action, re-shaping the habitus of mentee coaches to align with the field's doxa (Bourdieu, 1977, 1990a). Having embodied the requisite dispositions, mentors promoted the organisation's coaching culture to their mentees, which over time became internalised, influenced by mentors' enhanced volumes of symbolic capital (Bourdieu, 1986). Thus, in a similar manner to other Bourdieusian inspired research (Griffiths & Armour, 2012; Sawiuk et al., 2018), it would appear that context and the entrenched cultures of varying fields of practice, in addition to organisational agendas, are significant in influencing mentoring practice and indeed mentee learning (Leeder & Cushion, 2019).

As Cushion (2015) contends, mentoring is assumed to be positive, yet the practice is a social construction, operating in distinct cultures and contexts involving power relations. Mentors, therefore, have the capacity to define what counts as legitimate knowledge within coaching cultures, whilst potential reproducing organisational norms uncritically (Cushion,

2015; Leeder & Cushion, 2019; Sawiuk et al., 2018). In moving away from research exploring formalised coach mentoring from a Bourdieusian perspective, ideas surrounding legitimate knowledge and power within the mentor-mentee relationship has led to a body of research informed by the writings of Michel Foucault. For example, Zehntner and McMahon (2014) identified and presented the disciplinary mechanism of surveillance and power at work within mentoring relationships as part of the Australian swimming culture. In utilising autoethnography, the lead author's experiences were analysed through a Foucauldian lens, where it was argued mentor coaches act as mediators of the organisation which employs them, utilising practices to encourage conformity and create docile coaches (Foucault, 1979, Zehntner & McMahon, 2014). Foucault's (1979) concepts of hierarchical observation, normalising judgement, surveillance, and the examination were adopted to present formalised coach mentoring as a system of discipline, where mentors were used to ensure coaches prescribed to a set of normalised attitudes and behaviours (Zehntner & McMahon, 2014).

More recently, Zehntner and McMahon (2019) once again drew upon Foucault's (1979) ideas surrounding disciplinary power and the panopticon to explore six mentee swimming coaches' experiences of a formalised mentoring programme embedded within coach education. Narrative ethnography, involving unstructured interviews with the coaches, was utilised. The findings mirrored the lead author's own experiences (Zehntner & McMahon, 2014), where power was exercised through the mentoring programme to ensure mentees' coaching practice conformed to social norms. Disciplinary techniques were normalised (Foucault, 1979), creating a social climate were mentee coaches' learning was culturally constrained, with their coaching practice controlled (Zehntner & McMahon, 2019). In addition to Foucault's (1979) writings on disciplinary power, Leeder (2019a) has drawn upon Foucault's (1983) ideas surrounding pastoral power to critically analyse formalised coach mentoring. It is argued coach mentors act as officials of pastoral power, encouraging confessional techniques in order for their mentees to adopt an inward gaze and self-examination (Leeder, 2019a). Having acquired knowledge of their mentee's consciousness through a subjectifying process, mentors can mould their mentee's thoughts and behaviours towards their organisation's wishes. It would seem NGBs may adopt formalised coach mentoring initiatives to maintain their own interests, seeking to control and reproduce uncritically accepted coaching norms and ideologies to structure mentee learning and practice (Cushion, 2015; Leeder, 2019a; Leeder & Cushion, 2019; Sawiuk et al., 2018; Zehntner & McMahon, 2014, 2019).

As evidenced, formalised coach mentoring's assumed positive and benign nature has been challenged within the sports coaching literature over the last 10 years (Cushion, 2006; Potrac, 2016). The use of social theory, most notably Bourdieu and Foucault, has helped to present mentoring, like coaching, as relational, contested, and as a system of power which can reproduce differences and normative beliefs (Cushion, 2015; Lyle & Cushion, 2017). However, in order to overcome some of the inherent challenges associated with formalised mentoring programmes being overseen by an organisation, there have been suggestions for multiple mentor, cross-sport, and even non-sport mentoring initiatives to develop within the sports coaching field (Sawiuk et al., 2017). Drawing upon the same data set (see Sawiuk et al., 2018), Sawiuk and colleagues (2017) have proposed a move away from the traditional mentor-mentee dyad towards a multiple, cross-sport, non-sport models which may help to overcome current challenges within formalised mentoring provision associated to organisational agendas and micro-politics. These thoughts have been echoed previously within the literature (see Nash & McQuade, 2015), where it has been suggested having one mentor may result in a limited repertoire of views (Cushion, 2006; Wright et al., 2007), whilst elite coaches have referred to utilising multiple mentors throughout their career dependent upon the nature of the issue (Sawiuk et al., 2017; Werthner & Trudel, 2009).

Whilst mentoring, whether informal or formal, has frequently been suggested as a beneficial method for enhancing coach learning (see section 2.4.1), the coach mentoring literature is still lacking critical depth and empirical evidence as to what 'learning' actually occurs (Cushion, 2015; Jones et al., 2009). More often than not, mentoring is merely identified as a specific 'learning situation' coaches engage with, which overlooks what aspects of mentoring work, why it works, and for whom it might benefit (Stodter & Cushion, 2017). Thus, a more thorough and conceptual understanding of coach learning is required to fully understand the effectiveness and potential for mentoring to be a beneficial pedagogical practice. Having explored the literature examining mentoring's proposed impact on coach learning, its implementation within coach education, and sociological critiques of formalised mentoring provision, the attention of this literature review now turns towards presenting coach learning as a sociocultural endeavour. It is thought in doing so, a more sophisticated and 'complete' picture of coach mentor learning within sports coaching can be theorised from these conceptual pillars.

2.4.4 Coach learning: A sociocultural endeavour

Nelson, Groom, and Potrac (2016) have called for coaching students, scholars, and practitioners to become connoisseurs of theory, in relation to learning within coaching and coach education. Such a call is warranted, to add a layer of theoretical sophistication when seeking to understand how coaches, coach educators, and indeed coach mentors, learn and develop. When considering coach learning, historically authors have attempted to describe and categorise the different learning situations coaches engage with, which ultimately lacks context and only provides a retrospective and superficial view of learning (Piggott, 2015; Stodter & Cushion, 2017). This descriptive approach reduces coach learning down to a straightforward and linear process, often neglecting "the wider context, coaches' existing knowledge, beliefs and practice, and the way various learning experiences fit together" (Stodter & Cushion, 2014, p. 64). An absence of theorisation coupled with an explicit focus on learning situations or methods of knowledge acquisition neglects the broader picture of learning. Coach learning is frequently assumed to adopt a cognitivist stance, privileging the separation rather than blending of learning, whilst overlooking the idiosyncrasies that may occur (Lyle & Cushion, 2017; Stodter & Cushion, 2017; Werthner & Trudel, 2009).

Building upon this critique, learning to coach has tended to be viewed through the traditional metaphors of learning as a process of either acquisition or participation (Cushion et al., 2010; Lyle & Cushion, 2017; Sfard, 1998). Whilst these metaphors emphasise either the individual or social aspects of learning, categorising coach learning in such a way overlooks the impact of power, culture, and the on-going re-construction of learning. Therefore, when seeking to understand learning in sports coaching holistically, it is vital that micro (individual), meso (institutional), and macro (system/organisational) level factors are considered in order to avoid a partial representation of the learning process (Stodter & Cushion, 2017; Griffiths, Armour, & Cushion, 2018). Thus, the complex interactions between people, culture, and context should be theorised in order to help individuals 'see more' and grasp the complete nature of learning in sports coaching (Cushion, 2011a; Nelson et al., 2016; Watts & Cushion, 2017).

Whilst Sfard's (1998) metaphors of learning to coach as either a process of acquisition (cognitivist) and participation (social) have been adopted extensively throughout the literature, these perspectives separate the role of agency and structure (see section 3.3). However, more recent outlooks towards coach learning have begun to embrace an array of sociological concepts, acknowledging the wider social and cultural context of learning. In particular,

theoretical work drawing upon the social praxeology of Pierre Bourdieu has helped to account for both agency and structure, establishing coach learning as a process which may result in the reproduction of arbitrary cultures, embodied in the form of dispositions developed over time through engagement in various fields of practice (e.g. Griffiths & Armour, 2012; Leeder & Cushion, 2019; Townsend & Cushion, 2017). As demonstrated in the previous section, a growing body of sociological informed research has adopted Bourdieu's theoretical tools (see Chapter 3 for a full overview) to critique formalised mentoring programmes (e.g. Griffiths & Armour, 2012; Leeder & Cushion, 2019; Sawiuk et al., 2018). When considering coach learning, recent work has drawn upon Bourdieu amongst other sociocultural theories to conceptualise coach learning as the integration of individual and context, rather than the separation (Lyle & Cushion, 2017). Thus, examining how Bourdieu's theory alongside other sociocultural perspectives have been applied to the coach learning literature may support our understanding of how coach mentors learn and develop within sports coaching.

Over 15 years ago it was argued by Cushion and colleagues (2003) that coach learning is influenced and structured in part by a coach's habitus, a set of dispositions and beliefs which orientate their practice. Thus, the low impact coach education has on enhancing coach learning (see section 2.4.2) is a result of tensions between espoused course content and an individual's embodied beliefs. Indeed, the impact of informal learning through experience has frequently been acknowledged as a significant factor behind learning to coach (Cushion et al., 2010). Therefore, the process of learning to coach through experience has been theorised through a Bourdieusian lens, to fully grasp the consequence of embodied beliefs and dispositions within cultural fields. For example, Light and Evans (2013) utilised Bourdieu's concept of habitus to understand how elite-level Australian and New Zealand rugby coaches interpreted a 'Games Sense' approach to coaching. Based upon interviews with four coaches, Light and Evans (2013, p. 418) propose that habitus can be utilised as a tool to understand "the development of knowledge, dispositions and inclinations towards coaching operating at non-conscious levels". A year later, Hassanin and Light (2014) explored how coaching beliefs of three rugby coaches working in the same Australia city, but originating from three different countries, were developed. It was proposed that local cultures (or fields) influence the development of dispositions towards coaching, where playing and coaching experiences within these cultures shaped future practice (Hassanin & Light, 2014). Once again, habitus was used as a mediating concept to understand how agency and structure interact to orientate coaching beliefs and behaviours (Hassanin & Light, 2014; Light & Evans, 2013).

Bourdieu's social praxeology has been adopted further when attempting to explain coaches' practice and learning. Following a 10-month ethnography within an English professional football club academy, Cushion and Jones (2006) highlighted how an authoritarian coaching discourse was structured by the coaching context, becoming uncritically accepted by both coaches and players. It was suggested the coaches and players succumbed to a process of symbolic violence, where their practice (learning) was a result of their habitus embodying the legitimised arbitrary culture (Bourdieu, 1990a; Cushion & Jones, 2006). Drawing upon the same data set, Cushion and Jones (2014) later conceptualised the coaching process as cultural reproduction. Here, it was suggested that the professional football club academy incorporated a 'hidden curriculum', a set of taken-for-granted assumptions or doxa which legitimises ways of being (Bourdieu, 1977). Coach learning in this context was akin to a socialising process, where the cultural environment shaped dispositions, exercising power and maintaining the status quo (Cushion & Jones, 2014). More recently, Bourdieu's concepts have been used to explore the process of learning to become a football manager, where individuals respond to the changing logic of fields by placing value on particular forms of capital (Morrow & Howieson, 2018).

In addition to the use of Bourdieu's framework as a method to understand coach learning, authors within the field have drawn upon sociocultural theories derived from the education and workplace learning literature as fruitful analytical lens. For example, scholars have drawn upon the work of Stephen Billett with regards to agency, proximal/distal guidance, and relational interdependent to conceptualise coaches' workplace learning (Rynne, Mallett, & Tinning, 2010). Whilst in contrast, Phelan and Griffiths (2019) have utilised the theory of practice architectures to identify which cultural-discursive, material-economic, and socio-political structures of practice afford or constrain elite coaches' workplace learning. However perhaps more pertinently, the cultural learning theory of Hodkinson, Biesta, and James (2007, 2008) on learning cultures, which itself draws significantly upon Pierre Bourdieu's work, has been used extensively as a means to conceptualise coach learning in varying contexts. Barker-Ruchti, Barker, Rynne, and Lee (2016) have called for scholars to draw upon Hodkinson and colleagues (2007, 2008) cultural learning framework as a means to understand learning within high performance sport as a social, embodied, and holistic enterprise (see section 3.3.1 for a full overview). The value in Hodkinson's work on cultural learning and 'learning cultures' lays with its ability to incorporate the individual (agency, habitus) alongside culture (structure, field), helping to account for the influence of dispositions, positions, and power within the

process of learning to coach, overcoming the commonly cited dualisms of individual/social and agency/structure (Barker-Ruchti et al., 2016; Hodkinson et al., 2008).

For example, Mallett, Rossi, Rynne, and Tinning (2016) utilised Hodkinson and colleagues (2008) work on 'learning cultures' to understand the learning of senior coaches and assistant coaches within the Australian Football League. Following interviews with five senior coaches, six assistant coaches, and five administrators, findings revealed that wider social, economic, and political factors impacted upon the cultures and field in which coaches were situated within. Thus, the high-performance culture resulted in coaches often learning in isolation, needing to find individuals positioned in other fields to confide with (Mallett et al., 2016). In a similar vein, Lee and Price (2016) conducted interviews with six elite female athletes in their study investigating the Australian Institute of Sport (AIS) as a 'learning culture'. The authors argued that the AIS can be viewed as a social field, where multi-level interactions between the athlete (micro), context (meso), and discursive (macro) occurred, structuring how athletes 'become' elite performers (Hodkinson et al., 2008; Lee & Price, 2016).

When focusing more explicitly on coach education, Stodter and Cushion (2014) explored how coach learning is impacted by engagement with different 'learning cultures' – the culture of coach education in comparison to their club environment. The authors used two coaches from a larger research project and completed multiple-method in-depth case studies to understand their learning. The findings revealed that a number of conflicts were present between the different learning cultures, resulting in coach education content having a minimal impact on practice (Stodter & Cushion, 2014). Recently, Leeder et al. (2019) interviewed seven coaches from five sports to explore their experiences of 'The Coach Talent Programme' (CTP), a non-formal learning situation consisting of cross-sport CPD workshops delivered by a UK County Sports Partnership. In drawing upon Bourdieu's sociology in addition to Hodkinson et al. (2008), it was argued coach learning within non-formal situations is impacted significantly by individual dispositions, capital, and the social fields coaches are positioned within. More specifically, the learning culture of the CTP, in addition to wider social fields, structured how coaches elected to: interact with other coaches; acknowledge the espoused content; engage with online learning; and their motivations for attending (Leeder et al., 2019).

In closing this section, it would seem that recent sociocultural perspectives towards coach learning which account for the integration of both agency (habitus) and structure (field) are more fruitful endeavours when appreciating learning to coach as a embodied, social, and

cultural process (Barker-Ruchti et al., 2016; Bourdieu, 1977, 1990a; Hodkinson et al., 2008). The use of Bourdieu's conceptual tools helps to understand how dispositions and beliefs become embodied over time within an individual's habitus, through exposure to and engagement with particular cultural fields (see Cushion et al., 2003; Light & Evans, 2013). These belief systems, attitudes, and dispositions shape and structure a coach's practice, their thoughts, feelings, and behaviours in context. Therefore, in wanting to understand the learning and development of mentors within sports coaching, it would seem pertinent to uncover habitus development and how it is influenced by movement through and within cultural fields (Bourdieu, 1990a). The final section of this literature review will now address the somewhat limited literature on mentor learning and development specifically within the sports coaching domain. Indeed, if mentoring is to effectively enhance coach learning, a key responsibility for NGBs is "identifying and then training the right people to act as mentors" (Bloom, 2013, p. 483).

2.4.5 Developing sports coaches as mentors

Within sports coaching, mentors rarely receive any form of professional development or training (Bloom, 2013; Chambers, 2015). This is problematic, as Nash and McQuade (2015, p. 212) argue "mentor learning and development is a vital component of any effective mentoring programme, therefore the investment made in initial and ongoing support of mentors will contribute to the success of the programme". The lack of support and training available to mentors within sports coaching may come as a result of how the practice is perceived, in addition to the overriding assumption as to what being a 'good' coach mentor constitutes. What is apparent is that mentoring is often treated as a secondary role for sports coaches, a sometimes unwanted 'add on' to their primary profession of enhancing athlete/player learning and development (Chambers, 2018). More broadly, the sports coaching literature is largely 'coach-centric' in nature, rendering those in coach developer and educator roles as invisible (Cushion, Griffiths, & Armour, 2019). As alluded to already, the umbrella term of 'coach developers' adopted by the ICCE which encompasses the terms coach educators and mentors is unhelpful, yet the definition necessitates 'coach developers' are trained individuals who are competent at facilitating coach learning (Stodter & Cushion, 2019).

Therefore, as developers of coaches, mentors within the sports coaching field should be trained and provided with on-going support in order to enhance the learning of sports coaches. Although mentor training alone does not guarantee successful mentoring relationships within sports coaching (Chambers et al., 2015), it is vital to help set and disseminate clear objectives

(Lyle & Cushion, 2017). Whilst the training coaches receive to become a mentor is often absent or lacking in any depth or quality, the initial recruitment before this occurs is currently a concern. The recruitment process of coach mentors can be best described as loose and haphazard (Chambers, 2015), which is once again perturbing when it's been recommended that "identifying coaches who are willing to be mentors is a key factor in facilitating and nurturing quality coaches" (Nash et al., 2019, p. 54). At present, coach mentors are often recruited due to simply being available and willing to do the job, possessing significant coaching experience, alongside potentially embodying the 'right' attitude (Chambers, 2015; Cushion, 2015; Jones et al., 2009). For example, within Nash's (2003) research, when asking student coaches to disclose the qualities of an effective mentor, experience and knowledge of the sport came second and third out of five. When asking mentors the same question, they also suggested that possessing knowledge of the sport and experience were key elements behind successful mentoring (Nash, 2003).

In building upon these notions, Bloom (2013) argues that coach mentors need to be knowledgeable amongst requiring other qualities, whilst it has also been proposed these individuals need to have accumulated the right amount of social, cultural, and symbolic capital to obtain respect from their mentees (Cushion et al., 2003; Jones et al., 2009). Such a stance within the literature is reflective of a broader assumption within sports coaching, that a successful career as an athlete translates to becoming a 'good' coach. It has been demonstrated that athletes may become 'fast tracked' into high level coaching positions due to their accumulative playing careers (Blackett, Evans, & Piggott, 2017). In a similar vein, it has been assumed that possessing knowledge stemming from high level coaching qualifications and extensive coaching experience are deemed pre-requisites for coaches wanting to become an effective coach mentor. Indeed, literature exploring coach learning has alluded to the fact that when coaches reach a certain level of expertise, mentoring novice coaches becomes a seamless and natural transition (e.g. Bloom et al., 1998; Duarte & Culver, 2014; Fairhurst et al., 2017; Gearity et al., 2013; Schinke et al., 1995).

As it was suggested within Gibson and Groom's (2018) research exploring how an English professional football club academy manager dealt with organisational change, senior, experienced, and more qualified coaches are often utilised to mentor novice coaches within that context. Therefore, experienced coaches mentoring novice coaches is predominantly portrayed as 'just happening' within sports coaching, with individuals finding themselves in mentoring positions without realising, and more importantly without any training or support

(Cushion, 2015; Nash & Mallett, 2018). Nevertheless, assuming expert, experienced, or knowledgeable coaches will naturally transition to become effective mentors is a flawed assumption. However, the trend within sports coaching runs contrary to this, tending to valorise practitioner knowledge and experience over other credentials (Cushion et al., 2019). Nash and McQuade (2015), in addition to Purdy (2018), have highlighted this notion and have cautioned quite succinctly that despite good intentions, not all coaches should be mentors, with an array of interpersonal skills coupled with supportive training needed to facilitate meaningful mentoring relationships.

Despite some evident problems at present with the recruitment and training of coaches as mentors, the literature base which specifically examines the learning and development of sports coach mentors is rather restricted. Recently, Cushion and colleagues (2019) sought to move away from positioning coach educators as taken-for-granted and benign individuals, by exploring the role of the coach educator and their subsequent practice in situ within a broader sociocultural framework. Whilst not focusing specifically on coach educator learning and development per se, following interviews and focus groups amongst four coach educators, alongside professional football club academy coaches and managers, it became apparent that knowledge acquired through experience was privileged and structured coach educator practice (Cushion et al., 2019). In drawing upon Bourdieu, it was argued that coach educators' learning and practice was social and embodied, where individuals needed to draw upon accumulated forms of capital in order to reproduce and maintain a particular body of knowledge (Bourdieu, 1990a; Cushion et al., 2019). Thus, individuals 'learned' to be coach educators through lasting exposure and experiences as an athlete, coach, and coach educator, coupled with engagement in and with NGB-delivered coach education. This notion of sociocultural learning for coach educators and developers was alluded to by Brasil, Ramos, Milistetd, Culver, and Nascimento (2018). In their study investigating the learning pathways of five Brazilian surf coach developers, socialisation through the life course as a surfer, surfing coach, and eventually a surf developer proved significant, where their involvement and engagements with others in particular cultural settings sparked their enthusiasm to develop others (Brasil et al., 2018).

Although focusing on coach educators and developers rather than explicitly on coach mentors, research by both Cushion et al. (2019) and Brasil et al. (2018) has set the scene to explore the sociocultural aspects of learning for those individuals who seek to develop other coaches. Indeed, as Potrac (2016) has alluded to, mentors are always involved in various networks of learning throughout their role. Thus, an aim for the sports coaching literature is to

adequately identify and examine these networks within specified cultural contexts with a heightened level of criticality. Koh, Ho, and Koh's (2017) research exploring the developmental experiences of mentor basketball coaches is an example of one paper which has explicitly investigated the process of learning to mentor in sports coaching. The research focused on four mentor basketball coaches and adopted both quantitative and qualitative data. In a similar vein to existing literature (e.g. Brasil et al., 2018; Cushion et al., 2019), findings suggested that prior experiences as a coach influenced the development of mentoring knowledge, whereas exposure to various mentors in different contexts, alongside utilising self-directed learning assisted the mentor coaches to enhance their practice. It would seem once again the development of mentoring knowledge was a largely informal and 'natural' process. The feature of mentor coaches being 'mentored' previously during their learning careers was highlighted as a significant factor in their development, although the authors propose greater research needs to take into account individual, contextual, and cultural differences to inform future mentoring practice (Koh et al., 2017).

Although not focusing on mentor learning, Leeder and Cushion (2019) recently highlighted how culture can impact upon a coach mentor's practice. In drawing upon Bourdieu, the authors highlighted how mentor training can function as a mechanism to produce a group habitus, a set of dispositions the employing NGB believes are required to efficiently mentor (Bourdieu, 1984; Leeder & Cushion, 2019). It was suggested that over time through training, NGBs may expose their mentors to their own organisational beliefs and normative values, which eventually become embodied as lasting dispositions and evident in mentors' practice (Leeder & Cushion, 2019). When exploring mentor learning, of particular relevance is the work of Chambers (2018), who's recent book utilised a design thinking approach which uses 'mentoring conversations' as a source of learning for both mentors and mentees. Each chapter of the book provides a conversation between a coach mentor and mentee from various sporting contexts, with the conversation deconstructed and re-written through the design thinking method. Although it is beyond the scope of this thesis to review and critique each chapter separately, a recent review of Chamber's (2018) book can be read elsewhere (see Leeder, 2019b). The use of design thinking, although innovative and applied to a sports coaching context for the first time, is a rather prescriptive method, yet provides a framework to guide and structure future mentor training and education events. Perhaps more pertinently, although individual dispositions and wider cultural connotations may be overlooked, the use of a design

thinking approach helps to position mentors as learners, rather than mere technicians of knowledge transfer (Chambers, 2018; Griffiths, 2015; Leeder, 2019b).

2.5 Conclusion

This non-systematic/narrative literature review has problematised the current landscape on mentor learning, development, and training across varying fields of practice. When looking at the mentor learning and development literature as a whole, it is apparent that there exists an overt focus on teacher-mentor learning (Daly & Milton, 2017), in addition to a large body of literature arising from the nursing and health care professions (e.g. Balmer et al., 2018; Jones, 2013; MacLaren, 2018; McCloughen et al., 2011, 2014). Although useful as a guiding framework, the sports coaching literature desperately requires greater empirical research into the learning and development of coach mentors, in order to meaningfully inform future training for those coaches transitioning to a mentoring role. Nevertheless, as Griffiths (2015) cautions, sports coaching needs to be careful in 'borrowing' ideas from other professional domains such as business, teaching, and nursing. Instead, it would prove beneficial for the field to conduct greater empirical research in its own right. This research, potentially informed by theoretical and sociocultural concepts, would go some way to deconstructing and understanding the social, embodied, and holistic nature of coach mentor learning.

Currently, when reviewing the sports coach mentoring literature, the practice is generally presented as a mere source of learning for coaches of varying domains, underpinned by the metaphors of learning as acquisition or participation (e.g. Bloom et al., 1998; Erickson et al., 2008; Gould et al., 1990; Irwin et al., 2004; Wright et al., 2007). Furthermore, such scholarly work is often informed by a reductionist quantitative methodology (e.g. McCullick et al., 2016; Narcotta et al., 2009; Schempp et al., 2016), which neglects the social complexities of the role. Despite this, an array of sociologically informed studies have begun to critique the assumption formalised mentoring is always beneficial for coach learning (e.g. Griffiths & Armour, 2012; Sawiuk et al., 2018; Zehntner & McMahon, 2014, 2019). However, these studies largely overlook the initial recruitment and training of those mentors, bar some exceptions (e.g. Leeder & Cushion, 2019). In summary, there are lots of suggestions for but limited empirical evidence of meaningful and effective mentoring relationships in sports coaching contexts (Cushion, 2015).

With regards to coach mentor learning and development, it is uncritically assumed that expert coaches natural transition to mentoring roles (e.g. Bloom et al., 1998; Duarte & Culver,

2014; Fairhurst et al., 2017). Due to this informality, these individuals very rarely have access to training and are recruited based upon a loose criterion (Chambers, 2015). Hence, there is a paucity of research explicitly focusing on how sports coaches are trained as mentors. Those studies which do exist somewhat simplistically tend to focus on the developmental experiences of mentors or coach developers (e.g. Brasil et al., 2018; Koh et al., 2017), disregarding the significance of individual, contextual, and cultural factors. Consequently, there is an evident need to challenge the distorted, benign, and overlooked aspects of learning to mentor in sports coaching by revealing the "essential social and relational complexities" inherent within the learning process (Potrac, 2016, p. 84).

Within the sports coaching literature numerous gaps exist which limit our understanding as to how individual, contextual, and cultural factors influence the process of learning to become a sports coach mentor (Koh et al., 2017). In line with current sociocultural perspectives towards coach learning (e.g. Hassanin & Light, 2014; Stodter & Cushion, 2014, 2017), we have witnessed a shift away from viewing learning within sports coaching as a process of acquisition or participation (Sfard, 1998). More recent conceptualisations have presented both coach and athlete learning within sports coaching as an embodied and social process, influenced by both agentic and structural factors (Barker-Ruchti, 2019; Hassanin & Light, 2014). However, with respect to sports coach mentor learning and development this is not the case, and we are unaware as to how embodied dispositions and prior coaching/mentoring experiences shape individuals' perspectives towards mentoring and their enactment of the practice. Indeed, whilst mentor recruitment and training has been portrayed as a loose and haphazard process (Chambers, 2015, 2018), the sports coaching literature lacks empirical research into these elements, with Stodter and Cushion (2019) suggesting the link between coach developer (mentor) training and their practice is unknown.

Thus, a significant gap in the literature exists, we are unaware as to how agentic (dispositions, individual beliefs) and structural (NGB recruitment, training, organisational beliefs) components interact to influence the process of learning to become a sports coach mentor. More empirical research is needed to address the gap in the literature by acknowledging and understanding sports coach mentor learning from a holistic perspective, currently the literature which currently explores sports coach mentor learning through the use of sociocultural theories is scant. In summary, this thesis aims to address both the empirical and theoretical gaps within the sports coach mentoring literature by exploring how embodied beliefs (individual), workplace settings (contextual) and organisational structures (cultural)

interact and influence the process of learning to become a sports coach mentor. In having an increased awareness into the learning of sports coach mentors, it is hoped enhanced mentor training, education, and support mechanisms can be designed and delivered by sporting organisations in the future.

The aim of this research was to explore the nature of mentor learning and development within sports coaching. As a relatively neophyte and unexplored area of enquiry within the sports coaching domain, this aim is intentionally broad to set the scope of the research. However, in order to support the investigation, a range of precise research questions have been developed to enhance the focus and structure of the research design (Jones, 2015). These research questions have been developed as a result of the literature review (Sparkes & Smith, 2014), and focus on understanding 'how' sports coach mentors learn and develop within the sports coaching field. Specifically, there is an emphasis in exploring sports coach mentor learning prior to their formal employment, during their organisational recruitment and training procedures, and within the workplace. With this in mind, the following research questions guide this thesis.

- How does an individual's embodied dispositions influence their learning when becoming a sports coach mentor?
- How does a NGB's recruitment and training procedures structure the learning of sports coach mentors?
- How does a NGB's legitimised knowledge and normative beliefs shape the workplace learning of sports coach mentors?

Recently, a number of scholars (e.g. Barker-Ruchti, 2019; Hassanin & Light, 2014; Leeder et al., 2019; Mallet et al., 2016) have highlighted the relevance in using the work of Pierre Bourdieu alongside its adaptation by Phil Hodkinson and colleagues (2008) to understand learning within sports coaching contexts. Bourdieu's macro theory addresses the agency versus structure divide often present when viewing learning through Sfard's (1998) traditional metaphors, whilst Hodkinson and colleagues' sub-theory helps to create a holistic rather than partial view of the learning process. Whilst Bourdieu's and Hodkinson and colleagues' theoretical concepts have been adopted when analysing formalised mentoring programmes (e.g. Griffiths & Armour, 2012; Leeder & Cushion, 2019; Sawiuk et al., 2018), they are yet to be applied specifically to the process of learning to mentor. This seems surprising, as the dialectical relationship between agency and structure which is emphasised within these

frameworks can help to situate mentor learning in sports coaching as both an individual, contextual, and culturally dependent phenomena, which occurs within workplace settings.

To address this theoretical gap in the literature, the use of Bourdieu alongside Hodkinson et al's. (2008) adaptation can help to present the nature of mentor learning within sports coaching as an embodied, social, and holistic process (Hager & Hodkinson, 2009). The following chapter will seek to describe and apply both Bourdieu's social praxeology and the work of Hodkinson to this research, creating a heuristic conceptual framework to explore coach mentor learning.

Chapter III

Conceptual framework: Situating Bourdieu in the workplace

"Social agents are the product of history, of the history of the whole social field and of the accumulated experience of a path within the specific subfield" (Bourdieu & Wacquant, 1992, p. 136)

3.1 Introduction

The fundamental aim of this chapter is to introduce the conceptual framework used to analyse and explain this research. To address the often-overlooked process of learning to mentor within sports coaching contexts, this chapter will explain and justify the key theoretical ideas, concepts, and perspectives which structure this research's conceptual framework. Consequently, Pierre Bourdieu's social praxeology will be elucidated, whilst describing the utility and value in combining Bourdieu's theoretical concepts with the cultural learning approach of Phil Hodkinson, to help provide a 'more complete' picture of mentor learning and development within sports coaching. As Light (2011, p. 380) alludes to, it would seem there "is much to be gained from an informed integration of Bourdieu's theory and social constructivist learning theories... to provide a powerful theoretical framework for research on learning in and through participation in sport". The use of Bourdieu's sociology combined with Hodkinson's specific emphasis on cultural learning both through the life course and in workplace settings offers a 'goodness of fit' (Bloomer, 2001) in attempting to answer the research questions for this study. Within the sports coaching and physical education literature more broadly, the use of both learning and social theories to inform research has seen an increased growth over the past 20 years (Light, 2011). Thus, this blend of sociological and sociocultural learning theories creates 'theoretical bricolage' (Denzin & Lincoln, 2018) and supports the overall structure and analysis of the research.

In its essential form, Pierre Bourdieu attempts to construct a theoretical model of social practice (Jenkins, 2002). In doing so, Bourdieu developed an open framework of macro concepts that illuminates the interplay between structure and agency in specified cultural contexts (Murphy & Costa, 2016). It has been proposed by Wacquant (2002, p. 183) that "the purpose and touchstone of good social theory is to help us produce new objects, detect dimensions and dissect mechanisms of the social world that we otherwise would not be able to grasp". With this in mind, Bourdieu helps to challenge commonly accepted modes of being and casts a critical eye over legitimised forms of knowledge and their associated social structures. Bourdieu's macro concepts of *habitus*, *field*, and *capital* cannot be merely reduced

to separate ideas and cherry-picked individually. Bourdieu's conceptual tools will be explored in greater depth within sections 3.2.1 – 3.2.3. Nonetheless, it is important to recognise that "practice results from relations between one's disposition (habitus) and one's position in a field (capital), within the current state of play of that social area (field)" (Maton, 2012, p. 50).

Within sports coaching, the recruitment and training of coach mentors has largely been seen as a haphazard and unregulated process (Chambers, 2015). As a result, increased emphasis is placed on learning through everyday experiences within the workplace. In considering workplace learning, it is difficult to assign the 'workplace' to solely one physical location or site. Thus, in keeping with research by Rynne and colleagues (2010) exploring the workplace learning of Australian sports coaches, it can be argued the workplace of sports coach mentors includes an array of physical locations individual's will engage with throughout their role. For example, any NGB official building, training grounds of sports clubs, and any other site mentoring 'practice' occurs can be viewed as a workplace in which mentors operate, learn, and develop.

The workplace learning literature has encountered a change in emphasis over the past 15 years with attempts made to progress and enhance our understanding of learning beyond the metaphors of acquisition and participation (Sfard, 1998). It was argued that much of the literature was plagued with a substantial theoretical dilemma, with many accounts of workplace learning failing "to build such individual worker/learner perspectives into the central social/organisational view of learning at work" (Hodkinson et al., 2004, p. 7). Due to the problematic status of the literature, a group of authors at the turn of the 21st century (see Beckett & Hager, 2002; Bloomer & Hodkinson, 2000; Hodkinson & Hodkinson, 2004) proposed learning at work contains both structural and agentic dimensions. Such a perspective views learning as an on-going embodied social process through the life course, where individuals and social structures are seemingly integrated, as opposed to separate entities. Experiences both before and outside of workplace settings may significantly influence the practice, behaviours, and subsequent learning of individuals. Hodkinson and colleagues perception of learning as an embodied and cultural process relates harmoniously to the social praxeology of Pierre Bourdieu, as they draw significantly upon Bourdieusian concepts (see sections 3.3 – 3.3.1). This chapter argues that a combination of Bourdieu's macro theory and Hodkinson and colleagues' specific focus on learning at and through work may prove useful in helping to develop a more nuanced and conceptual approach to understanding how individuals, such as sports coach mentors, learn within workplace settings.

A mixture of Bourdieu alongside Hodkinson and colleagues forms and structures the conceptual framework used within this research. Maxwell (2013) proposes that conceptual frameworks can be considered as 'tentative theories', which inform and construct the entire research design of projects. Accordingly, the integration of Bourdieu's and Hodkinson's theoretical perspectives has facilitated the development of the chosen research questions, in addition to supporting the methodological decisions and choices made. Conceptual frameworks encompass a wide-ranging set of ideas which structure the presentation of data and provide a scaffolding tool to interpret the research findings (Smyth, 2004). A conceptual framework can, therefore, be used to connect theory and practice together, consisting of "statements that link abstract concepts to empirical data… or describe abstract phenomena that occur under similar conditions" (Rudestam & Newton, 1992, p. 6). Therefore, Bourdieu's macro concepts of *habitus*, *field*, and *capital* alongside the sociocultural learning approach of Hodkinson and colleagues can be synthesised to support the research's analytical process, creating an appropriate conceptualisation when providing conclusions and recommendations (Leshem & Trafford, 2007). This chapter will now introduce the social praxeology of Pierre Bourdieu alongside the key theoretical tools which form the basis of Bourdieu's ideas. The attention of the chapter will then turn to the literature surrounding learning at work, before exploring in greater depth Hodkinson's cultural theory of learning and how Bourdieu's ideas can be incorporated to provide a nuanced understanding of sports coach mentor learning.

3.2 Pierre Bourdieu's social praxeology

According to Atkinson (2016, p. 1), it can be argued that Pierre Bourdieu "is the single most influential sociologist of the later twentieth century. The concepts which made his name… pervade not just his own discipline but the full gamut of social sciences and humanities". The work of Bourdieu offers the true principle of social theory, where application of a range of theoretical concepts can be used to create analytical and methodological frameworks to understand social phenomena (Murphy & Costa, 2016). Bourdieu proposes that the social world is the product of 'double structuring', perceived from either an objective or subjective dichotomy, contributing to a commonsense view (Bourdieu, 1989a). From an objectivist stance, the world is socially structured, with the properties attained to individuals and institutions of unequal measure, whilst subjective structure can be seen through schemes of perception embodied by social agents. However, instead of viewing objective structures and subjective phenomena as separate entities, Bourdieu proposes a dialectical and two-way relationship between agency and structure (Cushion, 2011b; Robbins, 1998).

In doing so, Bourdieu develops "a science of dialectical relations between objective structures… and the subjective dispositions within which these structures are actualised and which tend to produce them" (Bourdieu, 1977, p. 3). By not overemphasising the objectivist or the subjectivist modes, Bourdieu sought to theorise an epistemological 'third way' constituting a range of 'breaks' and a dialectic rather than dualistic relationship between agency and structure (Bloomer, 2001; Robbins, 1998). Bourdieu refers to this theory as 'constructivist structuralism' or 'structural constructivism' (Bourdieu, 1989a), with the constructivist element relating to the reproduction of human activity in variable contexts, whilst the structuralist element links to the relations between the involved agents (Grenfell & James, 1998). This perspective challenges a cognitive bias and stresses a dialectic between objectivity and subjectivity.

In more succinct terms, Mahar, Harker, and Wilkes (1990) have described Bourdieu's approach as 'generative structuralism'. In essence, this phrase proposes that Bourdieu's work is informed by a method which tries to analyse and incorporate individual agency in addition to the genesis of social structures and groups. In Bourdieu's dialectical relationship between subjectivity and objectivity, individual subjectivity can be explained through his seminal concept of habitus (see section 3.2.1), defined as "embodied history, internalised as a second nature and so forgotten as history – is the active presence of the whole past of which it is the product" (Bourdieu, 1990a, p. 56). Perceived as systems of transposable dispositions, an individual's habitus orientates their thoughts, appreciations, and behaviours within specific cultural and social contexts, known as fields (Bourdieu, 1977). Fields (see section 3.2.2), therefore, represents the objective side of Bourdieu's praxeology, defined as "a network, or a configuration, of objective relations between positions… objectively defined, in their existence and in the determinations they impose upon their occupants, agents or institutions, by their present and potential situations (situs) in the structure of the distribution of species of power (or capital)" (Bourdieu & Wacquant, 1992, p. 97). Bourdieu and Wacquant (1992) suggest habitus and field have a relationship of 'ontological complicity', where fields structure an individual's habitus, yet a habitus also contributes to constituting the field.

> The relation between habitus and field operates in two ways. On the one side, it is a relation of conditioning: the field structures the habitus, which is the product of the embodiment of immanent necessity of a field… On the other side, it is a relation of knowledge or cognitive construction: habitus contributes to constituting the field as a meaningful world.
>
> (Bourdieu, 1989b, p. 44)

In more nuanced terms, Bourdieu's concepts of habitus, field, and capital are compiled together to produce a "set of thinking tools visible through the results they yield" (Bourdieu, 1989a, p. 15). Hence, in seeking to understand the nature of mentor learning and development within sports coaching contexts, Bourdieu's theoretical armoury may help to appreciate learning as a largely subconscious process, functioning below and beyond contextual discourses (Wacquant, 2002). Like coaching, mentoring can be seen as a social practice performed within a specified historical and cultural context. Bourdieu can assist in locating the personal nature of mentoring, whilst appreciating the practice as a contextualised, contested, and embodied process (Cushion, 2011b). Learning to mentor through a Bourdieusian lens can be seen as a process of social reproduction and transformation, where mentoring practice is the result of both individual agency and dispositions, alongside objective field structures. The following sections expand upon Bourdieu's theoretical tools of habitus, field, and capital in greater depth and clarity, whilst highlighting the interrelatedness of each concept. As Bourdieu & Wacquant (1992, p. 96) articulate "habitus, field, and capital can be defined, but only within the theoretical system they constitute, not in isolation".

3.2.1 Habitus

Bourdieu's social praxeology contains an array of theoretical tools. Of these, habitus is perhaps the most widely used and recognised across the social science disciplines. The appeal of using habitus is its ability to challenge the dichotomy between structure and agency, whilst recognising what influences (constrains or promotes) change. Habitus in its essential form can be viewed as the 'bridge-building' exercise which transcends subjectivity and objectivity, expressing how social action is not solely the result of human agency, whilst not being completely determined by social structures (Jenkins, 2002). Therefore, the concept significantly assists in the examination of "the everyday relational modes of being that offer insights into the often invisible working of power and privilege" (Costa, Burke, & Murphy, 2018, p. 19). Nevertheless, habitus itself is not a unique idea and is not restricted to Bourdieu's social thought. In drawing upon the theoretical ideas of Mauss, Husserl, and Merleau Ponty, Bourdieu was able to expand upon existing notions which attempt to explain the role of agency and structure in illuminating social practice (Grenfell, 2007). Individual behaviour and practice (praxis) is largely structured, often reproducing the very 'structures' of which it is a product. Thus, actions and practices are produced when an individual's habitus (and subsequent dispositions) interacts with the constraints and opportunities of the social field the actor is placed within (Bourdieu, 1990a, 1991a; Jenkins, 2002).

Exposure to cultural settings and contexts over time enables social agents to internalise and produce a habitus, where objective structures become subjective structures as categories of perception (Bourdieu & Chartier, 2015). In this sense, habitus denotes a strong sense of embodiment, where cultural messages and social norms can be inscribed within the body, working to structure and guide individual practice in given circumstances (Grenfell & James, 1998). Within the sports coaching field, recent research has begun to highlight how cumulative coaching experience becomes embodied over time and operates below the levels of consciousness, influencing coaches' beliefs about practice and their subsequent behaviours (e.g. Cushion & Jones, 2014; Hassanin & Light, 2014; Light & Evans, 2013). The role of embodiment is articulated in greater detail by Bourdieu (1990a, p. 53) who proposes "the conditionings associated with a particular class of conditions of existence produce habitus, systems of durable, transposable dispositions, structured structures predisposed to function as structuring structures". Bourdieu adopts the term *hexis* to describe the physical embodiment of the habitus 'acted' out in social practice. Hexis is defined as "political mythology realised, embodied, turned into a permanent disposition, a durable manner of standing, speaking and thereby of feeling and thinking" (Bourdieu, 1977, pp. 93/94). Bourdieu's emphasis on embodied learning is useful in analysing how through years of both coaching and mentoring, a mentor's learning is influenced through a range of developed dispositions, attitudes and tacit knowledge at the level of 'practical sense' (Bourdieu, 1990a; Light, 2011). Habitus can be viewed as an embodied life history, enacting the past and bringing it back to life (Bourdieu, 1990a).

Central to Bourdieu's idea of habitus is the use of the term dispositions. A disposition can be considered as an attitude or preference towards a specific entity, which orientates how an individual carries themselves in social settings (Bourdieu, 1998). The term 'disposition' and its associated ideas are significant for Bourdieu, as it assists with the combination of structure and agency (Maton, 2012). Dispositions are activated in response to engagement with social fields, enacted through thoughts and actions (Grenfell, 2007). According to Bourdieu (1977, p. 214), dispositions express "a way of being, a habitual state (especially of the body) and, in particular, a predisposition, tendency, propensity or inclination". As a reflection of a lived trajectory through the life course, embodied dispositions justify an individual's approach and preference towards social practice (Bourdieu, 1990a). An exploration into individual or group dispositions is a way to uncover and unearth habitus, helping to express the reasons behind actions, thoughts, and experiences social agents encounter (Grenfell & James, 1998). These

embodied dispositions coordinate responses or "things to do or not to do, things to say or not to say, in relation to a probable, 'upcoming' future" (Bourdieu, 1990a, p. 53).

Bourdieu's social praxeology, in particular the concept of habitus, is often critiqued for leaning towards determinism, with it being argued habitus does not allow for change with social practice seemingly 'set in stone' (Jenkins, 2002). Although perceived as a durable concept, Bourdieu argues through situational changes the habitus has the potential to alter and transform over time (Bourdieu & Wacquant, 1992). When the transformative element of habitus is emphasised, it has clear benefits for understanding the process of learning. The dispositions of social agents are not fixed or immutable, but instead can evolve and adapt depending upon the cultural context (Maton, 2012). In this manner, learning can be viewed as a process in which the dispositions that form an individual's habitus are either changed and altered, or instead challenged or confirmed (Hodkinson et al., 2008). The progressive and malleable function of the habitus is expanded upon more succinctly by Bourdieu:

> Being a product of history, that is of social experience and education, it may be changed by history, that is by new experiences, education and training (which implies that aspects of what remains unconscious in habitus be made at least partially conscious and explicit).
>
> (Bourdieu, 2005, p. 43).

Therefore, an individual's habitus is not the result of a predetermined destiny, but instead an open set of dispositions which are subjected and transformed by new experiences (Bourdieu & Chartier, 2015). When considering the process of learning to mentor, a mentor's embodied dispositions towards mentoring practice can seemingly develop over time, which in turn will impact and structure their future behaviours and actions. For example, previous experiences of mentoring (either as the mentor or mentee) in social fields may result in the embodiment of particular dispositions or preferences towards practice. The concept of habitus helps to express how inclinations and beliefs are "constantly subjected to experiences, and therefore constantly affected by them in a way that either reinforces or modifies its structure" (Bourdieu & Wacquant, 1992, p. 133). Although dispositions can and do change, it is important to recognise that early experiences tend to be quite significant in the structuring of the 'primary habitus', which forms the basis of reception and assimilation of educational messages (Bourdieu & Passeron, 1977). Dependent upon the type and structure of an individual's dispositions, the habitus may attempt to defend against change "by rejecting information capable of calling into question its accumulated information… the habitus tends to protect itself with a milieu to which

it is as pre-adapted as possible… tending to reinforce its dispositions" (Bourdieu, 1990a, pp. 60/61).

Although unique and impossible to replicate entirely, Bourdieu (2000) has proposed the habitus develops through an implicit collusion among individuals who are the product of similar experiences and social fields. When these individuals are brought together, this collusion results in "an immediate agreement in ways of judging and acting… the basis of a practical mutual understanding" (Bourdieu, 2000, p. 145). Consequently, individuals will tend to surround themselves with agents who possess equivalent dispositions, tastes, and common schemes of perception (Bourdieu, 1990a). An objective class is constructed, containing a set of agents "placed in homogenous conditionings and producing homogenous systems of dispositions capable of generating similar practices" (Bourdieu, 1984, p. 95). Agents placed within an objective class are likely to have experienced similar situations to one another, thus, developing comparable attitudes and preferences towards practice, accounting for a 'unity of style' (Bourdieu, 1977, 1998). A class or group habitus describes and explains the shared behaviours of individuals as a result of the embodiment of their similar field experiences (Smith, 2012).

The habitus, individually and collectively, represents a system of distinction and classification. These differentiations impact upon a social agent's position within a social field, whilst structuring their perspectives and inclinations. Bourdieu (1998) argues that the habitus comprises principles of classification, which governs vision, distinction, and what is considered as right and wrong. Working as a classification system, the habitus orientates preferences and practices, such as a coach mentor's chosen method of delivery or beliefs around what 'good' mentoring practice and meaningful learning entails. Bourdieu (1984, p. 6) proclaimed that "taste classifies as well as classifies the classifier", these tastes are ultimately a reflection of lived trajectories, which in turn justify actors' inclinations towards practice (Bourdieu, 2000). Thus, the habitus denotes a sense of an individual's and their counterparts' place within fields of practice (Bourdieu, 1989a, 1990a). The importance of fields in understanding habitus cannot be underestimated, as generated perceptions and actions are set by the social field in which they are generated. Therefore, 'common sense' behaviours are positively sanctioned because they are objectively adjusted to the logic of a particular field (Bourdieu, 1990b).

3.2.2 Field

Bourdieu's sociology encourages society to be viewed through a 'double lens' by examining individuals' life trajectories and the structures their experiences are grounded upon (Bourdieu, 1990a; Costa & Murphy, 2015). An individuals' life trajectory can be expressed by one's habitus, whereas the structures that supposedly ground their experiences are what Bourdieu terms fields. Bourdieu's social thought attempts to overcome the epistemological couplet of subjectivism and objectivism, in this sense, habitus focuses on the subjective, whilst field focuses on the objective (Grenfell & James, 1998). Individuals have their own embodied habitus which positions them within a designated social space, meaning they perceive that social space (or field) from a particular point of view (Bourdieu & Chartier, 2015). Hence, habitus and field must always be viewed relationally and not as isolated and independent conceptual tools. The inseparable relationship of habitus and field is emphasised by Bourdieu (1989b, p. 43) through the suggestion that "when the habitus encounters a social world of which it is the product, it finds itself 'as a fish in water', it does not feel the weight of the water and takes the world about itself for granted".

Bourdieu's notion of field should not be viewed as a bounded or physical entity (Mahar et al., 1990), instead the concept is more akin to a force field (Bourdieu, 1985), or the social setting in which the habitus functions (Swartz, 1997). Fields are a structured system of social relations at both a micro and macro level. Individuals, groups, and organisations all exist in relation to one another within social spaces. With this in mind, fields are "a structured social space based on the objective relations formed between those who occupy it, and hence the configuration of positions they hold" (Grenfell, 2007, p. 55). Fields can be considered heterogeneous, with some very large such as the fields of education, religion, and economics, whilst some on the other hand can be viewed as microcosms (Grenfell, 2007). Fields can additionally be divided into sub-fields, which despite following the overall logic of its field, also have their "own internal logics, rules and regularities, and each stage in the division of a field entails a genuine qualitative leap" (Bourdieu & Wacquant, 1992, p. 104). As a structured system of social relations, sports coaching can be considered as a field (Cushion, 2011b), with institutions, such as NGBs, considered a sub-field. In this regard, mentoring can be perceived as a social practice within these fields. The field of sports coaching (permeated by the field of power) and the sub-field of the NGB, influences the social practice of mentoring and the dispositions/agency of the mentors operating within them. As Bourdieu and Wacquant (1992, p. 136) contend "social agents are the product of history, of the history of the whole social field

and of the accumulated experience of a path within the specific subfield". In this light, through lasting exposure within fields and sub-fields, social agents internalise and embody the 'history' of those contexts, becoming evident and apparent in their practice.

Bourdieu views a field as a social arena where individuals and groups struggle and manoeuvre over access to resources or stakes (Jenkins, 2002), resulting in the description of fields as sites of struggle (Bourdieu & Wacquant, 1992). These resources and stakes are referred to by Bourdieu as capital (see section 3.2.3), which he views as a crucial function of any social space. Bourdieu commonly referred to the metaphor of a 'game' when describing fields, helping to express the ever-present element of competition and struggle embedded within their very structure.

> Bourdieu's most frequent metaphor for field is that of a game… It is constituted by the terrain or playing-field, and by the rules that regulate play. However, the game is also constructed by those participating in it. They lend the game legitimacy by the very fact of taking part and playing according to its rules. On the other hand, they influence the game by the specific strategies and tactical choices they employ to achieve their own interests or goals.
>
> (Colley, 2003b, p. 14).

A field involves objective structures, positions, rituals, interests, and ways of being which are represented in the practices of the individuals and groups within that social arena (Bourdieu, 1984). Fields can also be considered as sites of cultural reproduction and socialisation where power dynamics exist as individuals strive to achieve certain objectives (Bourdieu, 1990a; Grenfell, 2007). Each field contains an inherent logic of practice (Smith, 2012), or a taken-for-granted structure which is considered both the product and producer of a habitus which is subsequently attuned to the field (Jenkins, 2002; Cushion, 2011b). Understanding the logic of practice inherent within fields refers to an implicit or tacit way of knowing how to behave and act in certain social situations. However, it has been suggested that fields can also be sites of resistance as well as reproduction, highlighting the role of agency and the degree of freedom individuals possess (Swartz, 1997).

Social agents can exist in multiple fields, with each one having its own *doxa* (sets of beliefs) and an ongoing struggle over resources and power (Light, 2011). Bourdieu (1977) utilises the term doxa to explain how fields can develop opinions and beliefs that social agents within that space accept uncritically. The doxa or logic of practice within a field can be internalised and embodied by individuals passing through it, shaping their thoughts and

subsequent actions (Grenfell, 2007). Those in more dominant positions within fields look to maintain the doxa, with Bourdieu (1977, p. 169) contending these individuals or groups "have an interest in pushing back the limits of doxa and exposing the arbitrariness of the taken for granted; the dominant classes have an interest in defending the integrity of doxa". The dispositions of social agents represent the internalisation of field structures as taken-for-granted and natural, attuned to an individual's 'position' within fields (Bourdieu, 1989a). Accepting the legitimacy of a field's doxa implies 'a feel for the game', where agents are socialised into unquestioned norms and beliefs which act as a form of symbolic power, becoming embodied and self-evident in practice (Bourdieu, 1990a).

Within fields, individuals are positioned in relation to their volume and accumulation of differing forms of capital, as a result there exists people who dominate through symbolic power, alongside those who are dominated (Bourdieu, 1998). This point is exemplified by Bourdieu (1984, p. 107) when explaining "the social rank and specific power which agents are assigned in a particular field depend firstly on the specific capital they can mobilise, whatever their additional wealth in other types of capital". Whilst referring to the work of Max Weber, Bourdieu (1991b) suggests those in dominant positions attempt to protect the 'orthodoxy', or cultural legitimacy of the field against new entrants and challenges who advocate 'heresy' (Swartz, 1997). Referring once more to the analogy of the field as a game, the dialectical relationship between orthodoxy or heresy highlights that all players within the game accept that the game itself and the associated doxa of the field are worth playing for. This process is described by Bourdieu using the term *illusio*, which elucidates how all players are complicit with the rules of the game, with their subsequent behaviours reflecting their personal interests (Bourdieu, 1991b, Swartz, 1997).

Fields produce knowledge, which is essentially a form of capital, associated with prestige or power and viewed as a symbolic product (Grenfell & James, 1998). Thus, those in possession of the requisite capital govern what knowledge is perceived as legitimate within fields, with capital and the positions taken by individuals as a result of their possession (or not) acting as a form of social distinction. Atkinson (2016, p. 32) expands upon this notion when articulating "those possessing greater quantities of capital within their respective fields, being (mis)recognised authorities, wield disproportionate power to distribute their goods or definitions of reality in tune with their interests and to impose them as legitimate". The way these underlying processes and field structures are accepted uncritically is referred to Bourdieu as *misrecognition* (Grenfell & James, 1998). Misrecognition is an everyday social process,

where norms, values, and beliefs are not 'fully' recognised for what they are, with messages espoused through arbitrary educational systems such as coach education or mentoring provision becoming naturalised (Bourdieu, 2000). Therefore, the role of capital is significant in positioning social agents with fields, with the functioning logic of practice pivotal in determining what is valued and desirable within those social contexts.

3.2.3 Capital

Social agents are placed unevenly within fields as a result of their accumulation and volume of capital. A person's social trajectory is exemplified by the capital they embody and possess, illuminating their path taken within varying cultural contexts throughout their life course (Bourdieu, 1984). For a field to have legitimate meaning, forms of capital must exist and be exchanged between individuals and groups. This exchange of capital depicts the 'struggle' and logic that is prominent within fields (Mahar et al., 1990). Those located in 'dominating' positions through their accretion of capital attempt to defend the field's doxa, with these individuals being granted the ability to determine "the appropriation of profits" whilst possessing the "power to impose the laws of functioning of the field" (Bourdieu, 1986, p. 49). Capital can be viewed as a social relation, however, it only functions and produces its effects in the field in which it is produced, with field logics determining what is valid and pertinent in order to 'play the game' in question (Bourdieu, 1984). Capital operates within the constraints of fields where "the strategies of agents depend on their position in the field, that is, in the distribution of the specific capital, and on the perception that they have of the field depending on the point of view they take on the field" (Bourdieu & Wacquant, 1992, p. 101). Consequently, what forms of capital are perceived as legitimate and worthy within fields are pivotal in attempting to deconstruct and understand social practice.

Capital is 'accumulated labour', which when enacted upon by agents functions as "a force inscribed in objective or subjective structures… the principle underlying the immanent regularities of the social world" (Bourdieu, 1986, p. 46). As such, the different forms of capital which exist within fields govern their functioning, influencing the likelihood of success for social practices. Bourdieu seeks to move away from traditional Marxist ideologies, therefore, capital should be considered beyond materialistic items and regarded as a key element of social space which is obtained, transformed and exchanged over time (Mahar et al., 1990; Grenfell, 2007). Although the importance material forms of capital hold cannot be understated, capital largely operates symbolically when perceived as worthy by social formations within fields. Bourdieu (1986, p. 46) emphasises this notion when proclaiming "it is in fact impossible to

account for the structure and functioning of social world unless one reintroduces capital in all its forms and not solely in the one form recognised by economic theory". Consequently, Bourdieu's social praxeology refers to three fundamental forms of capital: economic; cultural; and social. Economic capital should be considered as a means-to-an-end, referring to the financial resources an individual or group possesses within a field, encompassing those forms which are directly convertible into money (Bourdieu, 1986; Moore, 2012). Despite differing in structure to other types of capital through its focus on material wealth, economic capital is homologous and relational, thus, having a significant influence on the other forms (Bourdieu, 1993).

In contrast, cultural capital is intrinsically linked to embodiment and implies a labour of inculcation which occurs over time. Cultural capital exists in three sub-types: embodied; objectified; and institutionalised. The acquisition and internalisation of these sub-types is often disguised through prolonged engagement in precise social conditions which manifest its transmission (Bourdieu, 1986). Embodied cultural capital refers to incarnated dispositions developed through socialisation, structuring an individual's preferred attitude or taste towards social practice. In this context, mentors may accumulate embodied cultural capital over time through the development and internalisation of 'legitimate' dispositions towards mentoring practice. Objectified cultural capital encapsulates the relationship between individuals and material objects or possessions. For example, objectified cultural capital can be demonstrated by the branded clothing an individual or group collectively wears and the equipment they use. Finally, institutionalised cultural capital is achieved through the acquisition of educational qualifications from organisations (Bourdieu, 1986). Consequently, NGB coaching awards are examples of institutionalised cultural capital, with those possessing such qualifications assumed to behold the culture incarnated from those institutions within respective fields (Bourdieu, 1986; Grenfell, 2007; Townsend & Cushion, 2017). Acquiring titles of nobility through educational credentials denotes a sense of symbolic property, enabling individuals the rights of social recognition (Bourdieu, 1989a), i.e. 'I am a level 4 coach'. Institutionalised cultural capital in the form of qualifications makes comparisons possible, with possession of legitimate educational certificates bestowing individuals or groups with a 'natural right', working to maintain social order and contribute to a process of misrecognition (Bourdieu, 1984, 1986).

Alongside economic and cultural capital, social capital may significantly influence a social agent's position within a field. Bourdieu and Wacquant (1992, p. 119) identify social

capital as "the sum of the resources, actual and virtual, that accrue to an individual or a group by virtue of possessing a durable network of more or less institutionalised relationships of mutual acquaintance and recognition". Being able to draw upon specific groups and acquaintances within a field can grant individuals access to enhanced knowledge, a greater network of connections, and potentially opportunities others may not be able to reach. Nonetheless, merely 'knowing' more individuals might not always be entirely advantageous, instead the "volume of the capital (economic, cultural, or symbolic) possessed in his own right by each of those to whom he is connected" is of greater influence and importance (Bourdieu, 1986, p. 51). Hence, within the sports coaching field, individuals may seek to form allegiances with coaches who possess both desirable dispositions (embodied cultural capital) and high level coaching qualifications (institutional cultural capital) in order to strengthen their own social position within the field. Membership to groups or structured systems of individuals may assist in the transformation and development of institutionalised relationships within workplace contexts (Bourdieu, 1986).

Capital operates within all fields of practice; however, certain forms dominate more than others at specific points in time dependent upon how they are perceived by others in that social space. Consequently, capital only functions when it is valued or recognised as worthy, which in turn becomes symbolic capital, defined as "capital endowed with a specific efficacy, only when it is misrecognised in its arbitrary truth as capital and recognised as legitimate" (Bourdieu, 1990a, p. 112). Any form of capital has the potential to be converted into symbolic capital when it is perceived and recognised by social agents endowed with the perceptions to grant it value (Bourdieu, 1989a, 1998). The position of power and strength individuals acquire within fields is directly related to their accumulation of symbolic capital.

> Symbolic power has to be based on the possession of symbolic capital. The power to impose upon other minds a vision, old or new, of social divisions depends on the social authority required in previous struggles. Symbolic capital is a credit; it is the power granted to those who have obtained sufficient recognition to be in a position to impose recognition.

(Bourdieu, 1989a, p. 23).

Sports coach mentors employed by NGBs may possess symbolic capital within the field of sports coaching and more specifically within their institutional sub-field. When a social agent's economic, cultural, or social capital is deemed valuable and recognised an 'official nomination' is granted, enabling individuals to legitimise ways of being and impose symbolic violence

(Bourdieu, 1989a). Biesta, Field, Hodkinson, Macleod, and Goodson (2011, p. 90) argue "position influences learning in ways that are multifaceted, non-deterministic and fully cognisant of power relations and inequalities". Positions held by social agents will subsequently structure the process of learning, with power relations and possession of capital either enabling or hindering access to knowledge and resources, whilst imposing what is perceived as legitimate. When considering learning as an embodied cultural process, Hodkinson and colleagues (2008) recognise the role capital along with habitus can play in structuring learning. They proclaim that "in any situation there are opportunities to learn. What those opportunities are, and the ways in which the process of learning takes place, depends on the nature of the learning culture and of the position, habitus and capitals of the individuals" (p. 41).

As such, viewing learning as a process of social and cultural construction has grown in prominence within the workplace learning literature over the past 20 years. Prior to this, learning at work was largely conceptualised through the metaphors of acquisition and participation (Sfard, 1998), which upon critical reflection, pose multiple issues in enhancing our understanding of learning. Having highlighted Bourdieu's theoretical concepts, the following section will look to explore the problems which exist when utilising the metaphors of acquisition and participation to examine learning in and through work. The ideas of Phil Hodkinson and associates will be presented, who in drawing upon Bourdieu, aid our understanding of learning at work through conceptualising the process as one which is embodied, cultural, and on-going, through adopting the alternative metaphor of 'becoming'.

3.3 Workplace learning: An overview

Workplace learning refers to "learning which derives its purpose from the context of employment" and involves processes of "learning in, through and for the workplace" (Sutherland, 1998, p. 5). Workplaces are social environments, each possessing cultural norms and values that can shape and re-construct learning, where workers are constantly transformed by fluctuating workplace experiences (Beckett & Hager, 2002). As a concept, workplace learning encompasses overlapping boundaries with an array of both structured and unstructured activities potentially contributing to an individual's development at work. In taking a 'step back' from examining precise workplace practices, broader perspectives on learning can be used in order to conceptualise the process of learning in and through work. The current scope of the research landscape recognises that there are in fact numerous approaches and metaphors to understanding learning within workplaces. Although producing additional ambiguity,

multiple perspectives, and metaphors towards explaining learning might prove beneficial in enhancing our knowledge and understanding of the process. Such a stance is emphasised by Sfard (1998, p. 10), by maintaining "metaphorical pluralism embraces a promise of a better research and a more satisfactory practice". In looking to understand the process of learning to mentor within sports coaching, this section will critically analyse three principal metaphors used to understand learning within workplace contexts. These are the metaphors of learning as a process of acquisition, participation, and becoming.

Sfard (1998) has argued that adopting just one metaphor for understanding the process of learning is largely problematic. Despite a growth in the use of constructivist and sociocultural approaches to explore learning in and through work (Evans & Rainbird, 2006), traditionally the metaphors of learning as either a process of acquisition or participation have tended to dominate the literature. Sfard's (1998) acquisition metaphor epitomises what has been entitled the 'standard paradigm of learning', a predominantly individual and cognitive approach where learning is understood as the transference of a 'product' to the inside of people's minds (Beckett & Hager, 2002; Hager & Hodkinson, 2009). The acquisition metaphor has been frequently portrayed as the folk theory of learning. In this light, it is assumed learning involves the acquisition of skills or knowledge that was previously absent, via a simplified process of transferring content to fill the minds of individuals (Hodkinson & Hodkinson, 2005).

The acquisition metaphor exemplifies the analogy of 'filling' cognitive space within social agents. The acquisition metaphor, therefore, suggests that the commodity (i.e. the content that is to be known) pre-exists the learning, whilst arguing 'good' learning is that which is planned and intentional, despite much research alluding to the informality of learning within workplace or indeed sports coaching settings (see Cushion et al., 2010; Hodkinson & Hodkinson, 2005; Rynne et al., 2010). Accordingly, viewing learning as the mere transference and acquisition of information is largely problematic. Such a perspective overlooks the importance and role of contextual factors, whilst resting on seemingly determinist models of development which simplify the inherently complex human learning experience (Bloomer, 2001). Furthermore, utilising the acquisition metaphor presents the mind and body as distinct and separate from the social world in which they function, overemphasising the 'individual' within the broader learning context (Beckett & Hager, 2002).

In contrast to the acquisition metaphor, Sfard (1998) discussed the growing influence of the participation metaphor, developed in tangent with situated learning theories. This

'emerging paradigm of learning' maintains learning is a process of participation which extends beyond the individual through engagement with social practices and activities within a given cultural setting (Beckett & Hager, 2002; Hager & Hodkinson, 2009). Adopting the participation metaphor assumes learning is a process rather that a product, which cannot be separated from the specific context in which it occurs. Thus, learning is seen to be a highly contextual endeavour and a direct challenge to the acquisition metaphor's individual emphasis (Hager, 2008). Within the workplace learning literature, the participation metaphor has largely stemmed from the situated approaches of Lave and Wenger (1991) and Wenger (1998), which utilise the concepts of 'communities of practice' and 'legitimate peripheral participation'. These authors suggest learning occurs through participation in social practices and norms within communal settings, where overtime learners move to a position of greater prominence as 'old timers' within groups. Learning is contextually bounded, with practices 'existing' before individuals engage and participate within that environment (Hager, 2008). Nonetheless, an overt focus on the bounded site and context of learning is again problematic, with the participation metaphor open to further critique. Situated approaches to learning largely overlook individual agency, placing too much emphasis on the physical site or context of learning. Focusing on a singular context, i.e. one classroom or one sports club seemingly neglects and disregards an individual's continuous engagement with other contexts. Consequently, Lave and Wenger (1991) prioritise the social, communal, and organisational aspects of learning, whilst failing to acknowledge the role of individual agency in the form of their personal biographies and developed dispositions (Hodkinson et al., 2004).

The learning as participation metaphor tends to ignore individual differences towards learning. However, an explicit focus on the physical 'site' of learning can be critiqued further as it discounts the possibility of wider social, cultural, and structural influences on the learning process. Thus, the considerable impact of power relations on learning is downplayed, with participatory approaches instead opting to concentrate on cognition, whilst separating individual agency from the structures they are said to inhibit (Hodkinson et al., 2007). In building upon this notion, Hodkinson and Hodkinson (2004, p. 168) critique Wenger's (1998) work on communities of practice by suggesting "there is no engagement with the nature and significance of individual biographies, dispositions, or approaches to learning, within particular workplace contexts". It would appear that both the metaphors of learning as acquisition and participation are largely misleading and can be critiqued extensively for either overemphasising individual cognition and ignoring the social or overemphasising the social and disregarding

individual agency (Hager, 2008). An approach is needed which can "build such individual worker/learner perspectives into the central social/organisational view of learning at work" (Hodkinson et al., 2004, p. 7). A holistic approach to understanding learning which integrates the dualisms of mind/body, structure/agency, and individual/social would seem beneficial.

3.3.1 Learning as becoming: A social and cultural endeavour

One concept which encompasses this holistic approach is the metaphor of learning as becoming, which draws significantly upon Pierre Bourdieu's social praxeology and theoretical tools to overcome the limitations of the acquisition and participation metaphors. Hence, Bourdieu's key concepts of habitus, field, and capital help to integrate the dualisms of mind/body, structure/agency, and individual/social, presenting learning as a holistic process which is under constant re-construction. In critiquing the acquisition and participation metaphors, Bloomer and Hodkinson (2000) looked to examine individual 'learning careers'. This concept refers to on-going changes that occur to an individual's embodied dispositions and habitus towards learning throughout their life course (Bloomer & Hodkinson, 2000). Through this perspective, practices, emotions, and values in learning are seen as integrated and embodied over time, directly challenging Sfard's (1998) traditional conceptualisations of learning (Beckett & Hager, 2002).

The metaphor of becoming presents learning as a process of embodied construction, arguing that the acquisition and participation metaphors imply learning is static or fixed, either individually or bounded to a particular site (Hager, 2008). Within the sports coaching literature, situated approaches towards coach learning have tended to prevail, with communities of practice frequently used as a prescriptive model for coach education provision to adopt (Piggott, 2015). Communities of practice as a concept for understanding learning through work and beyond is problematic, despite its frequent use. Bloomer and James (2001, p. 3) have argued that while research focuses on communities of practice, this perspective "takes little account of the complex relational and continually changing patterns of a wide range of cultural experiences". Therefore, in drawing upon the theoretical tools of Bourdieu, issues related to 'scale' and the mapping of learning are overcome (see Figure 1). For example, at present the metaphors of acquisition and participation focus on one 'scale' of the learning map, i.e. the individual or the site of learning (Hodkinson et al., 2007, 2008). Utilising the metaphor of learning as becoming encompasses a holistic approach which overcomes this partiality by accounting for the individual, context, and wider cultural issues of power which influences the learning process (Hodkinson et al., 2007).
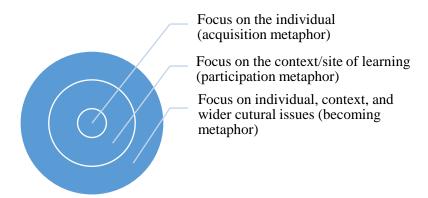
Figure 1. Mapping and scale of learning (Hodkinson et al., 2007, 2008).

Learning as becoming highlights the 'active' process of identity construction throughout the life course. Individual dispositions embodied within the habitus are constantly under reconstruction, changing based upon a person's position within fields and its subsequent logic of practice (Bourdieu, 1990a). Therefore, learning is seen as a social and embodied process, with changes to a person's dispositions largely tacit (Beckett & Hager, 2002, Hager, 2008). The metaphor of becoming argues learning should be perceived as "a relational web, a process of ongoing change. It connects the learner to the surrounding world in an evolving way… it changes both the learner and the context" (Hager, 2008, p. 684). Consequently, when individuals, such as coach mentors, arrive at a workplace or any context, they will "bring all of the experiences that have shaped them as the particular person that they have become thus far" (Hager, 2008, p. 684). From a Bourdieusian perspective, prior to engagement within any context, a coach mentor will arrive at that setting with their embodied dispositions and capital. More recently, to support our understanding of learning as a cultural, social, and on-going process of becoming, Hodkinson et al. (2007, 2008) developed the idea of 'learning cultures', explained in two parts through the use of Bourdieu's fundamental concepts: a theory of learning cultures (field); and a cultural theory of learning (habitus and capital).

In their essential form, learning cultures are not the same as a physical learning site or location. Instead learning cultures are a way to "understand a learning site as a practice constituted by the actions, dispositions and interpretations of the participants" (Hodkinson et al., 2007, p. 419). Learning cultures are viewed as the social practices through which people learn, as opposed to the context or environment (Hodkinson et al., 2008). As forms of social practice, learning cultures are both structured and structuring, the actions of individuals are neither totally determined by a learning culture, nor are they completely agentic (Bourdieu 1977; Hodkinson et al., 2008). A theory of learning cultures utilises Bourdieu's concept of field

to express how social practices denote a strong sense of "the way things are and have to be done" (James, Davies, & Biesta, 2007, p. 85). Learning cultures are permeated by wider social fields, with a field's associated doxa and logic of practice creating influential systems of expectation, governing normative ideas and beliefs.

NGBs as institutions and sub-fields within the wider field of sports coaching are "not only expressions of cultural practices; they also embody and reify such practices and thus play an important role in the continuation of cultures" (Hodkinson et al., 2007, p. 419). Thus, in examining the sub-field of an NGB, it is possible to distinguish and understand the relationship between specific learning cultures and the influence of fields and power relations. Individuals will be a part of numerous learning cultures at one time, all generating distinctive cultural and social practices which subsequently influence and impact upon learning (Biesta et al., 2011). Field's will strongly influence the nature of any learning culture, however learning cultures will have a varied impact on individual learners (James et al., 2007). Hodkinson and colleagues draw upon habitus and capital to illuminate a cultural theory of learning, explaining why individuals influence and are influenced (i.e. socialised/inculcated) by learning cultures in variable ways.

Bourdieu's concepts of habitus and capital help to explain why within learning cultures, individuals may not engage with and understand "their shared practices in the same way" (Hager & Hodkinson, 2009, p. 632). In seeking to conceptualise the metaphor of learning as becoming, Bloomer and Hodkinson (2000) acknowledge how embodied dispositions as part of a person's habitus can develop and change over time. Bourdieu's concept of habitus should be seen as "a set of generative structures… understood as fluid, or dynamic, constantly changing and developing" (Grenfell, 2004, p. 27). As such, dispositions forming the habitus can and do change, with the process of learning a key mechanism for how dispositions might 'alter and transform' (Biesta et al., 2011). Based upon an individual's prior experiences, learning cultures and their associated social practices may function to transform a person's dispositions, or instead merely reaffirm their beliefs. It has also been acknowledged that an individual's embodied capital and position within wider social fields can have a significant impact on the nature of learning cultures (Hodkinson et al., 2008). What a person learns within any learning culture is partly down to their position and actions within that culture, accounting for the role of power relations and influence of capital in the process of learning. Hodkinson and colleagues' (2007, 2008) cultural theory of learning accounts for the individual and social nature of learning through adopting the concepts of habitus and capital, whilst enabling an

integration with a theory of learning cultures, which utilises Bourdieu's concept of field. By viewing learning as a cultural endeavour, much of the stated flaws of the acquisition and participation metaphors are seemingly overcome.

> Put simply, in any situation there are opportunities to learn. What those opportunities are, and the ways in which the process of learning takes place, depends on the nature of the learning culture and of the position, habitus and capitals of the individuals, in interaction with each other in their horizons for learning, as part of a field of relationships.

(Hodkinson et al., 2008, p. 41).

Learning lives are always 'structured', with an individual's position within fields and their developed dispositions impacting upon their learning in considerable ways (Biesta et al., 2011). However, as alluded to already, both dispositions and social positions are not fixed entities. Instead, both are in a constant state of flux, as Hodkinson et al. (2007, p. 417) argue succinctly "both social positions and dispositions can and do change. Indeed, learning may be usefully understood as one of the ways in which dispositional change occurs". From this perspective, the metaphor of learning as becoming helps to encompass on-going personal re-construction, with the notion of 'learning cultures' enhancing our understanding of the relationship between how people learn and the specific social practices which either promote or inhibit such learning from occurring (Hodkinson et al., 2007). Therefore, an appreciation of learning cultures enables us to see how social practices might influence an individual's opportunities to learn during their own process of becoming. In this light, learning as becoming presents learning as a largely inevitable and tacit process which maintains that "people become through learning and learn through becoming whether they wish to do so or not, and whether they are aware of the process or not" (Hager & Hodkinson, 2009, p. 633).

3.4 Conclusion

The aim of this chapter has been to introduce the social praxeology of Pierre Bourdieu, whilst taking into account the current issues embedded within the workplace literature. To overcome traditional problematic conceptualisations of learning at work, the metaphor of learning as becoming, developed by Hodkinson and colleagues, whilst derived from a Bourdieusian perspective, is presented as a useful tool to enhance our understanding of sports coach mentor learning and development within workplace settings. Utilising the work of Bourdieu has many appeals, none other than seemingly dispelling the troubling dualisms of mind/body, individual/social, and structure/agency. For example, adopting Bourdieu's concepts of habitus

and field helps to illuminate the role of structure and agency within individual dispositions and within their workplaces (Hodkinson et al., 2004). However, perhaps more pertinently, Bourdieu's theoretical ideas offer "a theory of practice which allows one to break with the illusion of passive acceptance of society as it is given and presents itself" (Grenfell, 2004, p. 30), in addition to providing a "way of thinking and a manner of asking questions" (Mahar et al., 1990, p. 3). Thus, in the context of this research, Bourdieu's tools alongside Hodkinson and associates adaptation are used to understand the learning and development of sports coach mentors.

To support this, a conceptual framework is required which will "acknowledge the situated, positional, relational and participatory nature of learning… to capture the complexities of learning and the transformational processes" (Bloomer, 2001, p. 429). Bourdieu's social praxeology, in combination with the more nuanced metaphor of learning as becoming and the associated notion of 'learning cultures', provides a suitable framework which accounts for the embodied process of learning to mentor. In short, whilst learning is fundamentally centred on changes in what people think and do, it also involves changes in who people are (Bloomer, 2001). Through an exploration into individual dispositions and habitus, alongside positions and the logic of fields, the changes in who people 'become' when they transition from coaching or other occupations into sports coach mentor roles can be acknowledged. It has been proposed that Bourdieu's social theory is "a very open ended approach to research: it is guided by a particular philosophical stance but is not methodologically prescriptive" (Grenfell & James, 2004, p. 157). Having presented the conceptual framework which guided the analytical process, the next chapter highlights this research's paradigmatic position, whilst explaining the precise methodological procedure undertaken to explore the learning and development of sports coach mentors.

Chapter IV

Methodology

"The proof of the theoretical pudding of practice will be found in its practical eating"
(Wacquant, 2002, p. 185).

4.1 Introduction

The aim of this chapter is to highlight and explain the philosophical assumptions which underpinned and guided the methodological decisions taken within this research. As Creswell (2013) contends, all researchers embody certain beliefs and assumptions which influences how they conduct their research. Specifically, a researcher's philosophical stance will significantly structure their chosen methodology and the research methods they use to answer their designated research question(s) at hand. In considering the nature of research broadly, Maxwell (2013, p. 40) suggests that "every good research design contains an implicit or explicit identification of some issue or problem, intellectual or practical, about which more information is needed". Therefore, before expanding upon the philosophical and methodological foundations, it is relevant to recap on the issue and problem which sparked this research above all else. Through reviewing the sports coaching field and mentoring domain broadly, the explicit issue or problem often neglected within the literature is the learning and development of sports coach mentors. Hence, to investigate this very issue, the aim of this research was to explore the nature of mentor learning and development within a sport coaching context.

In highlighting the methodological choices and methods adopted, it is important to recognise that throughout this chapter I will draw upon Pierre Bourdieu's thinking where appropriate. Within this chapter, Bourdieu's thinking can be seen as "an explanatory framework and theoretical vocabulary", assisting with the justification of the methodological approach adopted (Costa et al., 2018, p. 19). I wanted to understand the nature of mentor learning within sports coaching, however the methodological choices I made will influence the way in which 'learning' is presented within this research.

> Different research methodologies have fairly strong affinities with conceptualisations of learning… it means that choice of a particular research methodology is likely to skew the research into understanding learning in particular ways. No methodology can act as a conceptually neutral lens, transparently revealing what learning is. That is, in relation to decisions about how learning should be conceptualised, research methods are all biased.
>
> (Hodkinson & Macleod, 2010, p. 185).

Thus, it is imperative that as a researcher I am aware of *how* the methodological decisions I have made might alter and impact our understanding of the way in which mentor learning and development within sports coaching might be framed. Initially, this chapter will identify and discuss the paradigmatic beliefs and assumptions which structured the research process. Based upon these beliefs, the chosen methodological approach will be explained and justified, before then describing the precise methods I adopted to answer the designated research questions. The context of the research itself and the procedure undertaken will be highlighted in-depth, alongside elucidating the analytical process infused with Bourdieu and Hodkinson's theoretical ideas. In keeping with Bourdieu's emphasis on researcher reflexivity, my own habitus and previous experiences will be interrogated in order to uncover their influence within this thesis, with ethical considerations also examined in detail.

4.2 Paradigmatic assumptions

The selection of the questions to be studied and the research methods utilised to address them are influenced by a researcher's paradigmatic position (Morgan, 2007). The notion of paradigms was originally introduced by Thomas Kuhn, defined as "the entire constellation of beliefs, values, techniques, and so on shared by the members of a given community" (Kuhn, 1970, p. 175). A paradigm can be viewed as a basic set of beliefs, orientating the action and behaviours of an individual when conducting research (Guba, 1990). The boundaries of paradigms are constantly shifting which adds to the complexity of the phenomenon (Lincoln & Guba, 2000), nonetheless, a researcher will be positioned within a particular paradigm dependent upon how they engage with three main questions. These questions are centred on: what is the nature of reality (ontology)? What counts as legitimate knowledge (epistemology)? Alongside what is the process of research (methodology)? (Creswell, 2013). Ontological, epistemological, and methodological assumptions should not be viewed as separate entities a researcher can merely 'pick and choose' from. Instead, as Braun and Clarke (2013, p. 31) emphasise, it is important researchers are aware that "ontology and epistemology are far from independent of each other, and they lead into particular methodologies and together constrain the methods that are appropriate".

Paradigms can be considered as 'holistic nets' which encompass ontological, epistemological, and methodological elements within them. These contrasting assumptions regarding ontology, epistemology, and methodology within paradigms have arguably caused the research landscape to be one of conflict and heated debate, resulting in a multifaceted 'political terrain' (Denzin & Lincoln, 2013). Despite the historical overemphasis on the

positivist paradigm, Denzin and Lincoln (2013, p. 26) have proposed that "all research is interpretive: guided by a set of beliefs and feelings about the world and how it should be understood and studied". In stark contrast to positivism, the interpretivist paradigm is predominantly based upon the principle of the social world being complex, where individual perceptions and experiences are influenced by social, cultural and politically boundaries (Potrac, Jones, & Nelson, 2014). Thus, the fundamental aim of inquiry within interpretivism is to understand and reconstruct knowledge.

Broadly, this current research is positioned within the interpretivist paradigm and directly challenges "the idea of an observable, independent (singular and universal) reality, with humans understood as responding to external and internal influences" (Braun & Clarke, 2013, p. 7). From this stance, individual meaning and perspectives are varied and multiple, negotiated and developed over time through interactions within cultural contexts (Creswell, 2013). Specifically, this current research is guided by social constructionism, defined as a framework which "sees the world, and what we know of it, as produced (constructed) through language, representation, and other social processes, rather than discovered" (Braun & Clarke, 2013, p. 336). Social constructionism, therefore, attempts to explore how multiple realities are constructed by individuals, with truth considered to be a matter of shared meaning (Patton, 2015). A key premise of social constructionism is the idea that interactions within social contexts and the individual interpretations of those interactions is what shapes and constructs reality (Blackstone, 2012). Thus, within social constructionism a relativist ontology is emphasised, which encapsulates the belief that "social reality is humanly constructed and shaped in ways that make it fluid and multifaceted" (Sparkes & Smith, 2014, p. 11). The idea of multiple realities is embraced, with the assumption individual perspectives depend on a particular worldview developed via interactions with varying social and cultural settings (Patton, 2015). Ontologically, the role of the researcher within this strand of the interpretivist paradigm is to 'interpret the interpretations' of others, with an appreciation that these perspectives might vary considerably.

> A certain relativism is in order… we need to recognise that different people may well inhabit quite different worlds. Their different worlds constitute for them diverse ways of knowing, distinguishable sets of meaning, separate realities.

(Crotty, 1998, p. 64).

Within the interpretivist paradigm, subjectivist epistemological beliefs emphasise how knowledge is co-constructed, where the "knower and the known are inter-dependent and fused

together in such a way that the 'findings' are the creation of a process of interaction between the two" (Sparkes & Smith, 2014, p. 13). Social constructionism aims to examine how knowledge is known through the subjective and constructed experiences of others (Creswell, 2013). Here, the researcher attempts to minimise the 'distance' or 'objective separateness' between themselves and the participants involved (Guba & Lincoln, 1989). The researcher is engaged in social construction instead of merely objectively depicting individual reality (Patton, 2015), thus, epistemologically social constructionism represents a non-foundational perspective towards knowledge (Braun & Clarke, 2013). Both reality and knowledge are co-constructed by the researcher and the participant, shaped in part by individual experience within varying cultural environments over time (Creswell, 2013).

Within interpretivism, the terms 'constructivism' and 'constructionism' have often been adopted uncritically and used interchangeably when discussing a researcher's philosophical assumptions and beliefs. Inconsistencies are present within the literature when 'constructivist' approaches and social 'constructionism' are described, resulting in a lack of definitional clarity, with both terms frequently branded under the generic title of 'constructivism' in relation to the interpretivist paradigm (Cushion, 2013; Raskin, 2002). Despite similarities in name, clear differences exist in their philosophical underpinnings through an "emphasis on individual cognitive processes or the social co-construction of knowledge" (Cushion, 2013, p. 63). Constructivism focuses on the ways in which individuals construct the world through personal and unique cognitive processes, based primarily upon dualist ontological and epistemological assumptions (Young & Collin, 2004). As such, Crotty (1998, p. 58) argues that "constructivism is primarily an individualistic understanding of the constructionist position", which neglects social processes. In contrast, constructionism rejects and questions the notion of an 'isolated knower' (Raskin, 2002). Social constructionism accounts for the manner in which knowledge is constructed through a combination of both individual and social factors, which interact, develop, and change within specific historical and cultural environments (Burr, 1995; Cushion, 2013; Raskin, 2002; Young & Collins, 2004). Therefore, the generation of knowledge within social constructionism can be considered a "product of our social practices and institutions, or of the interactions and negotiations between relevant social groups" (Gasper, 1999, p. 85).

The conceptual framework which guides and structures this research involves Pierre Bourdieu's social praxeology and its adaptation by Hodkinson et al. (2004, 2007, 2008) when conceptualising learning within workplace settings as a cultural, social, and embodied process. However, when seeking to adopt any conceptual or theoretical framework it is vital the

philosophical underpinnings of any theorist's work align with the research's paradigmatic position and beliefs about the nature of both reality and knowledge. Within the sports coaching domain, Nelson, Potrac, and Groom (2014, p. 80) expand upon this notion:

> Coaching scholars therefore need to develop an appreciation of the various theoretical positions that exist within the discipline(s) considered relevant to a given research project, where the work of individual theorists are located within such groupings, and how the belief of a given perspective fit (or not as the case may be) with their own theoretical understandings and thoughts about the philosophy of science and topic of investigation.

Bourdieu's framework and Hodkinson's adaptation complements interpretivist theory and its branch of social constructionism. This is emphasised through "the personal construction of meaning through processes of social interaction. It also uses disposition to link meaning-making and action" whilst offering "a means of theorising a dialectic rather than dualistic relationship between agency and structure" (Bloomer, 2001, p. 437). Bourdieu's emphasis on a dialectic rather than dualistic relationship between the dichotomies of structure/agency or objectivity/subjectivity is a key premise of social constructionist theory, with Crotty (1998) indicating that constructionism binds together both objectivity and subjectivity. In proposing a dialectical relationship between objectivity and subjectivity, Bourdieu and Wacquant (1992) propose 'ontological complicity' between the concepts of field (objectivity) and habitus (subjectivity). Within social constructionism, knowledge is considered to be variable, negotiated within constantly changing cultural contexts (Raskin, 2002), accounting for the ways in which social factors might shape interpretations of the social world (Young & Collins, 2004). From a Bourdieusian perspective, individuals have their own embodied habitus and capital which positions them within a designated social space, meaning they perceive that social space (or field) from a particular point of view (Bourdieu & Chartier, 2015). In line with social constructionism, Bourdieu's thinking recognises how changing cultural contexts (fields, doxa) will shape an individual's perception (habitus, capital) of the world. Bourdieu's praxeology aligns with constructionist thought, in the sense that learning is ultimately social, developed within specific cultural contexts which can determine and dictate what 'legitimate knowledge' constitutes.

> All knowledge, and therefore all meaningful reality as such, is contingent upon human practices, being constructed in and out of interaction between human beings and their world, and developed and transmitted within an essentially social context… We are all born into a world of meaning. We enter a social milieu in which a 'system of intelligibility' prevails. We inherit a 'system of significant symbols'… Our culture

brings things into view for us and endows them with meaning and, by the same token, leads us to ignore other things.

(Crotty, 1998, pp. 42/53).

This section has attempted to position my research philosophically, by analysing the ontological and epistemological assumptions that have guided this research. Moreover, in wanting to adopt the theoretical ideas of Pierre Bourdieu, adapted by Phil Hodkinson and associates (see Chapter III), I have clarified the ways in which my conceptual framework aligns with the beliefs and assumptions of social constructionism. The ontological and epistemological position of a researcher ultimately leads to the use of particular research methodologies and methods (Braun & Clarke, 2013; Creswell, 2013). The following section explores this notion.

4.3 Qualitative research

Qualitative research is seen to encompass a broad range of research traditions which are multidisciplinary and cross varying fields and subjects (Smith & Sparkes, 2016a). Nonetheless, qualitative research can largely be seen as an umbrella term which includes approaches adopting similar paradigmatic perspectives, assumptions, and beliefs (Jones, Brown, & Holloway, 2013). As alluded to in the previous section, these assumptions and beliefs relate to issues of ontology, epistemology, and methodology. In contrast to the realist and objectivist stance of the positivist paradigm, qualitative researchers situated broadly within the interpretivist paradigm adopt a:

Relativist ontology, a subjectivist, transactional and constructionist epistemology, and whose purpose is to understand and interpret the world from the participants' point of view, favour a hermeneutical and dialectical approach.

(Sparkes & Smith, 2014, p. 13).

The history of qualitative research is extensive, where overtime the term has meant different things to different communities based upon historical and cultural connotations (Stake, 1995; Smith & Sparkes, 2016a). Despite an array of qualitative approaches and traditions being utilised, the central aim of understanding "social phenomena and the ways in which people make sense and extract meaning from their experiences" (Jones et al., 2013, p. 3) remains consistent. Qualitative researchers adopt a critical stance which does not assume "things at face value and simply accept the way they are, but asks questions about why they may be that way, whose interests are served by them and how they could be different" (Braun & Clarke, 2013,

p. 9). Qualitative research is used to uncover perspectives, meaning, and understanding, specifically when a particular problem or issue needs to be explored (Creswell, 2013).

This thesis aims to understand the nature of mentor learning and development within sports coaching contexts – an area largely neglected and absent within the literature. Therefore, adopting a qualitative framework enabled myself as the researcher to uncover the meanings individuals (mentors) construct, in addition to understanding the context that impacts upon their dispositions, beliefs, and practice (Sparkes & Smith, 2014). In addition, it has been argued that the use of quantitative methods to research mentoring activity has led to an overly simplified analysis of the mentoring process (Colley, 2003a; Jones et al., 2009). Utilising a qualitative approach enabled a focus on developing a close collaboration between the researcher and the participants, allowing the individuals involved to portray their experiences of learning to become a sports coach mentor (Baxter & Jack, 2008). In essence, qualitative research places great emphasis on participants being able to articulate their personal views of reality, enabling the researcher to understand individuals' experiences, thoughts, and actions within unique cultural contexts (Baxter & Jack, 2008).

Based upon the ontological and epistemological position taken by the researcher, qualitative research should adopt hermeneutical and dialectical methodologies, which prioritise interpretation and understanding (Sparkes & Smith, 2014). A methodology can be seen as a "strategy or plan of action… that shapes our choice and use of particular methods and links them to the desired outcomes" (Crotty, 1998, p. 7). In this light, ontological and epistemological assumptions influence the chosen methodology, which in turn will shape the research methods chosen to answer the designated research question(s). Within the literature, six common qualitative methodologies and traditions are often cited and utilised to construct meaning and interpretations. These are: ethnography; phenomenology; grounded theory; life history and narrative; critical ideological research; and case study (Creswell, 2013; Sparkes & Smith, 2014). In order to understand the process of learning to mentor with sports coaching whilst taking into account this research's ontological and epistemological underpinnings, a case study design was adopted.

Case studies have been cited as one of the first methodologies to be used within qualitative research and have grown significantly in popularity over recent times (see Thomas, 2011; Hyett, Kenny, & Dickson-Swift, 2014). In a similar vein to qualitative research as a whole, case studies lack definitional clarity due to their flexibility, with additional debates

surrounding the issue of whether case studies can be considered a methodological choice or are merely a research method (Hyett et al., 2014). However, holistically a case study can be viewed as "an exploratory form of inquiry, providing an in-depth picture of the unit of study, which can be a person, group, organisation or social situation" (Stewart, 2014, p. 145). A key premise of case study research is how the case is bounded, with the element of boundedness and particularity capturing the case's complexity in context (Hodge & Sharp, 2016; Simons, 2009). A case is limited to a finite number of people working within a context. Yin (2014) uses the example of the case or 'the unit of analysis' representing a social group. In bounding the case, we can decide the individuals who are included within the group (the people who make up the case) and those who are excluded (the people who are not in the case, but remain within the context). Consequently, this research focused on the learning and development of a group of sports coach mentors who as Stake (1995, p. 2) proclaims, are "one among others" within the sports coaching domain – FA Coach Mentors.

4.3.1 The FA Coach Mentor Programme: A case study

To assist with the development of their volunteer coaching workforce, the FA Coach Mentor Programme was originally developed by The Football Association (FA) in collaboration with Sport England, who initially supplied the funding for the programme by investing a total of £7.5 million. The programme was piloted in 2013, with 59 coach mentors employed who collectively delivered over 2400 hours of support to 118 clubs, working with roughly 1200 'grassroots' coaches (Keeley, 2014). The programme was deemed a success due to mentee coaches obtaining 74 new FA coaching qualifications, 45 internal club 'mentors' trained, 110 new FA Licensed Coaches, in addition to positive anecdotal feedback. This has resulted in the implementation of a national formalised mentoring programme, with the country divided into eight regions overseen by Regional Coach Mentor Officers who manage roughly 350 part-time FA Coach Mentors. The FA Coach Mentor Programme is an initiative which falls under the FA's Grassroots Department, overseen by the Head of FA Education and the FA's Technical Director (see Figure 2).

FA Coach Mentors (FACMs)[4] are employed on either 50- or 100-hour contracts to provide mentoring provision to 'participation domain' (Trudel & Gilbert, 2006) football coaches, i.e. volunteer coaches operating within 'grassroots' contexts. Dependent upon their contract, FACMs have the potential to work with a variety of mentee coaches across different

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[4] FACMs will be used as the plural abbreviation for FA Coach Mentors, whilst FACM will be used for a single FA Coach Mentor.

projects. For example, a mentor may work with one individual coach, with multiple coaches within a local club, or targeted mentoring with identified coaching populations such as female or Black, Asian and minority ethnic (BAME) coaches. Most recently, figures from the 2017/2018 year indicated that over 500 disabled coaches, 1314 female coaches, and 1249 BAME coaches benefitted from bespoke support. As a whole, since the programme's inception, it has been suggested that over 40,000 coaches have been in contact with a FACM (FA, 2019). The exact 'support' FACMs provide can occur through a variety of activities and is free to access for coaches and clubs. The FA (2019) have proposed these activities can include: one-to-one support; development of an individual learning programme; needs analysis and feedback for individual coaches; match day observation and support; coaching demonstrations; in addition to supporting clubs develop their 'own' philosophy.
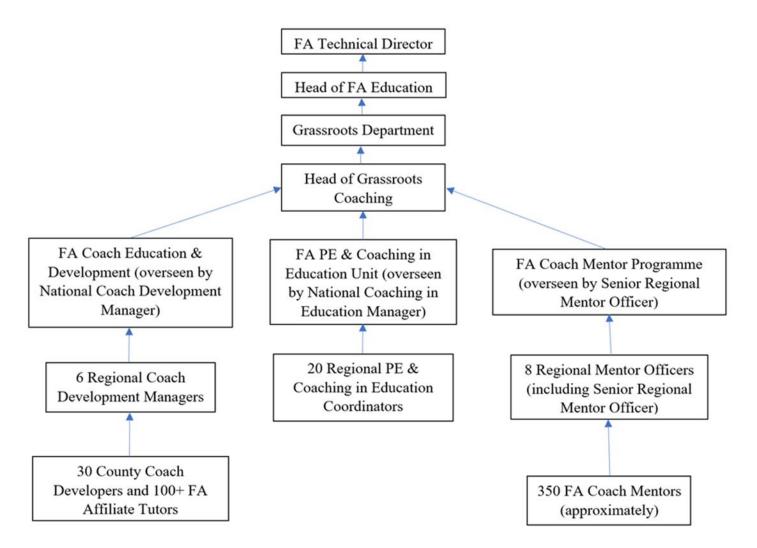
Figure 2. FA organisational structure

The FACM Programme also coincides with the delivery and implementation of the England DNA philosophy which was released in December 2014. The DNA was developed by the FA's Technical Director at the time, in collaboration with senior coaches and stakeholders within the FA. The England DNA is the playing and coaching philosophy of England national teams in the professional game, however, it is also a resource available to assist clubs and coaches at all levels of the game to learn more about the vision for future England teams and players. Thus, the England DNA was presented as a blueprint which reflects the FA's wider values and beliefs, directing the behaviours of both coaches and coach developers. Having been developed by the FA Technical Director, The England DNA 'trickles down' the organisation and influences wider initiatives and programmes within the FA's Grassroots Department (see Figure 2). Therefore, the FA's Coach Education and Development provision, in addition to the FA PE and Coaching in Education Unit and the FACM Programme are heavily shaped by the England DNA framework (FA, 2016a). Indeed, it has been suggested that the FACM Programme will help "meet the needs of coaches at a local level, promoting and cascading the principles of the England DNA" (FA, 2018, p. 1).

Central to the England DNA is the formation of a distinct and recognisable on and off-field culture, alongside the promotion of 'game-based pedagogies' and 'athlete-centred' coaching strategies, in addition to a distinct 'playing style' for clubs at all levels to adopt and implement.. The England DNA constitutes five fundamental components: Who We Are; How We Play; The Future England Player; How We Coach; and How We Support (see FA, 2015). Broadly, the DNA is described by the FA as:

> A statement about the identity and character of England's development teams in both the men's and women's game and outlines our fundamental and distinctive characteristics both on and off the pitch, our values and standards of behaviour and the things we believe are important.

(FA, 2016b, p. 1).

To be employed as a FACM, individuals must hold a FA Level 2 coaching qualification, have achieved a minimum of 5 years football coaching experience, and be committed to promoting the England DNA philosophy (see Appendix A). Upon successful application and interview, new mentors must attend a one-day (6 hours) national training induction, in addition to attending a one-day (6 hours) regional training workshop in preparation for their mentoring role (see Figure 3). Furthermore, in March each year a 2-day annual FACM conference is held

at St George's Park, the FA's national football centre. All mentors are strongly encouraged to attend this event[5].

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┌─────────────────────────┐
│       Application        │
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│        Interview         │
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│  One-day national training │
│     induction (6 hours)   │
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│  One day regional training │
│     workshop (6 hours)    │
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│ FACM enters the field and begins │
│     mentoring coaches     │
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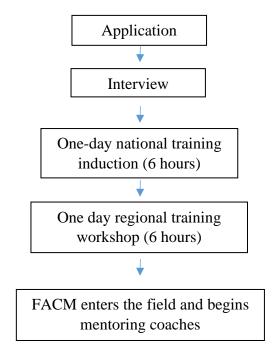
Figure 3. FACM recruitment process

It has been proposed that the need for case study research arises from a "desire to understand complex social phenomenon" which provides researchers with the opportunity to "focus on a 'case' and retain a holistic and real-world perspective" (Yin, 2014, p. 4). It can, therefore, be argued that by wanting to understand a complex phenomenon such as the nature of mentor learning within a sports coaching context, using FACMs as a case can help create a rich picture of the object in question (Thomas, 2011). As alluded to within the previous section, the 'boundedness' of a case is of paramount importance. The element of boundedness helps to view the case as "a single entity, a unit around which there are boundaries" (Merriam, 1998, p. 27). As a social group with a finite number of members, the idea that FACMs can be considered as a case resonates well. Those individuals who are included within the group can be easily identified, alongside being clear and distinct as to those who are to be excluded from the case but operate within the specific context (see Figure 4).

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[5] The FACM conference is held annually at St George's Park. The conference contains a series of workshops designed and delivered by external guest speakers from a variety of domains.
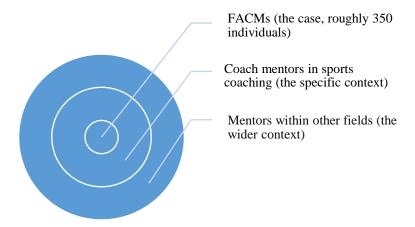
Figure 4. The context which bounds the case

The specific context in question relates to mentors within the sports coaching domain, working within other sports, or employed by alternative NGBs to enhance the learning and development of sports coaches. Whilst in contrast, the wider context is broader and encompasses 'mentors' within other occupational domains and fields. It has been suggested by Thomas (2011) that case studies must include both a subject and an analytical frame or object to explore. Therefore, within this research the subject under investigation is a group of coach mentors within sports coaching (FACMs), whilst the analytical frame or object to explore is the nature of mentor learning (see Table 1). FACMs can be viewed as an entity, an instance, or even one among others within the specific field of mentors in sports coaching, helping to increase our knowledge on this often overlooked element within the literature (see Chambers, 2018; Chambers et al., 2015; Koh et al., 2017).

Table 1. The case in question

Terminology in the literature:	Links to this research:
The case (unit of analysis, entity, bounded system, instance, subject)	FACMs (a social group).
What the case seeks to explore (analytical frame, object, issue, phenomenon)	The nature of coach mentor learning and development.
The context in which the case is bounded	The case is bounded within the specific context of coach mentors within sports coaching, and the wider context of employed mentors more broadly.

Whilst alternative qualitative approaches may also assist in answering the designated research questions, the boundedness and particularity of case study research enables a more detailed exploration of a phenomenon (Hodge & Sharp, 2016). Whilst aligning with the ontological and

epistemological assumptions within the broad interpretivist paradigm, a case study complements the conceptual framework adopted within this research (see Chapter III). In drawing upon the social theory of Pierre Bourdieu alongside Hodkinson and colleagues' 'sub-theory', a case study approach appears to be an appropriate means to explore coach mentor learning as a social, cultural, and embodied process (Hager & Hodkinson, 2009).

> In many aspects, case studies offer an excellent opportunity to research in a Bourdieusian way. Case studies of individuals indicate particular habitus constituents and life trajectories. Individuals are also always positioned in some field or other at any one time and place. There is then the possibility of researching the interaction between habitus and field in empirical terms.

> (Grenfell & James, 1998, p. 173).

Case studies can be described in a variety of ways through numerous typologies, however, both Thomas (2011) and Merriam (1998) propose case studies frequently manifest in a combination of purposes, aims, and distinguishing factors. Stake (1995, 2005) has identified three fundamental forms of case study research: intrinsic; instrumental; and collective. Intrinsic case studies are adopted to enhance understanding of a particular case, whilst instrumental case studies utilise a chosen case to investigate a broader issue, with collective case studies similarly employed when exploring a phenomenon through comparing multiple cases (Stake, 1995, 2005; Hodge & Sharp, 2016). It has been argued separating intrinsic and instrumental case studies is a difficult task, nevertheless, within this research the chosen case study approach was predominantly instrumental in design (Stake, 1995). To explore the nature of mentor learning within a sports coaching context, the exact 'case' itself was not of primary importance, instead a 'case' of mentors was required which was:

> Of secondary interest, it plays a supportive role, and it facilitates our understanding of something else. The case still is looked at in depth, its contexts scrutinised, its ordinary activities detailed, but all because this helps the researcher to pursue the external interest. The case may be seen as typical of other cases or not… here the choice of case is made to advance understanding of that other interest.

> Stake (2005, p. 445).

Using FACMs as the case within this research helped create a succinct "opportunity to learn" about the issue and particularity of learning to mentor within sports coaching (Stake, 1995, p. 6). Instrumental case studies may explore a 'case' which is typical of other cases or not, yet, the decision is based upon whether the chosen case can advance current understanding of a phenomenon (Hodge & Sharp, 2016). The FACM Programme is the largest formalised sports

coach mentoring programme within the UK, in terms of the employed number of mentors (roughly 350) and the number of mentee coaches (40,000) who have participated in the programme since its inception (FA, 2019). Consequently, Stake (2005, pp. 450/451) has advised researchers to "choose the case from which we feel we can learn the most", which may result in the researcher choosing a case they are knowledgeable about or have greater accessibility to (Sparkes & Smith, 2014). Due to the foreseeable size of the FACM Programme (see section 4.5) and my existing knowledge and position within the field of sports coaching and sub-field of the FA (see section 4.7), FACMs seemed an appropriate case to develop an in-depth and holistic understanding of mentor learning within sports coaching (Hodge & Sharp, 2016).

4.4 Research methods

Stake (2005, p. 443) has advocated that case study research "is not a methodological choice, but a choice of what is to be studied… by whatever methods we choose to study the case". When adopting an instrumental case study, the focus of the research is on the issue of inquiry, rather than the research methods themselves (Creswell, 2013; Stake, 1995, 2005). Within case study research, it has been suggested by Hyett et al. (2014, p. 2) that "the selection of methods is informed by researcher and case intuition and makes use of naturally occurring sources of knowledge, such as people or observations of interactions that occur in the physical space". In this regard, the research methods chosen must align with the philosophical underpinnings and paradigmatic position of the researcher.

As a result of this research's position within the broad interpretivist paradigm, informed by social constructionism, qualitative methods in the form of observations and social interactions (interviews and focus groups) were used to emphasise interpretation, understanding, context, and experience (Hyett et al., 2014; Potrac et al., 2014). When accounting for the conceptual framework informing this research, a diversity of research methods are encouraged to capture the Bourdieusian concepts of habitus, field, and capital (Costa et al., 2018). A benefit of case study research is the ability to employ multiple research methods when wishing to explore the nature of sports coach mentor learning, through drawing upon Bourdieu's social thought. Moreover, Cushion (2014, p. 173) in analysing the sports coaching literature has proposed "a single-method approach can only yield limited and sometimes misleading data. Therefore, a combination of methods produces a more comprehensive understanding". The following section will highlight the multiple research methods used in greater depth, justifying their inclusion in relation to this research and its

intended outcomes. The exact procedure for collecting the data, including those individuals who were involved, will be outlined in section 4.5, whilst the forthcoming section describes and explores each method more broadly.

4.4.1 Interviews

Qualitative research within the sport and exercise sciences frequently adopts interviews as a research method (Smith & Sparkes, 2016b). Nevertheless, interviews have often been portrayed as a simple and benign process, with the literature presenting multiple step-by-step guides or mechanical sequences for researchers to follow (Kvale & Brinkmann, 2009; Smith & Sparkes, 2016b). The assumption that interviewing is a straightforward process of asking questions is problematic and overlooks the element of 'craft' successful qualitative interviewers require. When looking at interviews holistically, Smith and Caddick (2012, p. 64) have described the process as a "social activity where two or more persons actively engage in embodied talk, collaboratively constructing knowledge about the world and about themselves as they interact with each other over time and in certain contexts". Qualitative interviews can adopt various forms, with the use and design of an interview significantly structured by the nature of the study, the researcher's ontological and epistemological assumptions, methodological requirements, and the designated research questions (Purdy, 2014; Sparkes & Smith, 2014).

In the context of this thesis, interviews were used to explore the nature of mentor learning and development from the perspectives of those social agents involved – the mentors themselves. Reflecting much coaching research, semi-structured one-to-one interviews were used to highlight FACMs' "attitudes, opinions, beliefs, and values with respect to a particular phenomenon" (Purdy, 2014, p. 162). In this instance, the phenomenon in question and the object of the case more broadly, was mentor learning and the influences and structural components which might impact upon that process. Semi-structured interviews involve the use of an interview guide which helps to outline the main topics of discussion. However, the interview guide is not rigid, instead an element of flexibility exists through utilising predominantly open-ended questions, allowing the conversation to develop and diverge (Purdy, 2014; Smith & Sparkes, 2016b). The semi-structured nature of interviews may help to create "an attitude of curiosity, inviting participants to elaborate on a point, clarify it, and or add more detail" when required (Smith & Caddick, 2012, p. 64).

Semi-structured interviews were primarily used to gather an understanding of exactly 'who these mentors are' through exploring the particular facets which have shaped their learning and the social conditions which have produced them (Bourdieu, 1999; Grenfell & James, 1998). Consequently, topic areas discussed with FACMs during the interviews included but were not limited to: previous mentoring experiences; perceptions on FA delivered training; the influence of the FA and other mentors; the ease of the coach to mentor transition; and the realities of mentoring practice (see Appendix B). Talking to mentors provided a valuable source of knowledge about their own personal experiences, with mentors discussing the nature of their learning and development in detail (Smith & Sparkes, 2016b). From a position of social constructionism, my role as the researcher when conducting these semi-structured interviews was akin to a 'traveller', where knowledge was co-constructed with the participant throughout the conversation (Kvale & Brinkmann, 2009). This interactive and collaborative process of knowledge construction was important, with Bourdieu (1996, p. 17) insinuating:

> There is no more real or more realistic way of exploring communication in its general state than to focus on the simultaneously practical and theoretical problems which emerge in the particular case of the interaction between the investigator and the person questioned.

Although face-to-face semi-structured interviews are common practice within qualitative sports coaching research, within this thesis telephone interviews were used (see section 4.5 for full procedure). Despite critique which centres on the absence of visual cues, telephone interviews can be used as a method to obtain rich and in-depth data from participants on a particular issue or topic area (Holt, 2010; Smith & Sparkes, 2016b). Furthermore, telephone interviews can be considered more cost effective and time-efficient when compared to face-to-face interviews, whilst also enabling access to individuals who are often hard to reach due to geographical constraints (Hanna, 2012). In the context of this research, the use of semi-structured telephone interviews helped to provide participants with "an opportunity to disclose sensitive information that they might be reluctant to talk about in face-to-face interviews" (Sparkes & Smith, 2014, p. 88). Therefore, when discussing the nature of their learning and development in becoming a FACM, telephone interviews provided a useful platform for individuals to reveal their own personal reflections and perspectives.

Interviews are not immune to critique, with it being important to recognise that the method "cannot be a neutral tool, an objective technique, a transparent window into experience, or divorced from time and space", with other social features always at play (Smith & Sparkes,

2016b, p. 103). As Bourdieu (1996) cautions, the interview relationship is essentially a social relation. As a result, interviewers require a level of sociological reflexivity (see section 4.7) to ensure they acknowledge how their own and their participants' position and habitus within fields of practice might influence the outcome of the interview and the topics discussed (Bourdieu, 1996). Guided by social constructionism, I take the stance that the interviews I conducted and their accompanied discussions were socially created, with participants' attached meaning shaped by sociocultural conditions (Smith & Sparkes, 2016b). Nonetheless, interviews were primarily used to highlight how such sociocultural factors can influence an individual's beliefs and values towards a specific process, such as learning to mentor (Smith & Sparkes, 2016b).

4.4.2 Focus group

One-to-one interviews traditionally take the form of being either structured, semi-structured, or unstructured. However, focus groups provide qualitative researchers with an opportunity to gather collective "ideas, thoughts and perceptions about a specific topic" (Jones et al., 2013, p. 59). More specifically, focus groups can be utilised to tackle challenging topic areas, with the aim of synthesising participant thoughts and perspectives to obtain greater insight into the issue at hand (Finch & Lewis, 2003). A key premise of focus group research is the recognition that qualitative inquiry is a social and collaborative experience of knowledge co-construction (Patton, 2015). Therefore, interactions between participants enriches the data and provides a platform for collective thoughts and beliefs to transpire through group discussions (Jones et al., 2013). Interactions and conversations between participants are of primary importance and is the main focus of the researcher.

> The group context of focus groups creates a process which is in some important respects very different from an in-depth interview… Participants present their own views and experience, but they also hear from other people. They listen, reflect on what is said, and in the light of this consider their own stand point further.
>
> (Finch & Lewis, 2003, p. 171).

Focus group research is often accompanied by alternative research methods. Within this research, one focus group was conducted and played a supplementary role in relation to the other methods of inquiry. Whilst one-to-one semi-structured telephone interviews were conducted with FACMs, a focus group was conducted with the FA Regional Mentor Officers (see section 4.5.2). As Sparkes and Smith (2014, p. 85) articulate, a focus group involves "a number of people collaboratively sharing ideas, feelings, thoughts and perceptions about a

certain topic or specific issues linked to the area of interest". Subsequently, to explore the Regional Mentor Officers (RMOs[6])' ideas and perceptions towards mentor learning and development, a focus group seemed appropriate. During the focus group, exchanges centred on the aims of the FACM Programme, the training provided by the FA, and the role the FA has in facilitating further workplace learning opportunities for mentors. In a similar vein to the one-to-one interviews with FACMs, the focus group was conducted in a semi-structured style, with a 'guide' used to ask questions and initiate areas of discussion (see Appendix B). A focus group enabled myself as the researcher to examine the collective thoughts and beliefs of the group, whilst providing scope for RMOs to express "personal, multiple, and sometimes conflicting viewpoints" on how best to facilitate the learning of FACMs (Smith & Sparkes, 2016b, p. 104).

As Morgan (1998) warns, within focus group research it is vital the researcher recognises that the research itself is their *focus*, but the *group* as a collective is not their own. Therefore, when conducting the focus group interview, I ensured I was sensitive to the group's values, norms, and beliefs. In doing so, I took up the position of 'facilitator' or 'moderator' rather than 'interviewer', to guide the discussions and encourage free-flowing collective dialogue (Kvale & Brinkmann, 2009). In this light, focus groups enable participants to become more than simply a 'sum of the parts', allowing greater insight into why certain beliefs and assumptions are held by individuals (Blaikie, 2010; Krueger & Casey, 2009). In short, focus groups are utilised to explore a variety of perceptions on an issue and to help understand individual differences in opinions which might exist within social groups (Purdy, 2014). Conducting a focus group with RMOs allowed an insight into both their personal and collective beliefs on the process of learning to mentor and their designated role within that.

4.4.3 Participant observation

Despite predominantly being associated with ethnographic research, participant observation has great potential to be used alongside alternative qualitative methodologies to explore sporting environments (Sparkes & Smith, 2014). For example, within case study research, participant observation can be utilised by the researcher to achieve a greater contextual understanding of a group, culture, or the case in question (Stake, 1995; Jones et al., 2013). In wanting to develop a more 'complete' picture of mentor learning and development within sports coaching, I utilised participant observations in addition to the data collected through both one-to-one and focus group interviews. Specifically, observations centred on one-day

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[6] RMOs will be used as the plural abbreviation for Regional Mentor Officers, whilst RMO will be used for a single Regional Mentor Officer.

FACM training days in the form of the national training induction and regional workshops, which were designed and delivered by the RMOs (see section 4.3.1). When discussing ethnographic research, Bourdieu (2000, p. 50) insinuated all researchers should attempt to "encounter the social". Despite not being informed by an ethnographic methodology, I wanted to get as close to a 'site' of mentor learning and development as possible. It was assumed these mentor training events would be an appropriate environment for mentor learning to flourish, whilst providing an opportunity to observe first-hand the FA's beliefs, values, and ideas towards developing mentoring practice. Through observing five mentor training events throughout June - July 2017, it was possible to see what consistent messages were reproduced, what the FA considered to be legitimate knowledge, in addition to gaining a further understanding as to how mentors interpret and react to the espoused content (see procedure 4.5.1). Specifically, I was interested in observing the content, design, delivery, and context of the training, enabling me to enhance my understanding of how this may influence FACM learning.

Participant observation can help researchers to develop "a contextual understanding of people's actions, interactions and emotions" (Smith & Caddick, 2012, p. 66). In observing the national and regional training events developed by the FA for their mentors, I was able to explore the exchanges between both FACMs and RMOs in accepting or challenging the delivered content. The FA's beliefs surrounding 'good' mentoring and their ideas related to 'becoming' a competent FACM were evident through their actions and dialogues. Therefore, participant observation within this research was considered more than just observing a specific situation, and instead involved listening intently to the individuals present and their discussions (Jones et al., 2013). To understand a phenomenon in its true complexity there is no substitute for direct experience in the field through observation firsthand (Patton, 2015). Hence, to grasp the true nature of mentor learning at the site of 'knowledge production', I primarily utilised participant observations to "enter more closely into the setting under investigation" with the hope of facilitating "a deeper understanding of the context(s) of social action" (Lofland, Snow, Anderson, & Lofland, 2006, p. 85). In drawing upon Gold's (1958) classic typology, my role when attending FA delivered mentor training events was of participant-observer. To some extent I was involved during the training events and took part in the tasks and activities provided for the mentors, joining in with their discussions and interacting regularly. Through this engagement with the activities, FACMs, and the RMOs, I was able to ask questions and build rapport with those in attendance (Sparkes & Smith, 2014). Following Bourdieu (2000, p.

281), my role of participant-observer primarily involved immersing myself "in a foreign social universe so as to observe an activity… while, ideally, taking part in it".

To develop a position of 'critical distance' and support the analytical process, researchers can use theoretical frameworks to structure their observations in the field. According to Thorpe and Olive (2016, p. 131), adopting a theoretical lens during observations "is valuable in that it cannot only help us make meaning of what we do observe, but also prompt us to ask different sets of questions, such as what/who is not there, and what is not being said/done". Therefore, during the observations, Bourdieu's theoretical concepts of habitus, field, and capital were useful when 'honing in' on specific practices and viewing them critically. These theoretical tools and concepts provided a foundation for the observations to be built upon and helped direct my attention beyond the mundane and taken-for-granted. Whilst the use of a theoretical lens influenced my observations, another element I was consistently aware of is the role of observer reflexivity and the impact this might have (see section 4.7 for a full account). Due to my previous experiences as a football coach who has engaged with the FA coach development system, throughout my observations I was seen as a 'cultural insider' due to my understanding of the context, jargon, and espoused knowledge (Thorpe & Olive, 2016). As an observer, reflexivity was an important factor to scrutinise for numerous reasons:

> A researcher's past (in)experience(s) in a particular culture, and their sex, age, nationality, race/and or sexuality, may all play a role in influencing the interactions, relationships and observations they are able to access, and those that are focused on, ignored or not seen at all.

(Thorpe & Olive, 2016, p. 133).

During observations, recording every detail is a somewhat impossible task for a researcher. In case study inquiry, the researcher can only look at a few aspects at a time, choosing which opportunities to record in the hope they will help to understand the case in greater depth (Stake, 1995). Nonetheless, recording information in the form of field notes is the 'backbone' of participant observation (Lofland et al., 2006). In drawing upon the work of Stodter (2014) when observing formalised FA coach education courses, an adapted observation checklist was utilised when observing each FACM training event (see Appendix C). Short initial field notes were made at the time of observation in relation to the stated headings within the observation checklist. In addition, a chronological order of events was kept, which predominantly included the activities and tasks set by the RMOs throughout each event (Spradley, 1979). Post observation, all initial notes were typed up and expanded upon in greater depth (see Appendix

C). Further notes were typed up under the headings of Lofland and colleagues (2006) essential elements of field notes, which include: a basic record of each observation period; afterthoughts and previously forgotten observation; ideas for analysis; the researcher's personal impressions/emotional reactions; and notes for future observations.

4.5 Data collection: Procedure and participants

Having outlined the research methods, this section focuses primarily on the procedures undertaken to collect data, including the participants involved and how they were sampled. Merriam (1998) suggests qualitative case study research contains two levels of sampling: sampling to select the case; and sampling within the case. This research adopted an instrumental case study design, where the focus was on the object of study, i.e. the nature of mentor learning, rather than the case (FACMs) itself (Stake, 1995). Nevertheless, it can be proposed purposive sampling was used to select the case, as a specific social group were chosen to provide information and understanding on a wider issue within a context (Creswell, 2013; Jones et al., 2013). Following a meeting with the FA in October 2016, gatekeeper access was granted to use the FACM Programme as the case for the research. Moreover, The FA provided full access to all mentor training events to conduct observations and interview FA staff.

Not every FACM participated in the research; whilst other individuals who are not FACMs were involved in the study to help answer the designated research questions, such as the RMOs. Thus, sampling within the case was utilised to select certain individuals as participants for the interviews, focus groups, and observations. With this in mind, the individuals involved within the research and the sampling strategies and procedures used to recruit them will now be highlighted. In total, the data collection period spanned almost a year, commencing in June 2017, and concluding in May 2018. This period was divided into two phases of data collection: phase one (June to November, 2017); and phase two (January to May, 2018). The following sections outline these phases in greater depth.

4.5.1 Phase one (June to November, 2017)

The FACM Programme is divided geographically across England into eight regions, with each region overseen by an RMO[7] (see Appendix D). Before the start of a new season (August), each RMO designs and delivers a one-day regional training event for all new and current

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[7] The regions are: East, South East, South West, London/Armed Forces/Jersey/Guernsey, East Midlands, West Midlands, North East, and North West.

FACMs within that region. Prior to any regional event, a one-day national training induction held at the FA's national football centre, St George's Park, is delivered specifically to new FACMs who have been recruited for the forthcoming season. Attending these national and regional training events for FACMs as a participant-observer provided an opportunity to understand in greater depth the FA's beliefs and practices towards facilitating the learning of their mentors.

Gatekeepers can be perceived as individuals or groups who enable access to a particular demographic or setting (Holloway, 1997). Having been granted gatekeeper access by the FA Senior RMO, I observed one national mentor training induction, and four separate regional mentor training events between June and July 2017 (see Table 2). I chose to observe the national training induction primarily due to the focus on 'new' FACMs, as this was their first form of 'training' they received from the FA. The other four regional mentor training events were attended based upon their geographical location. Across all five training events, roughly 30 hours of observational data were recorded. Although the national and regional days share slightly different outcomes, both their agendas and schedules followed a similar format (see Appendix E). As I observed four regional events which shared comparable if not identical formats and activities, it was important I attempted to observe each situation with 'fresh eyes' to avoid reinforcing prior ideas and expectations (Gobo, 2008; Jones et al., 2013). Therefore, alongside the field notes which were recorded, a reflective analytical diary was used to track my evolving thoughts towards each training event.

Table 2. Participant observation dates

Date:	Event:	Number of attending FACMs:	Number of RMOs present:	Observation period:
June 10th 2017	National Mentor Induction	20 (17 males, 3 females)	5 (3 males, 3 females)	9:30am to 15:30pm
June 24th 2017	Regional Mentor Training	50 (46 males, 4 female)	3 (2 males, 1 female)	10:00am to 16:00pm
July 2nd 2017	Regional Mentor Training	20 (17 males, 3 females)	1 (1 male)	9:30am to 15:30pm
July 9th 2017	Regional Mentor Training	37 (35 males, 2 females)	4 (3 males, 1 female)	10:00am to 16:00pm
July 23rd 2017	Regional Mentor Training	32 (31 males, 1 female)	3 (2 males, 1 female)	10:00am to 16:00pm

During each observation, opt in forms and participant information sheets were utilised to acquire the consent of the attending FACMs and the RMOs leading the training. Prior to

observing any mentor training, the relevant opt in forms and participant information sheets (see Appendix F), and an invite letter (see Appendix G) were emailed in advance to the attending FACMs by the RMO leading the delivery. Moreover, within the invite letters it was made explicit I had obtained the FA's permission to use the FACM Programme as the source for my data. Opt in forms and participant information sheets emphasised participants' right to withdraw and it was reinforced that their decision to participate or not would have no influence on their employment within the organisation. Additional consent forms were taken to each national or regional training day in the event individuals forgot to take their signed forms with them. At the start of each observation I was given the opportunity to introduce myself and once again reiterate the aims and purposes of my research, along with the procedures for giving informed consent[8]. It was made clear that no audio or video recordings would be used at any stage during the observations. However, as Lofland et al. (2006, p. 108) indicate, the "fundamental concrete task of the observer is taking field notes". Therefore, it was vital individuals were aware that I would be recording field notes frequently throughout each observation, in the hope of providing "a relatively incontestable description for further analysis" (Stake, 1995, p. 62).

With each observation, there was the potential for some mentors to decide not to participate within the research or wish for any information about them to be recorded. As field notes were the sole data collection method when observing as opposed to audio or video recordings, if participants chose to not be involved in the research I ensured no details regarding any of their interactions throughout the day were recorded. No details of their verbal contributions, behaviours, or any other associated engagements were recorded. In sum, I attempted to act as if these individuals were not present on the day. If an individual opted against field notes being recorded it was encouraged they identified themselves to me in private at the beginning of the day[9]. The number of attending FACMs on the national and regional training days ranged from 20 to 50, with an average number of 32 in attendance. Due to the confined classroom style format that was frequently used alongside collective small group activities, if a mentor opted against field notes being taken, it was possible to identify these individuals with ease after they had introduced themselves privately.

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[8] After the RMO leading the event had introduced the day, I was often given 5-10 minutes to introduce myself and the aims of the research.

[9] Throughout all five participant observations, not one FACM opted against field notes being recorded.

When FACMs provided their informed consent through the observation opt in forms, the option to be interviewed following the training event was made available. Within the participant information forms the interview procedure was explained. It was reiterated the confidentiality of any individual wishing to participate would be secured through the use of pseudonyms. With roughly 350 mentors employed by the FA across eight geographical regions, the use of pseudonyms would maintain the anonymity of each FACM who was interviewed.

After the national mentor training induction on June 10th 2017, all 'new' FACMs (NFACMs) who indicated they were willing to be interviewed were contacted via email. Within the opt in forms for NFACMs, it was specified to participants that two interviews would be required: one interview following the induction and before they began mentoring; and one interview at the end of their first year as a FACM (roughly nine months later). NFACMs who responded positively were immediately recruited and an initial telephone interview date and time was arranged. In total, out of the 20 NFACMs who attended the national training induction on June 10th 2017, nine were willing to be interviewed (see Table 3). The aim of the initial interview with NFACMs was to explore their biographies, with a particular emphasis on their previous coaching and mentoring experiences. In addition, interview questions with NFACMs centred on their perceptions of 'good' mentoring, expectations for their role, and their opinions on the FA recruitment and training procedures they had encountered so far (see Appendix B).

Theoretically speaking, these initial interviews attempted to elucidate NFACMs' "life histories or ontogeny of learners… as they reflect the history of individuals' thinking and acting over time and in unique combinations of engagement with social and cultural contexts" (Bloomer, Hodkinson, & Billett, 2004, p. 19). I attempted to situate myself and show empathy towards the social position of the NFACMs to help "give oneself a general and genetic comprehension of who the person is" (Bourdieu, 1996, p. 22). Thus, these interviews set the scene and provided background information to the habituses of NFACMs and their developed dispositions. In total, the first interviews with NFACMs lasted on average for 56 minutes (range 34 to 82 minutes). The interviewed NFACMs had been coaching on average for 10.5 years, with an average age of 39 years old (range 26 to 55).

Table 3. NFACM participant information

Pseudonym:	Age:	Coaching experience (years):	Highest FA coaching qualification:	Region:
Dean	28	7	Level 2	South East
Jamal	26	4	Level 3	London
Sebastian	42	10	Level 3	South East
Anthony	30	11	Level 3	East Midlands
Milo	34	16	Level 3	East Midlands
Martin	41	7	Level 3	East
Harvey	55	20	Level 3	South East
Scott	40	10	Level 3	South West
Ashleigh	52	10	Level 4	North East

After observing the four regional mentor training events I attended, the same procedure occurred. However, the opt in forms used for the regional mentor training events indicated that only one interview would need to be conducted. In contrast to interviews with NFACMs, the aim of recruiting participants at the regional mentor training events was to speak to 'current' FACMs (CFACMs), defined as those individuals who had been employed by the FA as a mentor for a minimum of one year. Following each regional event, a selection of CFACMs who stated they were willing to be interviewed were contacted. In total, 29 CFACMs across all four regional events were emailed, with the first nine positive respondents recruited, with dates and times for a telephone interviewed arranged immediately (see Table 4).

The aim of the interviews with CFACMs was to explore their experiences of learning to be a mentor, with a particular focus on their transition from coaching to mentoring. Furthermore, questions evolved around their perceptions of the training they had received, their mentoring practices and behaviours, alongside the influence of the FA's ideas and beliefs towards their learning (see Appendix B). Bourdieu (1996, p. 19) has insinuated that the semi-structured interviewer should adopt the relevant "language used and the appropriate (verbal or non-verbal) signs to encourage collaboration of the individuals interviewed". When

considering my own biography and understanding of the cultural and contextual knowledge, I sought to find a sense of 'convergence' with the CFACMs I interviewed (Grenfell & James, 1998). According to Bourdieu, building rapport and developing a sense of 'intellectual love' is vital when facilitating the interactions between the researcher and the researched in seeking to develop meaningful dialogue (Grenfell & James, 1998).

Semi-structured telephone interviews with CFACMs lasted on average for 62 minutes (range 44 to 91 minutes). CFACMs had been coaching on average for 18.1 years, with an average age of 50 years old (range 36 to 58). In addition, on average CFACMs had been employed as a mentor by the FA for 2.7 years, in which time they had mentored coaches at nine grassroots football clubs and attended seven FA mentor training events[10].

Table 4. CFACM participant information

Pseudonym:	Age:	Coaching experience (years):	Highest FA coaching qualification:	No. years employed as a FACM:	No. clubs 'mentored:	Region:	No. of FA mentor training events attended:
Kelvin	58	40	Level 5	1	3	East	2
Shaun	45	10	Level 3	1.5	2	East	3
Melvin	54	12	Level 3	5	8	East	12
Jason	57	20	Level 3	4	10	East	8
Jimmy	54	13	Level 3	3	7	South East	10
Simon	52	14	Level 3	1	2	East	2
Ricky	41	20	Level 3	2	5	London	6
Paige	36	16	Level 3	3	3	South East	5
Dylan	55	18	Level 3	4	20	West Midlands	12

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[10] Some CFACMs considered quarterly meetings, 'catch ups' with mentors, and other miscellaneous events as 'training', explaining the disparity between participants.

4.5.2 Phase two (January to May, 2018)

Having conducted all observations, alongside interviews with nine NFACMs and nine CFACMs, phase two of data collection commenced in January 2018. After attempting to explore the nature of mentor learning through the mentors themselves it was important to consider other influential stakeholders involved in the learning process (Potrac, 2016). Therefore, to supplement the interview and observational data, one focus group (84 minutes) was conducted with all eight RMOs who oversee the FACM Programme. Each year, all RMOs attend an annual meeting held at a chosen location within one of the eight regions[11]. This provided a convenient opportunity for all eight RMOs to be together in one location in order to conduct the focus group (see Table 5). The focus group was conducted in a semi-structured style, where I acted as a facilitator to prompt discussions around specific themes (see Appendix B). Within the focus group, exchanges centred on the aims of the mentoring programme, the mentor training provided by the FA, and the role of the FA in facilitating workplace learning opportunities for FACMs. RMOs were on average 39 years old and had accumulated an average of 10 years mentoring experience in any domain. Moreover, on average RMOs had been employed in their role at the FA for three years, whilst possessing 18 years coaching experience.

Table 5. RMO participant information

Pseudonym:	Age:	Coaching experience (years):	Highest FA coaching qualification:	No. years employed as an RMO:	No. years spent mentoring (any domain):
Archie	32	14	Level 3	4	7
Kenney	35	19.5	Level 4	2	11
Sidney	51	18	Level 4	4	10
Kyle	57	25	Level 3	3	10
Sarah	33	17	Level 4	2	8
Greg	32	13	Level 4	4	10
Damien	53	28	Level 4	4	20
Charlotte	27	11	Level 3	1	4

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[11] In January 2018, the annual RMO meeting was held in the East region.

Prior to conducting the focus group, informed consent was obtained via the use of opt in forms coupled with a participant information sheet (see Appendix F). It was explained to all RMOs that pseudonyms would be used in an attempt to provide them with anonymity. However, as there are only eight RMOs employed by the FA, guaranteeing anonymity in this instance is more difficult in comparison to FACMs, due to the small scale and specific nature of the group. Nonetheless, RMOs were made aware that every effort would be made to protect their identity using pseudonyms, despite there being a risk they might be identifiable. The focus group was audio recorded and subsequently transcribed verbatim.

The primary aim of this research was to understand the nature of mentor learning and development within a sports coaching context. The group of NFACMs provided a unique sample to explore this issue in greater depth. Having already interviewed these individuals once following their training induction and before they had begun 'mentoring' for the FA, I wanted to 'track' their journey and discuss their learning during their first season. During April to May 2018, follow-up interviews were conducted with eight NFACMs[12]. The second set of semi-structured telephone interviews with NFACMs lasted on average for 64 minutes (range 49 to 109 minutes) and adopted a similar interview guide to the one utilised when interviewing the group of CFACMs. Therefore, interview topics centred on NFCMs transition from coaching to mentoring, their mentoring practices and behaviours, their learning in and through the workplace, and the influence of the FA's ideas and delivered training towards their learning (see Appendix B).

Although interviews have their merits, one-off interviews may struggle to provide a complete examination and comprehensive understanding of the topic at hand (Cushion, 2014). As Hodkinson et al., (2004, p. 8) have proposed "situated but superficial snapshots may miss the significance of major life course variables and structural conditions". Therefore, multiple interviews with NFACMs conducted over a prolonged period of time which considered individuals' biography, agency, and their evolving dispositions were used. An individual's embodied habitus is evident through the repetition of attitudes and practices (Bourdieu, 1984). With this in mind, it was assumed multiple interviews conducted at both the start and end of NFACMs first year of employment would enable unique attitudes, perceptions, and dispositions to be revealed over time. More pertinently, the gap between interviews with NFACMs was significant, as it permitted "time for participants to reflect and deepen their

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[12] After the first interview, Ashleigh left his role as a FACM in December 2017. Therefore, he did not participate in a follow-up NFACM interview.

subsequent responses" (Polkinghorne, 2007, p. 481), whilst allowing trust and rapport to be developed, which can lead to more 'in-depth' information (Flowers, 2008). Whilst the first interview attempted to explore individual dispositions at a broader level, the second interview was more focused on the nature of NFACMs learning, allowing time to explore individual experience in detail (Polkinghorne, 2005). In building a rapport with the NFACMs over time, it was hoped individuals would feel comfortable disclosing the social determinants of their opinions and their practices (Bourdieu, 1999; Grenfell & James, 1998).

Both sets of interviews with NFACMs, alongside the interviews with CFACMs, were conducted over the telephone. All audio was recorded either directly through the use of an app on a mobile phone (TapeACall Pro), or alternatively recorded via a Dictaphone positioned next to the phone I was using through the loudspeaker function. All interviews were transcribed verbatim and were sent back to participants to be reviewed (see Appendix H). However, this process of 'member checking' or 'member reflections' (Lincoln & Guba, 1985; Tracy, 2010) was built into the research process and not forced upon participants (Braun & Clarke, 2013). When signing the informed consent forms, participants had the option to choose whether they would like to receive a copy of the interview transcripts to review and modify if required. Despite Guba and Lincoln (1989, p. 239) proclaiming member checking is "the single most crucial technique for establishing credibility", the assumption participants possess the authority and 'real truth' is flawed (Sparkes & Smith, 2014). Thus, participant feedback was not used as a direct validation of the interview transcripts, but instead enabled a reflexive relationship between myself and those interviewed to be formed, emphasising the co-construction of the research findings (Sparkes & Smith, 2014).

4.5.3 Sampling within the case

The 'how many' question regarding the number of participants within qualitative research unfortunately has no defined answer (Merriam, 1998). Nevertheless, within the literature generally between four to forty participants is considered adequate for qualitative research, although case studies can focus on significantly less (Holloway, 1997; Sparkes & Smith, 2014). Within this research the case in question is a social group, with the case being used in an instrumental manner to explore the broader issue of mentor learning in sports coaching (Stake, 1995). Therefore, the aim of the sampling procedure within the case was to choose an adequate sample size to help develop our understanding of this particular issue. In total, nine NFACMs, nine CFACMs, alongside eight RMOs participated in the research, all providing "a flavour...

a very vivid or illuminating one" (Mason, 2002, p. 126) into the nature of mentor learning within sports coaching contexts.

Sampling within the case was broadly purposive. Purposive sampling can be viewed as a broad umbrella term which encompasses fifteen varying subtypes (Sparkes & Smith, 2014). One subtype used within this research was homogeneous sampling, which meant individuals were chosen due to their involvement with a particular subculture or through their possession of distinct characteristics, meaning they can give detail on a phenomenon (Sparkes & Smith, 2014). In this instance, employed NFACMs, CFACMs, and RMOs were recruited due to their ability to illuminate the process of learning to become a coach mentor. However, predominantly sampling within the case was convenience based (Sparkes & Smith, 2014). The participants I observed throughout the five participant observations of mentor training events were those who were available and in attendance on that day. In addition, having contacted 16 NFACMs and 29 CFACMs who indicated they were willing to be interviewed, the first nine respondents from each 'group' of mentors were recruited and participated in the research.

4.6 Data analysis

Within qualitative research, data analysis can be considered a dynamic, intuitive, and creative process (Basit, 2003). As Garratt (2013, p. 2) acknowledges, qualitative data analysis within the sports coaching field is often presented as "messy, laborious and complex". Analytical techniques are adopted by researchers in order to determine the categories, assumptions, and relationships that inform their participants' general world view (Basit, 2003). Rather than being viewed as a distinct phase, qualitative data analysis is an on-going process which occurs throughout the research cycle. However, data analysis is not benign and neutral, but rather a procedure that is significantly influenced by the researcher's prior experiences, dispositions, and understanding of the topic area. Indeed, it would be wrong to characterise qualitative data analysis as descriptive and a-theoretical, when the process is in fact grounded in the interactions between researcher and data (Garratt, 2013). Therefore, all researchers need an increased awareness of their own position before pursuing any data analysis method with the intention of producing "increasingly detailed knowledge of the topic being studied" (Creswell, 2013, p. 22). Having collected a range of interview and focus group transcripts, alongside a selection of field notes, a flexible qualitative data analysis procedure was required to enable the integration of the conceptual framework which guided the research from the outset. In addition, it was important that any data analysis method aligned with the ontological, epistemological, and paradigmatic position of the research. Consequently, due to its theoretical freedom, potential

to provide detailed accounts of data, and compatibility with social constructionism, a thematic analysis process was undertaken (Braun & Clarke, 2006).

Thematic analysis can be used for an array of purposes. Within this research, thematic analysis was primarily used in an attempt to "provide analyses of people's experiences in relation to an issue, or the factors and processes that underlie and influence particular phenomena" (Braun, Clarke, & Weate, 2016, p. 193). To understand mentor learning and development in sports coaching contexts, thematic analysis helped to uncover both individual and structural factors which significantly impacted upon the learning process of FACMs. How thematic analysis is enacted by the researcher and the aims of the process will be shaped by the paradigmatic position and philosophical assumptions of the research.

> Thematic analysis conducted within a constructionist framework cannot and does not seek to focus on motivation or individual psychologies, but instead seeks to theorise the sociocultural contexts, and structural conditions, that enable the individual accounts that are provided.

Braun and Clarke (2006, p. 85).

Braun and Clarke's (2006) six-phase model was followed throughout the analysis process, although it is important to stipulate that this process was not a rigid, linear, and simple step-by-step procedure. Instead, thematic analysis was adopted in an iterative and recursive manner, which involved progression and regression through the developing stages of: data familiarisation; coding; developing themes; refining themes; naming themes; and writing up (Braun et al., 2016). After accumulating all of the data, including transcribing verbatim interview and focus group transcripts, alongside produced field notes, a process of on-going 'immersion' and data familiarisation commenced. Initially, it was important to read and re-read all data items in order to acquire a 'feel' of the data. Through familiarising and immersing myself within the data it was possible to begin noticing early areas of interest whilst forming initial impressions about the data's content (Braun & Clarke, 2006, 2013). It is argued this engagement with the data itself is pivotal in building the foundations for further analysis, enabling notes to be expanded upon and explored in greater depth as the analytical process progresses (Braun & Clarke, 2006; Braun et al., 2016).

After a significant process of immersion, a period of coding began which aimed to identify and label interesting aspects of the data (Braun et al., 2016). Coding plays an important role in the analytical process and involves placing categories or tags for allocating units of meaning to descriptive data (Basit, 2003). Broadly, assigning codes assists in linking data to

theoretical concepts or ideas, functioning as 'heuristic devices' which enable a move beyond mere description of the data and permits theoretical interpretation (Coffey & Atkinson, 1996). As Braun and Clarke (2006) describe, this process of coding occurs at the latent rather than semantic level, identifying the underlying assumptions, theoretical concepts, and ideologies of the data (see Table 6). Thus, an awareness that "data are not coded in an epistemological vacuum" (Braun & Clarke, 2006, p. 84) is important, with a researcher's designated conceptual framework and pre-existing theoretical inclinations influencing coding. Thematic analysis can incorporate both a top-down and bottom-up approach to analysis and allow theoretical concepts and ideas to be associated to the data (Braun & Clarke, 2013). In practice, thematic analysis generally includes elements of both inductive and deductive analysis (Braun et al., 2016). In this light, the coding procedure was undertaken in both an inductive (data driven) and deductive (theory driven) manner, which involved "working back and forth between data and theory" iteratively (Taylor, 2014, p. 182).

Table 6. Coding example

Reference:	Extract:	Coding:
Martin 1st interview Line 177	I think so. I think, you know, from my personal experience, I don't think I was this type of person 10 years ago. I was a lot more maverick, a lot more bullish, you know, I would clash with anyone just to get my way. But that's from a business point of view, but that maybe got me to where I am commercially.	Habitus development Transforming dispositions Impact of work environment

Therefore, the theoretical thematic analysis procedure adopted within this research can be best described as a process of *abduction*. A key premise of abductive data analysis involves the intertwinement of theory and data, where both are "played off against one another in a developmental and creative process" (Blaikie, 2010, p. 156). Abductive analysis, in complimenting Braun and Clarke's (2006) thematic process, emphasises the iterative and recursive nature of data analysis by incorporating elements of induction and deduction, where the researcher's role is to mediate a reciprocal dialogue between theory and data (Blaikie, 2010). As such, abduction can result in the generation as well as reduction in theoretical leads, occurring through a process of 'theoretical coding' (Timmermans & Tavory, 2012). When coding both the collated transcripts and field notes, the theoretical concepts and ideas of Bourdieu alongside Hodkinson and colleagues were continually tested against the data, in helping to shape an analytical 'fit' (Timmermans & Tavory, 2012).

Rather than being considered a separate stage, coding and theme development was an on-going process. A theme is generally seen as a clustered selection of codes which "captures something important about the data in relation to the research question, and represents some level of patterned response or meaning within the data set" (Braun & Clarke, 2006, p. 82). Thus, frequent movement between data, collected codes, and initial themes occurred, where the relationships and connections between all components were reviewed to ensure a coherent account and accurate representation (Braun et al., 2016). Following a thorough review, each theme was refined and named appropriately, with the aim and scope of each theme explicit. In a similar manner to the coding process, themes captured the latent rather than semantic content of the data, with the use of a conceptual framework embedded within the analysis enabling a shift beyond surface level interpretation (Braun & Clarke, 2006). Through the theoretically informed thematic analysis procedure undertaken, three overriding themes were developed, each being split into a distinct set of sub-themes in an attempt to capture and illuminate the process of learning to mentor in sports coaching (see Table 7).

Table 7. Theme and sub-theme overview

The development of mentoring dispositions	Recruiting and training sports coaches as mentors	Learning in the workplace: Doxa, positions, and support
Habitus construction and wider mentoring experiences	"Hiring mentors in our own like": The recruitment of FA Coach Mentors	Learning through experience: A discourse of trust
Symbolic capital and ideologies of good mentoring	"It's always on our agenda": The influence of the FA culture	Horizons of learning, capital, and (non) support networks
	"It just underlined what I already knew": The training of FA Coach Mentors	

Thematic analysis does not prescribe a specific set of research methods, theoretical frameworks, or a paradigmatic position (Braun & Clarke, 2013). This element of flexibility and compatibility with the conceptual framework which guides this research, along with the philosophical assumptions of social constructionism, proved useful in analysing the collected

data. When thematic analysis is driven by the researcher's theoretical, conceptual, or analytic interests a highly detailed analysis can be provided (Braun & Clarke, 2006). Nonetheless, qualitative data analysis is far from being a neutral and benign process. Instead, as Braun and Clarke (2013, p. 205) articulate, qualitative researchers must recognise that "personal experiences shape how we read data". Therefore, an element of reflexivity is required for all qualitative researchers to be aware of.

4.7 Reflexivity

Braun and Clarke (2013) identify a range of 'sensibilities', which they suggest are a set of skills and orientations that encompass the qualitative paradigm. Reflexivity, the act of critically reflecting on the researcher's role and influence upon the research process, is considered as one of the most significant 'sensibilities' and defining features of qualitative research (Braun & Clarke, 2013; Finlay & Gough, 2003; Gough, 2017). A key element of qualitative research are the subjective experiences of the participants under study, however, the subjectivities of the researcher cannot be overlooked, as these will influence how the research is both conducted and analysed (Sparkes & Smith, 2014). Although issues of reflexivity were once considered a challenge and problem for qualitative researchers to overcome, it has been argued an awareness and adoption of a reflexive stance can and should be viewed positively (Sparkes & Smith, 2014). An examination of the researcher's role and biography can promote rich insight and strengthen qualitative research through a process of critical self-analysis.

> Self-reflexivity acknowledges the researcher's role(s) in the construction of the research problem, the research setting, and research findings, and highlights the importance of researcher becoming consciously aware of these factors and thinking through the implications of these factors for her/his research.

(Pillow, 2003, p. 179).

Reflexivity encourages an insight into how research is conducted *with* as opposed to *on* participants, by making it explicit how the researcher's position may influence their relationship and subsequent findings with those involved (Pillow, 2003). Researcher identities and the subjectivities they embody shape the research process, constantly altering and changing as the research context evolves. Thus, as Purdy and Jones (2013) acknowledge, reflexivity in this instance needs to include a recognition of how a researcher's position and identity 'mutates' through lasting exposure both specifically in the field and holistically when conducting research. This is significant, as a researcher may have to negotiate both insider and outsider positions throughout the research process. These specific roles are in a constant state

of flux and pose varying affordances and restrictions on the researcher (Braun & Clarke, 2013; Gallais, 2008).

In line with the qualitative research tradition and both the conceptual framework and philosophical assumptions which guide this research, adopting a reflexive stance was seen as an essential step to take to understand how my own habitus and field position might influence the research process. Wilkinson (1988) identified two primary forms of reflexivity, functional and personal. *Functional* reflexivity focuses largely on critically examining the research methods used to collect data. However, of perhaps greater relevant and significance is an acknowledgement of my own *personal* reflexivity, which is concerned with "bringing the researcher into the research, making us visible as part of the research process" (Braun & Clarke, 2013, p. 37). From a Bourdieusian perspective, personal reflexivity is an important step in attempting to overcome the objectivist and subjectivist epistemology through balancing "the distance as well as the proximity between the researcher and the researched" (Murphy & Costa, 2016, p. 3). Bourdieu's obsession with reflexivity encourages researchers to critically analyse social realities in both the researcher and the researched, forming an essential element of sociological work (Bourdieu & Wacquant, 1992). Therefore, this section largely attempts to explore the 'un-thought categories of perceptions' which represent my own subjectivities (Costa et al., 2018).

In Bourdieu's (2000, p. 121) own words, sociological researchers should endeavour to turn "the instruments of knowledge that they produce against themselves, and especially against the social universes in which they produce them". It is, therefore, advocated that Bourdieu's key theoretical concepts of habitus, field, and capital should be critically examined in relation to the researcher, in the hope of illuminating "one's position in the space of sociological production and the interests and limitations it might impose on intellectual practice" (Atkinson, 2016, p. 4). As a researcher, football coach, and mentor, it is impossible to free myself of my own embodied habitus, developed capital, and subsequent position within the field of sports coaching and sub-field of the FA. In analysing my own position vis-à-vis the object of study (the nature of mentor learning), I have recognised that as a coach and mentor I have developed personal background interests through my own experiences within the field that might limit what I see and how I react to my participants (Bloomer & James, 2001). This position is further elaborated upon by Bourdieu and Chartier (2015, p. 58):

> According to the habitus that I have, I either see or don't see certain things in a given situation. And depending on whether I see these things or not, I shall be incited by my habitus to do or not do certain things.

Personal reflexivity can involve an examination into the choice of research topic, the researcher's biography, in addition to their rapport and relationships with the participants involved (Sparkes & Smith, 2014). To begin, my decision to research the process of learning to mentor in sports coaching has stemmed primarily from my own coaching habitus and my experiences of learning to become a football coach. In a similar manner to much research exploring the learning of neophyte coaches (see Wright et al., 2007; Erickson et al., 2007), formal coach education courses were initially my 'preferred' and most valued source of coaching knowledge as an inexperienced practitioner. My early engagements with formal FA coach education involved courses delivered by coach educators who embodied the requisite symbolic capital within the sports coaching field and specifically the FA sub-field (Bourdieu, 1986).

Due to their possession of high-level coaching qualifications (institutionalised cultural capital) and developed dispositions and experiences (embodied cultural capital), I looked up to these coach educators and wished to model my own practice on their beliefs. Upon critical reflection, perceiving the coach educators as initial 'mentors' was problematic for my own coach learning. Without realising, I was largely subjected to what can be considered as the FA's professional dogma and institutionalised agenda of what they believe good coaching practice entails (Cushion, 2011a; Piggott, 2015). Through the capital they possessed, I viewed the coach educators as 'gatekeepers' to knowledge, at the time unaware of the uneven power relations, cultural reproduction I was subjected to, and the 'docile' coach I became in accepting their every word to successfully obtain the qualification (Foucault, 1979; Zehntner & McMahon, 2014).

Nine years on from my first experience of coach education and indeed a form of mentoring, my academic interest into coach development and my own coaching habitus has evolved. With a current acknowledgement that much research within the sports coaching literature is 'coach centric' (Cushion et al., 2019), alongside a belief formalised mentoring programmes are often driven by institutional agendas (Sawiuk et al., 2018), I felt further research was warranted into how coaches progress into coach development roles. The learning and development of sports coach mentors has largely been unexplored, which is surprising when we consider mentors are tasked with supporting the development of neophyte coaches

with minimal training and support (Chambers, 2018; Chambers et al., 2015; Cushion, 2015). Consequently, from my own experiences of 'mentoring' within formal coach education, coupled with the lack of existing research into the development and learning of mentors, I was compelled to investigate this area in greater depth.

As the main instrument of data collection, it is important to reflect on how my own coaching habitus and dispositions towards mentoring had an influence on my relationship with my participants. Throughout qualitative research, the researcher role may vary considerably with a need to negotiate new positions arising as a result of fluctuating experiences in the field (Sparkes & Smith, 2014). During the time span from the beginning of phase one of data collection (June, 2017) and the end of phase two (May, 2018) I had achieved the UEFA B[13] coaching qualification and was employed part-time at the academy of a professional EFL Championship football club[14]. Therefore, within the sports coaching field and more specifically as a 'product' of the FA coach education system, I had already accumulated symbolic capital within the field (Bourdieu, 1986, 1990a). Furthermore, I had investigated the FACM programme for my MSc dissertation and had developed a good understanding of the aims, intentions, and practices of the mentors. In this sense, prior to any data collection, I had achieved a partial insider status, which refers to when a researcher shares similar characteristics to the group they are studying, albeit with some level of detachment (Chavez, 2008; Greene, 2014). This level of partiality reflects that as a coach myself I shared a similar coaching identity, experiential base, and understood the common language (both verbal and non-verbal) of the participants, despite not being employed as a FACM (Asselin, 2003).

As a partial insider, I was able to draw upon my own coaching biography, qualifications, and understanding of the FACM Programme to support the research process. Prior to all observations, I introduced myself at the start of the training event and made all participants aware of who I was and what my background included, in an attempt to disclose 'common ground'. In addition, when interviewing participants, I would often draw upon my own experiences and use comparable examples throughout the discussions and conversations held to demonstrate my contextual understanding. Due to the partial insider role I possessed, initially

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[13] The UEFA B License (or FA Level 3) is a coaching qualification overseen by UEFA, the official governing body of European football. Within England, the qualification is mandatory for coaches wishing to work in the professional game at academy level.

[14] The EFL Championship is the second highest professional football league in England. The majority of professional football teams possess a youth academy hosting players aged between 9 and 18, with the aim of developing these players for the first team squad.

gaining gatekeeper access to use the FACM Programme as the case in question was easier than expected (Sparkes & Smith, 2014). Through possessing similar characteristics as the participants, building rapport and relationships during both interviews and observations was a 'natural' and smoother process, with FACMs generally welcoming the opportunity to interact and share their experiences with someone who 'understands' (Greene, 2014; Sparkes & Smith, 2014; Thorpe & Olive, 2016).

Thus, this partial insider role was more often than not beneficial, providing a "level of openness and trust" which might have been restricted if I was perceived as an outsider (Dwyer & Buckle, 2009, p. 58). Nevertheless, adopting an 'insider' role can create numerous dilemmas and potentially problematic situations researchers need to negotiate. In December 2017 I was provided with the opportunity to be employed as a FACM within the East region. After much deliberation, I decided to accept the position and agreed to work part-time alongside my research on a 50-hour contract (see section 4.3.1). When operating within the field, researchers move between various roles in an iterative and ever-changing manner (Sparkes & Smith, 2014). In this instance, my role evolved from a position of *partial* insider, to a position of *total* insider (Chavez, 2008). This position posed challenges, where my own research questions, dispositions, and beliefs would contrast the agenda FACMs would be expected to comply with. However, in wanting to understand the nature of mentor learning and development in sports coaching, becoming a FACM myself allowed a complete immersion in the field and an enhanced appreciation of the experiences, beliefs, and practices of the participants within the study.

Through transitioning into a position of total insider, the second phase of data collection involved a process of conducting interviews "within the cultural context of one's own people" (Kanuha, 2000, p. 444). Phase two of data collection involved an extensive set of follow-up interviews with NFACM's, in addition to a focus group with all RMO's (see section 4.5.2). When interviewing, it is important to recognise the ways in which my dual role of both researcher and FACM may have shaped the content and direction of the interviews and focus group (DiCicco-Bloom & Crabtree, 2006; Purdy, 2014). It is possible participants may have perceived the researcher/colleague lines to be 'blurred', influencing participants' responses (Purdy, 2014). This influence may have afforded more open and expansive dialogues through increased rapport, whilst potentially being restrictive as participants might be hesitant to comment on specific individuals, groups, or events due to having mutually shared colleagues (Purdy, 2014).

Whether a partial or total insider, researchers may have to deal with issues related to a lack of 'detachment' from the field (Greene, 2014). An insider role produced other ethical challenges I needed to overcome throughout the research process, such as impression management, dealing with participants as friends, and ensuring participant experiences were represented accurately (Chavez, 2008). In an attempt to 'mitigate' these matters and support the partial-to-total insider transition (Greene, 2014), a reflexive journal was kept throughout all data collection phases. The use of a reflexive journal helped to record evolving thoughts, complications, and potential biases, capturing my developing understanding of the research process (Etherington, 2004). A reflexive journal provided a space to explore personal responses and dispositions, to open up a critical analysis of my emerging roles and the influence they had (Finlay & Gough, 2003; Sparkes & Smith, 2014).

4.7.1 Ethical considerations

Ethical conduct is a crucial element of all research and is viewed differently dependent upon whether a researcher has a qualitative or quantitative orientation (Palmer, 2016). When considering qualitative research within the sport and exercise sciences, Palmer (2016) referring to the work of Guillemin and Gillam (2004), discusses the notion of an 'ethical chain' to highlight how ethics can be viewed as an interlinked process as a research project progresses. Prior to collection data, 'procedural ethics', which involves the process of being granted ethical clearance from an institutional review board, needs to be granted. Within this research 'procedural ethics' was approved under the regulations of the University of East Anglia's School of Education and Lifelong Learning Research Ethics Committee. Further permission to conduct the research on the FACM Programme was obtained by the FA following a meeting in October 2016. Gatekeeper access was then granted allowing me to use the FACM Programme as the case for the research, with written approval received in February 2017 which enabled full access to all mentor training events to conduct observations alongside permission to interview FA members of staff.

As outlined in section 4.5, all individuals involved within the research signed informed consent forms prior to taking part in any interview, focus group, or observation (see Appendix F). This essentially refers to the process of informing all research participants about the research itself, in order for them to give their informed decision to participate (or not) within the study (Palmer, 2016). The informed consent forms were accompanied by a participant information sheet which explained the purpose of the study, the data collection methods, intended outcomes of the research, and assurances over anonymity of data and confirmation

participants can withdraw at any stage of the research process if needed[15]. It was also reiterated to participants that their decision to participate (or not) within the research would not impact in any way their current employment within the FA, or their relationship with myself or the university.

After successfully achieving 'procedural ethics' approval, it was vital that throughout the data collection process an 'ethical position' was consistently adopted and all 'ethics in practice' were followed accordingly (Guillemin & Gillam, 2004; Palmer, 2016). Thus, a position of culturally responsive, relational, and reflexive ethics was taken (Palmer, 2016), which in practice emphasised the need to be "sensitive to interactions and imbalances of power between researchers and participants" whilst maintaining "respectful connections among the researcher, their research participants, and the communities" (Palmer, 2016, p. 319). Taking a reflexive stance was vital when attempting to negotiate my position within the FA sub-field (see section 4.7). During phase one of data collection, my embodied dispositions and capital within the broader sports coaching field allowed me to adopt a position of *partial* insider (Chavez, 2008). However, by the time phase two of data collection occurred I became an employed FACM, which resulted in the production of new ethical dilemmas through becoming a fully integrated 'insider researcher' or *total* insider (Chavez, 2008; Taylor, 2011). In essence, my employment within the FA had created a situation where participants within the research also became colleagues and friends.

This new position highlighted the need to acknowledge the fluidity of these relationships and maintain a professional position which ensured participants' experiences of learning to mentor was represented in an appropriate and ethically sound manner (Palmer, 2016). Moreover, when conducting interviews with both FACMs and RMOs, potential issues surrounding 'guilty knowledge' became apparent (Williams, 2009). Such issues involved knowledge which may have the potential for 'harm', such as FACMs negative perceptions towards the FA. As a researcher, the subjectivities and experiences I bring to the field, in addition to the possession of 'guilty knowledge', cannot be disregarded. Instead, adopting an ethically reflexive stance allows critical scrutiny in to the ways in which my biography may have shaped the decisions and behaviours of the participants, allowing them to be 'open' and disclose 'guilty knowledge' (Williams, 2009). In the last step of the 'ethical chain', the process of writing about ethics needs to consider issues of anonymity and confidentiality of participants

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[15] As outlined in section 4.5.2, although pseudonyms would be used to provide all eight RMOs with anonymity, this would be more difficult due to the small size and nature of the group.

and whether that is in fact an obtainable goal. Thus, this section among others (see section 4.5) has outlined this process and addressed some of the difficulties in achieving full anonymity for some participants.

In summary, adopting a reflexive ethical stance is pivotal within qualitative research when attempting to "negotiate boundaries, identities, power, and privilege", enabling researchers to ask questions of the social world but also of themselves and their impact upon the researcher process (Palmer, 2016, p. 325). This section has sought to highlight the reflexive necessity of qualitative research and has begun to shed light on the ethical dilemmas of the insider/outsider researcher role which significantly influenced this study.

4.8 Judging qualitative research

Within qualitative research, two overarching positions exist and are adopted by researchers when seeking to judge the 'quality' of an individual piece of work. These positions have been expressed as the *criteriological* and *relativist* approach (Burke, 2016). The criteriological approach was first developed by seminal authors Lincoln and Guba (1985), who believed the existing criteria used by quantitative researchers was inappropriate when looking to judge and assess the 'goodness' of qualitative research (Burke, 2016). However, Lincoln and Guba's (1985) foundational position which adopts the criteria of credibility, dependability, transferability, and confirmability has been critiqued extensively (see Burke, 2016; Smith & Caddick, 2012; Smith & McGannon, 2018; Sparkes & Smith, 2014). Fundamentally, Lincoln and Guba's (1985) criteriological approach and advocation of a universal criteria is problematic, and goes against the ontological position guiding qualitative research, which assumes multiple and subjective realities (Burke, 2016; Sparkes & Smith, 2014). More recently, Tracy's (2010) eight 'big tent' criteria (worthy topic, rich rigour, sincerity, credibility, resonance, significant contribution, ethical, and meaningful coherence) for evaluating qualitative research has begun to emerge as a new benchmark for researchers to adopt. Yet, this criterion is also philosophically flawed, and all eight elements are rarely cited or adopted by researchers in a singular study (Burke, 2016; Sparkes & Smith, 2014).

Therefore, in an attempt to avoid judging qualitative research in "pre-ordained and set ways" (Burke, 2016, p. 333), whilst opening up critical debate on the often privileged practices of member checking and triangulation, a non-foundational and relativist approach has been presented as an appropriate alternative (Burke, 2016; Smith & Caddick, 2012). A relativist approach primarily believes any criteria that seeks to judge the 'quality' of qualitative research

should be applied in a situational, contextual, and study specific manner (Sparkes & Smith, 2014). From this perspective, a relativist approach aligns with the ontological (multiple realities) and epistemological (knowledge as co-constructed) assumptions held by broad interpretivists and its associated strand of social constructionism, which guides this research (Burke, 2016). Researchers working within a relativist approach disregard the need for a universal and all-encompassing criterion. Instead, any form of criteria should be viewed on a study-specific basis, whilst conceptualised as a set of characterising traits researchers can apply in an iterative manner (Burke, 2016).

Recent reviews (see Smith & Caddick, 2012) have drawn upon the work of previous scholars to develop an alternative criteria researchers within the broad sporting field may look to judge the quality of qualitative work upon. In following the work of these reviews, this research attempted to draw upon a range of suggested characterising traits to produce an alternative criteria this work can be judged upon. Firstly, as with all work at doctorate level, this research strived to make a *substantive contribution* to the sports coaching field. In doing so, this research attempted to demonstrate *width* (comprehensiveness of evidence), *coherence* (the creation of a meaningful picture), whilst opening up *dialogue* on the process of learning to mentor (Burke, 2016). Through the adoption of Bourdieu's alongside Hodkinson and colleagues' theoretical concepts, it was hoped *rich rigour* would be achieved and applied to a relatively unexplored but *worthy topic*.

Perhaps most significantly, a common misconception and critique applied to case study research and qualitative research broadly, is the inability to produce generalisations from the findings produced (Flyvbjerg, 2006; Smith, 2018). Nevertheless, when we consider the potential to generalise qualitative research beyond traditional statistical measures, it can be contended this research has produced a level of *resonance*, where both naturalistic and analytical generalisations can be made (Smith, 2018). Naturalistic generalisability refers to the process of a reader engaging with scholarly work and resonating with the findings (Stake, 1995). In this context, coaches and mentors across the sporting domain and further afield might be able to make connections with this research and their own mentoring experiences. Analytical generalisability is rendered possible where theories or concepts used within research can be generalised and applied to other fields. Therefore, Bourdieu's concepts, alongside Hodkinson's adoption of these concepts, can be understood as 'fluid ideas' to help make sense of individuals' learning experiences (Smith, 2018).

4.9 Conclusion

This chapter has attempted to identify the ontological and epistemological assumptions that have guided this research. In doing so, this chapter has explained how the case study methodology utilised and the array of research methods drawn upon has been informed by the interpretivist paradigm, specifically social constructionism. It is hoped the data collection, sampling, and data analysis procedures have been made clear, whilst considerable attention has been put towards considering issues surrounding ethics and reflexivity. Having highlighted both the conceptual framework adopted and the methodological decisions made throughout the research project, the attention of this thesis now turns to the findings and analysis itself.

The following three discussion chapters reflect the 'themes' developed through the data analytical procedure. To enhance our understanding of mentor learning and development within sports coaching, Chapter V explores the prominent role of dispositions and mentors' perceptions towards 'good' mentoring. Chapter VI problematises the current recruitment and training of FACMs. Finally, Chapter VII identifies the role of workplace learning and the influence of specific opportunities and affordances.

<u>**Chapter V**</u>

<u>**The development of mentoring dispositions**</u>

"To deny the existence of acquired dispositions, in the case of living beings, is to deny the existence of learning" (Bourdieu, 2000, p. 136).

5.1 Introduction

The aim of this chapter is to explore the development of mentoring dispositions and how they both influenced and structured FACMs' perceptions on what 'good' mentoring practice entails. Within the mentoring field it is often suggested mentor training and education has little impact on enhancing individual learning (Ulvik & Sunde, 2013). Therefore, the significant influence of previous mentoring experiences and acquired dispositions becomes paramount in understanding the origins of individuals' mentoring practice and behaviours. This chapter in sum seeks to elucidate FACMs' wider experiences of mentoring, either as a mentor or mentee, prior to their employment within the FA. As Jenkins (2002, p. 76) alludes to, an individual's habitus is "inculcated as much, if not more, by experience as by explicit teaching", highlighting the importance of practical 'experience' in the development of dispositions towards practice. Through an exploration into wider mentoring experiences, the construction of FACMs' habitus, a product of history functioning as schemes of perception inscribed within the body, can be uncovered (Bourdieu, 2000). The subsequent theoretically informed thematic analysis process undertaken attempts to highlight how these previous mentoring experiences, either implicitly or explicitly, result in the acquisition and embodiment of beliefs which in turn guide the future conduct of sports coach mentors. Practical knowledge in the form of dispositions is unequal, dependent upon the field and context of their development, with generative schemes of the habitus "adjusted to the particular conditions in which it is constituted" (Bourdieu, 1977, p. 95). Thus, this chapter also attempts to examine distinct ideologies surrounding 'good' mentoring, with a particular emphasis on the role of symbolic capital within the sports coaching field (Bourdieu, 1986). Throughout this chapter, the conceptual framework incorporating the work of both Bourdieu and Hodkinson and colleagues is utilised as the analytical frame to contextualise the data.

5.2 Habitus construction and wider mentoring experiences

A growing body of literature within the mentoring field has begun to highlight the importance of previous mentoring experiences in helping to develop beliefs, skills, and perceptions towards practice (see Eliahoo, 2016; Griffin, 2012; Jones & Straker, 2006; McCloughen et al., 2011,

2014). Throughout an individual's life course, experiences of 'mentoring' occur at various stages, leading to the development of dispositions which encapsulate "a way of being… an internal archive of personal experiences rooted in the distinct aspects of individuals' social journeys" (Costa et al., 2018, pp. 20/21). As such, Bourdieu's notion of habitus accounts for individual agency and highlights the connection between a person's history and their existing categories of perception, values, and incorporated social structures (Bourdieu & Chartier, 2015). Prior to employment as a FACM, the majority of participants discussed how they had engaged with mentoring in some capacity throughout their lives.

> *I sat down with a group of pilot year mentors [employed since the programmes commenced in 2013] who were a good group to talk to and welcomed my presence. I listened to their discussions and chipped in where appropriate to probe a little bit more about their experiences. A lot of the mentors spoke about their roles outside of being a FA Coach Mentor and how their employment has shaped their mentoring practice. Mentors on the table have worked in education, tutoring within other sports, and even as a plasterer or builder. They unanimously agreed these roles have contributed to them becoming a better mentor due to the development of 'life skills'. One mentor even spoke about how having children has helped.* (Field notes, July 9th 2017).

In contrast to the sports coaching domain, where mentoring is frequently portrayed and enacted as a 'secondary profession' (Chambers, 2018), reviews over the past 15 years have begun to elucidate the prominence and regularity of mentoring in other occupational fields such as education, business, and health care (Bloom, 2013; Jones et al., 2009; Rynne et al., 2019). Therefore, it is perhaps unsurprising that a large proportion of FACMs had already accumulated experience as a 'mentor' either formally or informally within these occupational domains amongst others prior to their employment within the FA.

> Probably for the last fifteen years I have coached and mentored senior members of staff with their careers. I regularly get asked to do that as a senior leader within the firm. So, it's something that I have quite a lot of experience of, observing, giving people feedback in the appropriate manner. I think these are two or three of the skills that when I was interviewed came across not just the football side, but the fact I have coached and mentored extensively within my day job… There are formalised mentor schemes, where there are pair ups with leaders and more senior leaders looking for support, so there is that formalised nature. But there is also a lot of informal mentoring within the firm. (Scott, NFCM, 1st interview).

> I'm a course tutor so I'm responsible for 30 students and I guess that there's a mentoring element in that when some of them want to go to university, you sit down and you talk to them about their experiences, why they want to go to university. I guess an element of that is mentoring. If they've got any issues they come to me. Also, I'm a mentor for

new members of staff, so new members of staff come in and I'm their mentor from September. (Anthony, NFCM, 1st interview).

These extracts suggest that through undertaking different occupations within the business and education sectors, FACMs have had the opportunity to develop and enhance their mentoring practice over time. Consequently, prior knowledge and skills related to the act of mentoring, often categorised as 'soft skills' (e.g. communication, organisation) were perceived by individuals to be transferable from their previous workplaces to the sports coaching field (Evans, Kersh, & Sakamoto, 2004; Hodkinson et al. 2004).

> I've certainly drawn… certainly at times or probably most of the time I have relied more on my life skills than on my football knowledge as the basis going forward. That to me boils down to a communication aspect, of being able to engage and build a path for the information, but also as equally as important has been the need to develop listening skills. (Melvin, CFCM).

It can be proposed that no FACM arrives at the position as a 'blank slate', with each individual possessing a habitus which contains an embodied life history, including developed dispositions from other fields of practice (Bourdieu, 1990a). At first glance, some FACMs were unaware of the mentoring roles they had participated in during additional occupational and life contexts. However, after reflecting deeper on the process, participants began to identify the significance of particular informal and formal mentoring experiences.

> Yeah, so when I reflect back on my career. From university, I went and worked in a gym and so looking back now I can see that certainly helped in terms of building rapport with people quickly, understanding where people want to be... I suppose that is a type of mentoring because you don't have day to day contact with these people, you see them at the start. You see them a couple of weeks/months in and you have informal mentoring in that role. When I was walking around the gym I would see them and talk to them about how they are getting on. (Ricky, CFCM).

> Not only because I was a police officer, somebody else who might have been a manager or a school teacher. Its life experience, it's working in the workplace or dare I say it dealing with people. So if you've had a lot of experience in dealing with people that equips you considerably in mentoring without a shadow of a doubt, because you're used to little things cropping up… Certainly having been in the police I think has helped because I've dealt with so many people over the years… It's knowing how to deal with people, it is a skill. It is a skill born from experience. (Harvey, NFCM, 2nd interview).

> If I look back on my police career in that, although it wasn't an official title, within a supervisor aspect I had young detectives on my team. You know that would fall within a mentoring role so although it's not labelled as such, the job title, the dynamics, and the responsibility of being a supervisor of a young team, there would have been lots and lots of mentoring. (Melvin, CFCM).

Despite these experiences, the process of learning to mentor can be conceptualised as one which is agentic and idiosyncratic, and potentially restricted by constraints inherent within the field of where practical experience is acquired (Jones & Straker, 2006). Mentoring is largely a contested practice, how it is understood and subsequently enacted is influenced by the specific cultural-discursive provisions within a particular context (Heikkinen et al., 2018; Kemmis et al., 2014). Therefore, a mentor's 'learning career', viewed as the entire learning individuals engage with throughout their life (Bloomer & Hodkinson, 2000), will vary considerably and influence a person's dispositions towards particular entities. Data were illustrative of this, where within the same workplace individuals' beliefs towards practice would vary, based upon previous endeavours. In the case of Harvey, the justified discourses of what mentoring entailed within the police force showed disparity, with the perceptions towards mentoring his colleagues embodied differing quite considerably to his own.

> Yeah as I rose my way up through the ranks, it was something [mentoring] that became more popular then, you know 30 years ago I don't think the word mentor existed really, not in this formalised way anyway… Say you were in a particular unit or a particular squad and a younger person or less experienced person joined that unit. You would be allocated to that person and you would become their mentor who they could come to and seek some advice in relation to that. Then it developed as well, if somebody was interested in coming to your unit and they didn't have a great deal of knowledge about your specialised unit, they'd come to you and say you know 'could you mentor me?'… I worked in serious and organised crime, so you know people would say 'how do I get into a unit like this?' Then you would become their mentor… It was very much you learn as you go along, from your experiences, the hard way, you know you have to take the knocks and there were people in that environment who wanted to see what you were about in terms of could you handle knocks, banter etc. That's where it was a quite tough environment when I joined there was no mentoring. My attitude was I used to hate that bullying environment, it was not me. Have I worked in environments where this has happened? I have. It exists in small pockets, I used to hate that… if someone came to my unit I would bend over backwards to help, because why do you want to watch somebody fail before you help them? Which was not the norm, the norm was let's see what they're made of or not, then we might help them or not. It depends. If they haven't got the bottle then we might not help them at all. (Harvey, NFCM, 1st interview).

Within social space, the views and perceptions of those within that arena will differ dependent upon an individuals' position within that field and their embodied capital (Bourdieu, 1989a). Whilst under structural constraints, Harvey in this instance has constructed his own vision of the social world regarding mentoring practice, which may have developed from engagements and experiences in other fields of practice. For Harvey's colleagues, their attitudes towards 'mentoring' within the police force highlight issues of unequal balances of power, resulting in

unethical and manipulative mentoring behaviours (Green & Jackson, 2014). Bourdieu (1998) argues that practice within fields are significant in the sense they are 'reality' forming, where individuals develop their own vision of experience. Through practical experience and social reinforcement within fields, individual dispositions and perceptions become embodied within the habitus (Bourdieu, 1990a).

Importantly, an individual's position and status associated with their habitus will significantly influence practical experience and subsequent learning within workplace settings (Hodkinson & Hodkinson, 2004). For Anthony, his first conscious experiences of undertaking a mentoring role commenced when he was employed as the lead age group coach within a professional football club academy. This role involved both coaching players and mentoring other coaches who worked within Anthony's designated age group (see Gibson & Groom, 2018). Yet, this role brought about numerous challenges for Anthony specifically in relation to sharing ideas surrounding coaching practice. Such issues were directly linked to the role of capital (Bourdieu, 1986).

> When I was working at FC United within my role I was unofficially a mentor because I was responsible for not just the players but the coaches as well, the Under 12s to Under 16s. When I started I was quite young, I was 25. We had our academy philosophy and that kind of thing. I tried to mentor people that were older than me and being ex-pros themselves. I did it, but I found that quite difficult. Sometimes they weren't very receptive to it because of their backgrounds. I don't mean this in a bad way but they thought that they knew how to do it. (Anthony, NFCM, 1st interview).

Anthony's experience reflects wider issues within the mentoring role surrounding challenge, vulnerability, and power (Ponte & Twomey, 2014). For Bourdieu (1990b), capital exists as a 'fundamental power' and operates within all fields of practice. Indeed, recent research has begun to articulate how within the sports coaching field, practical playing experience at the elite level is regularly valorised, with ex-professional athletes embodying and possessing the requisite symbolic capital, which acts as a form of distinction (see Blackett et al., 2017; Townsend & Cushion, 2017). For Anthony, although placed in a mentoring role and a position of 'power' per se, his lack of professional playing experience and limited symbolic capital significantly influenced his mentoring practice. As a result, the coaching ideologies and philosophies Anthony looked to disseminate to the coaches he oversaw were often contested, resulting in "conflicts between symbolic powers that aim at imposing the vision of legitimate divisions" (Bourdieu, 1989a, p. 22).

These experiences lead to the development of dispositions, embodied within the habitus, functioning as the principle mode behind practice (Bourdieu, 1990b). These previous encounters as the 'mentor' become inscribed in the body, enabling individuals to "perform acts of practical knowledge" within future mentoring contexts (Bourdieu, 2000, p. 138). The habitus as a product of history, "structures new experiences in accordance with the structures produced by past experiences" (Bourdieu, 1990a, p. 60). Therefore, future mentoring practices are likely to be orientated towards an individual's embodied dispositions, which are the basis for predicting the behaviour of social agents (Bourdieu, 2000). However, dispositions towards mentoring are not solely grounded upon practical experience as a mentor. It would appear that throughout their life course FACMs not only enacted mentoring practice but were also the recipients of it. Consequently, the data suggests that undertaking the position of 'mentee' within the mentoring process was also significant in the construction of dispositions towards future practice (Bourdieu, 1998). This point was emphasised by Ashleigh, who articulated in-depth a problematic mentoring relationship he had encountered within a previous occupation.

> When I was a mentee with my divisional training officer… she had this important role which frustrated me at times because I had a role to carry out which was a constable… but she would ring and say, "I'm coming to see you at 11 o'clock", regardless of what I'd have planned for that day, or in my diary, or I might have people sitting on bail. I might have people to charge. I might be at court. There's a lot of things I could be doing but I was expected to drop everything because that person was coming and that used to frustrate me, and to be honest it used to annoy me as well. It was that 'I'm more important than you because I'm a divisional training officer. Therefore, you will drop everything'… I was 29 when I joined the police because I'd come out of the military. But actually, I wasn't a young kid. I could understand that this should've been a two-way process where you should've rang me and said, 'Here's some dates I'm available, which are suitable for you?' rather than saying, 'I'm coming tomorrow'. Without a shadow of doubt, yes. My very first sort of comments in relation to, 'You drop everything. I'm on my way'. I'm now never going to be like that because I remember how that made me feel. (Ashleigh, NFCM, 1st interview).

Bourdieu (1998, p. 57) has articulated that doxa refers to a "particular point of view, the point of view of the dominant, which presents and imposes itself as a universal point of view". Within fields, the term doxa can help to illuminate how particular beliefs and discourses become legitimised, accepted by social agents and embodied within the habitus as schemes of perceptions (Bourdieu, 1977). However, within social practices 'dilemmas' may occur, referring to a lack of congruency between subjective expectations of individuals and objective field conditions (Bourdieu, 1990b; Frangie, 2009; Nolan & Molla, 2018). For Ashleigh, his developed habitus, containing deep-rooted beliefs towards mentoring practice were contested,

resulting in a situation of 'crisis' and misalignment between habitus and field (Bourdieu, 1990b). The doxa of the police field legitimises taken for granted 'patterns of thought' in relation to the practice of mentoring between the positions of divisional training officer and constable (Bourdieu, 1977).

In this instance, these discourses and perceptions are reflective of more traditional conceptualisations of mentoring, relating to uneven distributions of power (Fyall, Cowan, & Galvan, 2018). This misalignment between Ashleigh's habitus and the police field initiated disjuncture and a 'reflexive critique' (Bourdieu, 1990b; Nolan & Molla, 2018), where an "awakening of the consciousness" (Bourdieu, 1998, p. 55) occurred. Ashleigh's developed dispositions towards mentoring which existed prior to his engagement with the police field were significantly challenged by the mentoring process he was subjected to within that context. Yet, a challenge to dispositions within a person's habitus can ignite meaningful learning (Hodkinson et al., 2008), with it being proposed critical incidents for mentors and mentees will structure future strategies (Eliahoo, 2016; Orland-Barak & Yinon, 2005). In this case, Ashleigh's dispositions towards 'good' and 'bad' mentoring practice were reinforced, structuring future behaviours (Bourdieu, 1998).

Indeed, other FACMs disclosed experiences of 'negative' or 'unsuccessful' mentoring relationships within previous workplace environments. Mentoring is enacted and perceived differently dependent upon the social context in which the practice occurs and the discourses which are used to describe them (Fyall et al., 2018; Garvey et al., 2014). Therefore, if an individual's developed dispositions from other fields does not align with the legitimised discourses of the current field they find themselves in, it is likely hysteresis will occur. For Bourdieu (1977, p. 78) hysteresis refers to how "practices are always liable to incur negative sanctions when the environment with which they are actually confronted is too distant from that to which they are objectively fitted". In the extract below, Sebastian describes how within his work environment in the business field, the legitimised discourses and norms which structured a formalised mentoring programme contradicted his own dispositions, resulting in a largely dysfunctional learning endeavour for all parties involved.

> I also went through a mentoring programme at work… but it was very half-hearted… it just seems to me that some of these initiatives and programmes, as I've certainly experienced, have been handled in a cack-handed way and the intentions are very good but they don't really sort of lift off the ground… I was a mentee and had been allocated a mentor who was out of my department and it was positioned that, here is somebody who's not going to solve things for you but when you've got to share that daily grind

you're going through and maybe if you can't see the wood from the trees, maybe you need a different point of view. You've got someone who's seen it and done it before so out of wisdom and experience they may be able to guide you. But you have to be an active participant to ask questions because it's about your own development. And that's how I understood that programme to be. It wasn't particularly effective because it was quite ego driven and it was just about them running through that program which after a while was phased out and never really followed up. (Sebastian, NFCM, 1st interview).

This example from Sebastian demonstrates how mentoring is a practice within fields which is largely contested, involving a struggle for capital (Bourdieu, 1986). Such ego driven programmes reflect the 'dark side' of mentoring, where uneven power dynamics may ultimately stifle professional development for the mentee (Cushion, 2015). This conceptualisation of mentoring varied considerably to Sebastian's dispositions. The learning culture of the formalised mentoring programme Sebastian was engaged with, understood as "a practice constituted by the actions, dispositions and interpretations of the participants" (Hodkinson et al., 2007, p. 419), was governed by normative expectations. However, whilst learning cultures have the potential to inhibit certain forms of learning, individual dispositions can have the same effect (Hodkinson et al., 2008). In this light, the complex interaction between individual dispositions, field, and learning cultures prevented an opportunity for meaningful learning to occur, with hysteresis prevailing (Bourdieu, 1977). However, Sebastian went on to explain how following an unsuccessful experience of mentoring at work, he later held the position of 'mentee' within the FACM Programme. Before Sebastian was employed as a mentor within the FA, as a coach he had worked with Rob (pseudonym), a FACM who spent time within the local football club Sebastian was coaching at.

I came across it [FACM Programme] at the club I was coaching with… I consider myself a thoughtful sceptic but I was totally open because I thought in my organisation, which as much as there's customer support, and customer experiences, it's a sales-led organisation so ultimately they want to make a sale. Whereas I felt Rob's motivations were very different because he was a guy offering his own time. Yes, sure, he's part of the FA, he's being paid but that wasn't his motivation. That was my understanding anyway. (Sebastian, NFCM, 1st interview).

The contexts of mentoring will ultimately impact upon an individual's perceptions, whilst also influencing which discourses are most prevalent. In drawing upon the work of Bourdieu, it has been argued that "dispositions and actions, their interactions and inter-subjective ties all contribute to the relations in a field" (Biesta et al., 2011, p. 89), resulting in a complex matrix for learning to occur. Hodkinson and colleagues utilise the metaphor of horizons for action to elucidate how learning cultures, combined with an individual's dispositions and experiences,

results in certain actions (Barker-Ruchti, 2019). Seemingly, the learning culture and the associated norms and values of the FACM Programme Sebastian experienced as the mentee aligned more succinctly to his own embodied dispositions. As a result, successful engagement in the mentoring process occurred alongside the further generation of meaningful perceptions towards mentoring practice (Bourdieu, 1984).

In a similar vein to the coaching process (see Cushion, 2011b), the mentoring process has the ability to shape individuals' perceptions and consciousness towards practice. Therefore, whilst engagement with mentoring in divergent learning cultures may potentially reinforce existing dispositions, mentoring has the potential to be 'active' in the shaping of a particular habitus, through implicitly or explicitly reproducing norms, values, and beliefs (Cushion, 2015; Hodkinson et al., 2008). Although Sebastian's dispositions were largely congruent with the norms espoused by the learning culture of the FACM programme, he expressed how being mentored by Rob was a significant learning experience which had a lasting impact on how he perceives mentoring.

> I think you come across people on your journey whether it's whatever walk of life: work or what you do as your passion, that make an impact. And certainly for me, however much of that is down to rapport, how you click with that person, or how you get on with that person and how much is down to how they conduct themselves. But Rob, certainly for me the way he offered support, he offered support but it wasn't as if he wanted to do it for you, or criticise what you were doing. One thing I certainly took from Rob was, 'Great effort, at least you've done something. Is there maybe a different way or something you could develop?' Questioning the why and trying to almost go down a level to say 'what is your motivation for doing that?' and 'why have you done that, and to what end, what's the outcome going to be?' (Sebastian, NFCM, 1st interview).

Sebastian was not alone in describing the influence a significant mentor had in shaping his perceptions and ultimately learning towards mentoring. A number of participants discussed at length their experiences of being a mentee within a mentoring relationship, specifically alluding to important individuals who have had a lasting impact in shaping their behaviours and beliefs. Within the literature, it has been frequently suggested the process of learning to mentor is largely developmental (see Gilles & Wilson, 2004; Jones & Straker, 2006; Thornton, 2014), where through immersion within the mentoring process, either as the mentor or mentee, dispositions are developed. In building upon this notion, new and current FACMs reflected upon how elements of their current mentoring practice (or perceptions towards) are structured by interactions with a previous mentor within other workplace and wider life contexts.

I'm currently doing my Level 3 UEFA B… that is interesting obviously in a lot of that I feel as though I'm in that mentee process. But then I come out of that and into my FA job I'm in that mentor process… It's good as well for me as a mentor and mentee, as in I am the mentee on my UEFA B license because I'm picking up those evolving traits of people that are very experienced at doing their job… It's very interesting for me to be able to have some access or some knowledge around the FA working as a mentor, I also see myself within that process as a mentee, so I think for me it's a quite healthy position to be because I'm constantly learning both sides of the fence. Which makes me better at what I can do within each role… drawing upon the experience of the way the FA are evolving and the way that my mentor operates, it is only reinforcing those good characteristics and traits for myself. (Melvin, CFCM).

I also umpire cricket matches, and there is a guy who helps me with that. He's quite old and he has sort of become like a mentor to me from a cricket perspective. In some of his ways, different ways of doing things, so I have picked up some things from him. But that's not in a specific, that's more in a mentoring context rather than football context… Yeah, I mean, he's got a lot more experience, a little bit older, so he's a lot calmer. So, he's sort of saying, just be calm in certain situations and you know, work out the best way to talk to people and... Because a lot of cricket umpiring is to do with man and match management, so how you deal with people and mentoring is a little bit the same... Just considering what you're going to do, your actions and stuff like that. Those are the main thing I've learned from him really. (Jimmy, CFCM).

Both Melvin and Jimmy have articulated how through being a mentee, they have been able to 'acquire' dispositions and specific attitudes towards mentoring, with certain characteristics and traits becoming 'reinforced'. In coaching, a similar proposition has been made with it being proposed neophyte coaches serve what has been termed an 'apprenticeship of observation' (Cushion et al., 2003). As athletes and as developing coaches, individuals are presented with constant opportunities to observe and interact with more experienced coaches. This lasting exposure results in the construction of a coaching habitus containing schemes of perceptions and dispositions (Bourdieu, 1977), which can be considered as "both the product and manifestation of a personally experienced involvement with the coaching process" (Cushion et al., 2003, p. 219).

It can be contended that a similar approach occurs in mentoring relationships, where mentees experience exchanges with and observations of their mentor, resulting in a developing understanding and embodiment of particular "traditions, habits, rules, cultures and practices" (Merriam, 1983, p. 37). Hence, there is a possibility that when mentees arrive at a mentoring position in the future, they may simply attempt to 'become' their past mentor through the replication of certain behaviours (Griffin, 2012). From a Bourdieusian perspective, previous experiences will result in each mentee becoming both the "producer and reproducer of

objective meaning" (Bourdieu, 1977, p. 79). For Melvin and Jimmy their constructed 'mentoring habitus' is the result of transformation and inculcation from prior mentoring experiences in fields of practice, which are likely to underly the structuring of subsequent experiences as a FACM (Bourdieu, 1977). When interviewing Martin, he reflected upon his workplace mentoring relationship with his boss. During these reflections, Martin expressed his preferences for being 'mentored', which involves directive behaviours and elements of 'judgementoring' (Manning & Hobson, 2017). Martin began to allude to how these preferences (dispositions) towards being mentored as a mentee might impact upon his practice as a mentor.

> I get mentored. I've got a boss that I work for. Me as a person I'm very much just 'cut to the crap' kind of thing. If I'm doing something wrong just tell me because I want to know. I want to learn and I want to change. Don't go round the houses trying to guide me. Sometimes I think you do need to be told, 'Look that is just not right'. It doesn't matter which way you look at it, it isn't right. I think it's just building that relationship so that you can do the guided stuff but you can also do some stuff where you're actually pointing errors, whatever, if something is fundamentally wrong then the person can take that on board and change their behaviour because that ultimately probably forces them to look at other parts of what they do. And therefore the guided part starts. If it's too tippy-tappy then you might not get your message across at all. (Martin, NFCM, 1st interview).

Judgementoring involves an emphasis on 'performance' and correcting practice, with evidence suggesting that such an approach constrains mentee learning (Manning & Hobson, 2017). Although as a mentee Martin may value his mentor adopting a judgementoring perspective, there is a danger these dispositions may significantly orientate Martin's practice and behaviours as a mentor, resulting in negative connotations for the individuals he is working with. Research conducted by McCloughen and colleagues (2014, p. 305) has evidenced this notion, with their findings suggesting that mentee nurses "unconsciously developed certain values and principles" from their nurse mentors – influencing their practice when placed in a comparable role.

The data helps to illustrate the habitus each FACM possesses, referring to the schemes of perception or dispositions an individual embodies. However, there exists a dialectical relationship between structured space and the 'body'. Therefore, mentoring is a perfect example of a 'structural apprenticeship' resulting in the embodiment of dispositions, where arbitrary provisions of a culture can continuously reinforce and inculcate individuals (Bourdieu, 1977). Mentoring as a structural apprenticeship can espouse discourses and beliefs surrounding normative mentoring practice to mentees. Nevertheless, individuals will engage

with practices of mentoring having already acquired dispositions in other fields. As a result, inculcation cannot be naively assumed to be a straightforward process (Bourdieu, 2000). Yet, it is when individuals are "socially encouraged, supported, channelled… that these dispositions are little by little transformed into specific dispositions" (Bourdieu, 2000, p. 165). In discussing a 'positive' mentoring relationship, Simon describes how his current mentoring dispositions, mannerisms, and behaviours have directly been inculcated from a previous mentoring relationship with Karl (pseudonym), despite attempts to be 'his own person'.

> I tried not to pick up his mannerisms, but I did. I tried not to use his approach… as a person I tried to do it naturally as me as my own person. But yeah, it rubbed off in a sense... So, I do the same with the coaches. I extract the information yes, but I use Karl's type mannerisms, cause of the way he speaks to people and the language he uses, so yes. I did take a lot from that. (Simon, CFCM).

Bourdieu uses the term hexis to denote the practical method of expressing one's sense of social value and dispositions, the embodied habitus brought to life through ways of feeling, thinking, and acting (Bourdieu, 1977, 1984). For Simon, lasting interactions as a mentee with his mentor Karl led to the embodiment of dispositions and traits, expressed through his use of language and mannerisms as a mentor himself. As Bourdieu (1984, p. 476) has proposed, there is no "better image of the logic of socialisation… than those complexes of gestures, postures and words – simple interjections or favourite clichés – which only have to be slipped into… by the evocative power of body mimesis". Thus, it can be contended the process of learning to mentor is significantly influenced by the relationship between mentors and mentees. Placed within fields of practice and cultural contexts, both mentors and mentees "are active in processes of cultural production and reproduction – legitimating, normalising and… celebrating particular practices" (Penney & McMahon, 2016, p. 82).

In summary, this section has endeavoured to present the process of learning to mentor as one which is "long, continuous and imperceptible" (Bourdieu, 2000, p. 165). The construction of an individual's habitus and subsequent dispositions towards the practice of mentoring is significantly influenced by 'wider' experiences across varying fields. Learning can, therefore, be conceptualised by the metaphor of becoming, where dispositions within an individual's habitus are embedded and embodied, with the potential to transform over time (Hager & Hodkinson, 2009). Indeed, a FACM's dispositions towards differing practices and entities will evolve through an amalgamation of interactions, engagements, and experiences in situated socio-cultural contexts (Hodkinson & Hodkinson, 2004). The development of a mentoring habitus is longitudinal and tacit, where individuals at the time of 'mentoring' are largely

unaware of the unconscious embodiment of dispositions, values, and beliefs (Blake, 2016; Bourdieu, 1990a). Through lasting exposure to fields and their associated doxa, Bourdieu (1977, p. 85) has articulated how a person's habitus can be described as the "product of the work of inculcation and appropriation necessary in order for those products of collective history, the objective structures… to succeed in reproducing themselves more or less completely, in the form of durable dispositions". It can be contended that future mentoring practices as a FACM are likely to be structured in some capacity by previous involvements and relationships as either a mentor or mentee, in wider workplace and life contexts.

5.3. Symbolic capital and ideologies of 'good' mentoring

Bourdieu (1984) has suggested that fields involve objective structures, positions, rituals, interests, and ways of being which are largely represented in the practices of the individuals and groups within that social arena. Positions within fields are structured by the accumulation and volume of capital individuals or groups possess. Broadly, capital can be accrued in economic (monetary), cultural (objects, qualifications, dispositions), and social (connections/networks) forms (Bourdieu, 1986). Within fields, these forms of capital can be transformed into symbolic capital when they are perceived as worthy or legitimate. Thus, symbolic capital operates as a form of credit, a transformed type of capital which conceals the fact it originates from other forms (Bourdieu, 1977).

Symbolic capital is significant as it positions individuals hierarchically and bestows those in possession with the power to 'consecrate' (Bourdieu, 1989a), enabling an imposition of legitimate meaning and knowledge within fields of practice. As such, fields can be considered sites of cultural (re)production but also sites of struggle, whereby social agents benefit according to their accumulation of symbolic capital (Bourdieu, 1984). When analysing the data, what was of particular interest was FACMs' perceptions towards what constitutes a 'good' mentor, with issues surrounding symbolic capital within the sports coaching field at the heart of most discussions. Indeed, when considering the process of learning to mentor, it is important to remember that learning will be largely dependent upon an individual's position, dispositions, and capital (Hodkinson et al., 2007). A number of FACMs identified a 'good' mentor as someone who possessed the requisite 'knowledge of the game' and had achieved a certain 'level' in terms of the coaching qualifications they possessed and the coaching experience they had accumulated (see Bloom, 2013; Cushion et al., 2003; Nash, 2003).

> You need reasonable fundamental knowledge of coaching as a part of your toolkit because when you go in there, there's a case of the mentor-mentee relationship is going

to be built on your knowledge of the game… They will see and observe you and I think in that rapport and trust building element I think you need to show that you have got reasonable knowledge of the game. (Melvin, CFCM).

I think, a coach has got to be at a certain level before they can be a mentor. They've got to have done it for several years. Sometimes some coaches have got the natural attitude to be a mentor, as a person… it's not necessarily having many, many years of coaching, but at least some appreciation of the issues and what can happen. (Jimmy, CFCM).

TL: What knowledge is needed to be a good mentor?

I think your knowledge of the game in terms of how it can be applied to the different players that you're working with… I do think you need to be someone that is flexible… You can hopefully show them that they might get better results just by changing their approach. (Shaun, CFCM).

These findings mirror recent research which has begun to highlight the importance of previous playing and athletic careers at the elite level (embodied cultural capital) for coaches to be recruited and seen as 'worthy'. Practitioner experience in this sense as embodied cultural capital is valorised and transformed to symbolic capital within the sports coaching field, often considered as a pre-requisite for being and becoming a successful coach (see Cushion et al., 2019; Blackett et al., 2017; Townsend & Cushion, 2017). Perhaps more pertinently, Cushion et al. (2019, p. 540) in exploring the social realities of coach educators suggested that "different types of social and cultural capital commanded different levels of respect and deference (credentials, qualifications, successful playing and/or coaching experience) and acted as symbolic capital conferring advantages on its holders". Thus, for some FACMs, embodied 'knowledge of the game' and 'coaching experience' in the form of symbolic capital was advantageous and considered important in becoming a successful mentor. However, within the sports coaching field institutionalised cultural capital acquired through obtaining coaching qualifications is also significant and carries 'symbolic' attributes (Bourdieu, 1986; Morrow & Howieson, 2018). For Scott and Harvey, obtaining coaching qualifications was necessary in demanding credibility from their mentees.

I totally agree with that. I think on the content side the fact now I've completed my B license, I think that has helped in terms of my level of technical detail, my ability to observe and correct, all of those things have grown up three or four notches since I started just as a result of thinking about things slightly differently while doing the B license… But yeah, no, I think once that's there I think that will provide another level of credibility for sure. (Scott, NFCM, 2nd interview).

[Importance of possessing coaching qualifications] Not necessarily, but does it help? I think it does, it does help, because you have to have a certain amount of knowledge, don't you? If you are not a particularly effective coach, then you are saying to yourself

well why is that? And let's be honest it gives you more credibility as well doesn't it? (Harvey, NFCM, 2nd interview).

The possession of embodied 'knowledge of the game' and acquired coaching qualifications bestow individuals with 'titles of nobility' (Bourdieu, 1990a). These forms of cultural capital are transformed into symbolic capital, acting as "emblems of social recognition" which grant FACMs with "attributes of legitimate authority" (Bourdieu, 1990a, p. 138). For many FACMs, a good mentor is perceived as one who can build rapport with their mentees and pass on their embodied 'knowledge' of the game. Within sports coach mentoring, sport-specific knowledge is often seen as the 'currency' of mentoring (Griffiths, 2015), reflective of a mentor's wealth of knowledge and experience acquired through playing, coaching, and indeed mentoring practice (Fyall et al., 2018). Such a stance is indicative of a 'traditional' mentoring culture, where mentors act as gatekeepers to requisite knowledge as a form of cultural hegemony (Darwin, 2000; Fyall et al., 2018).

For FACMs, this process of 'information transmission' is made easier by possessing credibility as symbolic capital in the form of coaching qualifications and experience (Bourdieu, 1986; Griffiths & Armour, 2012). Perceptions of 'good' mentoring and the process of learning to 'become' a mentor are largely mediated by the field's structure and influenced by the position of cultural legitimacy (Bourdieu, 1984). Here, learning to mentor is significantly structured by the overriding doxa of the sports coaching field, which operates as "a set of fundamental beliefs which does not even need to be asserted in the form of an explicit self-conscious dogma" (Bourdieu, 2000, p. 16). The doxa which flows through the sports coaching field privileges cultural capital in the form of embodied coaching experience/knowledge and institutionalised coaching qualifications. Some newly employed FACMs showed signs their habitus endorsed the field's doxa, resulting in a 'feel for the game' which gave them the confidence that they would be successful with their role (Bourdieu, 1990a).

> You've got to have a degree of knowledge. Coaching consists of many different things. I look around the room at St Georges [during training induction] and there's clearly people in there doing the mentoring job that don't work in football like I have at an elite level… I think those that haven't had a football background to some degree, they are going to come short at some point surely? If I was a mentor who has only ever coached at grassroots level and now I was going to mentor someone, I don't know if I'd be comfortable with it. It's only because of the amount of coaching I've done and the years I've worked in football, I feel quite confident about going in and helping mentor these people. (Milo, NFCM, 1st interview).

I just think… if you're a Level 2 coach and then you're mentoring a Level 2 coach I don't know how that would sort of sit, if that makes sense? I just feel that from, say for instance, I've been through my A license. I'm a B licensed coach, I've been through my A license, but I think when you do go and then mentor somebody I think it gives you a little bit more confidence to be able to mentor them because I know that I'm mentoring a Level 2 or a Level 1 coach or non-qualified coach, so it just gives me a little bit more confidence. (Anthony, NFCM, 2nd interview).

Through their accumulated 'knowledge' and "socially recognised qualifications" (Bourdieu, 1989a, p. 21), both Milo and Anthony felt confident and credible in their role as a FACM. Bourdieu (1990a) argues that individuals or groups are defined by what they are reputed to be, in addition to what they objectively are. Symbolic capital can be used to identify positions of hierarchisation and domination within fields of practice, functioning as a form of distinction (Bourdieu, 1984). Through obtaining symbolic capital, FACMs are positioned above their mentees within the sports coaching field, with their perceived credibility securing a position of pedagogic authority, making it easy to transmit normalised ways of coaching. Therefore, symbolic capital "can only be defended… by means of a permanent struggle to keep up with and identify with the group immediately above… and to distinguish oneself from the group immediately below" (Bourdieu, 1990a, p. 136).

For the FACM Programme, normalised ways of coaching refer to the promotion and adoption of the England DNA philosophy (see section 4.3.1). Mentoring in sports coaching is a source of symbolic power, a system which helps to impose a vision or belief of the world, produced by a 'body of specialists' (Bourdieu, 1991a). It would appear that for many FACMs, learning to mentor was largely seen as a process of securing symbolic capital, in order to disseminate and legitimise a 'philosophy' of coaching to their mentees. Hence, mentoring as an often-privileged coach development practice needs to be examined in greater depth, to assess how legitimate knowledge is filtered and constructed within the mentoring process (Leeder, 2019a). As Cushion (2015, p. 158) has previously argued, "in coaching, mentors are instrumental in defining what is necessary knowledge, what counts as knowledge, tacit behaviours, attitudes, and acceptable behaviour". This is all a direct result of symbolic capital. For FACMs, possessing coaching qualifications or experience is significant and structures practice within the sports coaching field accordingly.

The process of 'investiture' in the self through the accumulation of both experience and qualifications exercises a symbolic efficacy (Bourdieu, 1991a). Therefore, this symbolic efficacy will influence a mentee's perception of and their behaviours towards their mentor, in

the same way a mentor's perception of themselves might result in an obligation to conform to a particular representation (Bourdieu, 1991a). However, not all FACMs believed they embodied the requisite symbolic capital to demand credibility. For those individuals, feelings of vulnerability and a fear of being 'exposed' loomed large.

> It's going to be interesting for me this year because I think… I'm probably one of the least experienced in coaching and probably the least qualified as well. If I'm honest that's been a little bit of a concern of mine. I'm not as qualified as some of the other mentors, does that mean I'm automatically not going to be good at it? It is two completely different skills. It is not a black and white answer and I don't think it's a case of, if you're this good a coach you'll be this good a mentor... Although there are different skills within this context… you have to be aware of the trade that we're all applying. I think your knowledge, your experience has to be of a certain level to appropriately support them. (Jamal, NFCM, 1st interview).

> You've got to have some technical knowledge. I'm not saying you got to have more knowledge than the coach. There will be some coaches who will question you. Others will be looking to you for other skills, something else, other experiences you can offer and that's what you draw from constantly. I'm trying to say, in order for me to be at a level where I feel comfortable and confident enough to be able to help people, I need to understand what I'm doing. Otherwise you're then falling to that vagary of asking somebody questions and if you're not a subject matter expert, I'm not talking about I have to be an A licence coach who's session plan is up to the hilt, but if I can't relate that experience to something that is going to help the coach, the candidate or whoever's on the course, it almost undermines some of the support that I'm trying to offer… The way I'm looking at that is if the mentor has got that knowledge in their locker then they can help. Also, maybe they could be more effective and the coach may buy into their credibility a bit more if they've got that technical knowledge that they can dip into… it's about not having to be a full subject matter expert but having enough so people view you as credible and you don't then lose the value by exposing yourself as not knowing. (Sebastian, NFCM, 1st interview).

Moore (2012, p. 102) has proposed that "capital in action is the enactment of the principle of the field. It is the realisation in specific forms of power in general". Jamal and Sebastian were conscious of the fact that their deficiency in symbolic capital in general may prove problematic. Symbolic capital as 'power' helps to maintain and support the legitimation of specific ideologies of practice. For Bourdieu (1991a, p. 170), accrued symbolic power is only "exercised if it is recognised, defined in and through a given relation between those who exercise and submit to power". In reflecting upon his first year as a FACM, Jamal alluded to issues surrounding symbolic power, and the impact an absence of capital had on the behaviour of his mentees.

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I think with me, you know, my age, and maybe, you know, some mentees or clubs will ask you about your qualifications and things. Sometimes it's, it's, you know, when I first started out, I was only Level 2 and you could see how that had a bit of a reaction on some of them [mentees]… I think that then you're maybe working harder to try and get that buy in from them… to trust you and to get that bit of respect. (Jamal, NFCM, 2nd interview).

An individual's habitus and their associated dispositions and capital functions as a "social orientation, a 'sense of one's place', guiding the occupants of a given place in social space towards the social positions adjusted to their properties" (Bourdieu, 1984, pp. 468/469). An absence of symbolic capital within the sports coaching field may result in hysteresis for FACMs, where a misalignment between field conditions and embodied capital causes disjuncture (Bourdieu, 1977). FACMs may begin to question their 'suitability' for the role, emphasised in practice through the actions and behaviours of their mentees. Here, the doxa of the sports coaching field is significant, as it structures how "inseparably both the real thought and the thought world, are accepted as self-evident" (Bourdieu, 1984, p. 473). An adherence to the field's doxa results in a 'feel for the game', where FACMs who embodied the requisite symbolic capital can legitimise their social position (Bourdieu, 1990a). However, for those deficient in this capital, feelings of self-doubt and vulnerability may occur, as evidenced by Paige.

You do feel like is this right? Is that exactly what they want from me? That sort of thing, sometimes you are second guessing yourself. You kind of… when you hold CPD events and stuff, you're kind of... trying to show a group of coaches something and you have got those that are really engaged and then you have got those that sit at the back not saying anything but at least they are picking up something I guess? But, you do feel like... you second guess yourself, am I doing it right? Am I giving them what they asked for? (Paige, CFCM).

Embodied capital in the form of 'knowledge of the game' can only be expressed by the habitus as attitudes, dispositions, and behaviours which become evident in practice (Moore, 2012). As such, symbolic capital in this form needs to be 'seen' by mentees and enacted in practice by FACMs for symbolic power to function. Through investing in cultural capital in the form of coaching qualifications and prolonged coaching experience to acquire 'knowledge of the game', FACMs may obtain a distinctive habitus that equips them with embodied social attributes others may not possess (Bourdieu, 1984). Bourdieu frequently used the analogy of a market or a game to describe fields, primarily to emphasise the increasing elements of competition and struggle that exist, where individuals compete to obtain power and dominance (Bourdieu & Wacquant, 1992). This struggle occurs when individuals attempt to discredit "the

form of capital upon which the force of their opponent's rests and often try to valorise the capital they preferentially possess or support" (Bourdieu & Wacquant, 1992, p. 99). This was illustrative within the data, where FACMs such as Milo attempted to devalue the accumulated capital of other mentors who did not possess the equivalent elite football coaching experience or qualifications as himself.

> If there's other mentors who say have not come from a footballing world. I don't know. I think it could be difficult for them. You know, I've seen other, I've heard of other mentors who I've seen delivering CPD events and instead of getting them [mentees] out there putting something on, they're just keeping them inside and doing the CPD in the classroom. But the reason they are doing that is because they don't feel confident delivering a session in front of their coaches. Now, for me you've got to be able to go out and put a session on in front of people. You have to really do that. Surely with this role, you've got to be confident in your coaching ability to be able to go on and put on a session for them. I've heard from other people that some mentors are not confident in doing that and I just, I personally question that. How can you be a coach mentor if you're not confident to go and coach? (Milo, NFCM, 2nd interview).

For Milo, an inability to deliver 'model' coaching sessions for mentees is problematic, and not representative of 'good' mentoring practice. Modelling coaching sessions for mentees aligns with an apprenticeship model of mentoring, which assumes the optimum way for mentees to learn is by emulating someone with enhanced experience and capital (Jones et al., 2009). This 'master and apprentice' format exposes mentees to the FA's ideology and 'correct ways' of coaching, whilst potentially overlooking alternative methods (Cushion & Jones, 2006; Leeder & Cushion, 2019). In describing his mentoring practice, Milo discussed the importance of possessing 'technical information' through accumulated coaching experience, allowing him to reproduce and convey sport-specific knowledge, indicative of much coach mentoring practice (see Griffiths, 2015).

> So, I spoke to him [mentee] and listed about eight bits of technical information. I mean he just, he said to me, "I would never have thought of that." So, I'm unsure whether that's mentoring or not, but I guess that comes from the experience that I've got. I can give him that. So, probably that's why I'm confident in doing the coaching whereas I would question whether other mentors have that sort of knowledge. (Milo, NFCM, 2nd interview).

Milo began to also discredit alternative forms of capital FACMs might possess (Bourdieu & Wacquant, 1992). Cultural capital in the form of embodied dispositions towards mentoring acquired through exposure to the practice in other employment contexts was questioned by

Milo, who endeavoured to strengthen his position within the sports coaching field by emphasising his own symbolic capital.

> If you've got somebody who's never been a player of football, or never been in the academy environment, or worked in football full-time… let's just say, he's a banker. Somebody who's a manager of a bank, who's been a bank manager for years and he's having a go at this. What is he doing to make them better as a football coach? No doubt they'll be doing something, but I'm wanting to know what it is. What is it that they're doing? Now, what are they taking from their experience as a bank manager to make him a better coach? Because all mine [mentoring] seems to be football stuff because of my coaching but they won't have that knowledge I don't think. I could be wrong, but I don't think they will have that knowledge. (Milo, NFCM, 2nd interview).

Within fields, the holders of the dominant symbolic capital (coaching qualifications and experience) will attempt to oppose others' legitimation of their own capital, resulting in constant struggles and contestation for positions (Cushion et al., 2019). Evident within the data, struggles occurred between those who possess this symbolic capital and those who do not, subsequently influencing individual perceptions of the FACM role and their learning (Hodkinson et al., 2008). It could be argued that through lasting exposure and engagement within the sports coaching field, some FACMs developed "historical schemes of perception and appreciation which are the product of the objective division into classes" (Bourdieu, 1984, p. 470). Seemingly, a portion of FACMs, including Milo and Anthony, assigned greater prestige and importance to coaching qualifications in an attempt to achieve 'distinction' from others and legitimise their employment within the FA.

> Anthony: I do think that I'm a traditionalist really. I'm quite proud to be able to do what I do in regard to the coach mentor role. You know you're working for the FA if you like. And I just think there needs to be that…
>
> TL: A bit more prestige maybe?
>
> Anthony: Yeah. Prestige. Yeah. And I do think it should be a position of prestige. I think if you're working for the FA, I know that if I went and spoke to some of my friends in football, and they go 'what do you do for the FA', 'oh I'm a coach mentor', 'oh how did you get into that, what do you need to do that?' And I say, 'oh well actually you only need a Level 2 qualification', they're like 'what!? You go and mentor coaches and you only need a Level 2?' It's just something that I feel quite strongly about, and I think should be changed. (Anthony, NFCM, 2nd interview).

Although objectified in the form of clothing and certificates, institutionalised cultural capital can be embodied and achieve symbolic status. This occurs when "the principle of a field is incorporated within the corporality of the person as principles of consciousness in

predispositions and propensities" (Moore, 2012, p. 102). When granted symbolic effects, capital has the power to consecrate, which can be viewed as the process of sanctioning an established state of things (Bourdieu, 1991a). To be successful as a FACM, Anthony's argument maintains that coaching qualifications perceived as symbolic capital are required to create a social difference, recognised by all social agents within the designated field (Bourdieu, 1991a).

Research into the development pathways of elite coaches has suggested that coaches often transition naturally into mentoring roles over time, due to their accumulated expertise (e.g. Bloom et al., 1998, Duarte & Culver, 2014; Fairhurst et al., 2017). However, this natural transition is problematic, as the prevailing assumption that coaching experience and embodied 'knowledge' as symbolic capital is sufficient to succeed as a coach mentor is accepted uncritically (see section 2.4.5). It is important that mentor specific training is attended, nevertheless, if the prevailing doxa of the field legitimises coaching experience and qualifications as pre-requisites to becoming a mentor, challenges may arise. In looking to enhance their 'learning' and subsequent practice, FACMs might seek additional support through enrolling on coaching qualifications to obtain symbolic capital, rather than attending specific mentor training events. In sum, individual perspectives on what constitutes a 'good' mentor are significant and will structure mentor learning and professional development, as a direct result of symbolic capital.

Within Bourdieu's social praxeology, fields are considered as complex social spaces, divided into sub-fields, where individuals struggle for distinction and difference (Bourdieu & Wacquant, 1992). The value specific forms of capital hold within fields is dependent upon the existence of a game, a contestation and struggle over resources, where individuals look to strengthen their own position by endorsing their own products (Bourdieu & Wacquant, 1992). Bourdieu (1991b) argues that individuals in dominant positions attempt to protect the 'orthodoxy', or cultural legitimacy of the field against challengers and competitors who advocate 'heresy' (Swartz, 1997). Within the data, it was evident that FACMs who possess the dominant symbolic capital in the form of coaching qualifications and experience looked to defend their position of symbolic power rigorously. Yet, some FACMs challenged this orthodoxy of the sports coaching field.

> It seems to be that if you are a good mentor you could be a Level 1, Level 2 coach and you could be mentoring an A license coach. I find that really interesting that you don't necessarily have to be at that level where it is a completely different skill set. I'm still

learning what a good mentor is because I think I've changed my view in the past six to nine months. I thought a good mentor and a coach would be someone who has been there and done it all, knows it, got all the badges whether it be at work or in football. And you're almost instructing people what to do. Whereas now it's not, it's a guided pathway. (Martin, NFCM, 1st interview).

I've met lots of good coaches who don't have the empathy to connect with other people [to become a mentor]. In a team of coaches, there will be people that when you see them coaching you're like, "Okay, you're a good coach" but sometimes there's more to coaching than what happens in that hour on the field. That extends to any industry or any job you're working in, it's about building relationships and trying to help people, empower people rather than stop people. That certainly is a blueprint for mentoring, that's a big part of it. Taking your own ego out of the equation and using skills or experiences that you've got to help someone else with where they want to go. (Jamal, NFCM, 1st interview).

Referring to Bourdieu's analogy of social field's as a 'game', the dialectical relationship that exists between orthodoxy and heresy highlights that players (FACMs) accept that the 'game' and doxa of the field is worth playing for. Bourdieu uses the term illusio to elucidate how all players are complicit with the rules of the game, with their subsequent behaviours reflecting their personal interests and aims in striving for 'power' within the field (Bourdieu, 1991b, Swartz, 1997). Both Martin and Jamal have directly challenged the orthodoxy of the sports coaching field, going against the accepted doxa that endorses coaching qualifications and embodied 'knowledge of the game' as pre-requisites in becoming a 'good' mentor. Indeed, a number of FACMs advocated a range of behaviours, attitudes, and traits they associated with 'good' mentoring, which demonstrated a movement away from the field's legitimised doxa.

So traits I deem to be important for a mentor - empathy is a big one, good listener, I like to think that mentors would be humble, or humble to other people because it's very much not about us, it's about the mentees. So being relatively humble is really important in my book. Obviously the ability to foster the relationships. That's crucial. (Jason, CFCM).

I think¸ what makes being a good mentor is the ability to listen to and understand the people you're mentoring. If you don't listen to the coaches particularly well and you don't understand them as people then I don't think you'll understand them as coaches. (Dean, NFCM, 1st interview).

The importance of being able to foster relationships and develop rapport with a mentee was frequently mentioned as an essential trait for mentors to possess. It was suggested by Ricky and Jimmy that building rapport enabled FACMs to begin 'influencing' their mentees' coaching practice through the promotion of the FA's ideologies, which aimed to impose a "monopoly over the competence under consideration" (Bourdieu, 1991a, p. 169).

Getting to know the person first and once you have that rapport and you build that up then you can start to influence. I think that maybe, that's something that constantly is going to need to be promoted to all the mentors. Because that is the key thing in my opinion, that will enable the programme to work. Then following that I think it is, the technical information and the club philosophy and… the coaching philosophy that we are promoting, that people need to take on board. (Ricky, CFCM).

So I've already said one word it's being a coach's friend. You've got to, sort of like, build the rapport up. I think that's the most important thing to break down those initial barriers and nervousness and then building up the relationship from there. So, it's sort of opening other things once you get to know each other, it's sort of opening that relationship, getting a good relationship. So, they can improve their coaching, and that's it really. (Jimmy, CFCM).

Being capable of building rapport, alongside possessing traits and skills such as empathy, communication, and confidence were valued highly by numerous FACMs. However, Gilles and Wilson (2004, p. 90) provide a word of caution by suggesting that "mentors cannot be defined by a set of predetermined characteristics". Such a perspective is problematic as it reduces the mentor's role to a mere 'technician', which privileges generic skills and competencies associated with technocratic rationality (Cushion, 2011a; Achinstein & Athanases, 2006). Nonetheless, acquiring specific skills and dispositions relevant to the position of a mentor was deemed important and associated with becoming 'effective'. These skills and dispositions were often acquired through previous employment experiences (see section 5.2) and were considered by some to be generic enough to allow transferability to the FACM role (Hodkinson et al., 2004). However, some participants begun to allude to how they believed the skills, traits, and attributes they possessed were 'natural' (see McCloughen et al., 2011, 2014). In this sense, some FACMs were under the impression that they were 'naturally' suited to the mentoring role, and that the traits and attitudes they personified could not be trained. The perception was that to be an effective mentor you needed to be a 'certain' type of person. This point was exemplified by Jason in discussing his coach to mentor transition.

I found it a relatively smooth transition. But of course, there were challenges because you aspire to better yourself all the time, but I think if you're generally of a character or if you've got a certain nature, it may be that you're mentoring before undertaking the task – in other words, you might be the type of person who is naturally suited to mentoring as opposed to coaching. Personally, I think I'm a better mentor than I am a coach, so you know? I think perhaps, I'm more suited naturally to being a mentor if you know what I mean, already. Therefore, I found the transition okay… I personally, I believe that you need to be a certain kind of person. I think, I'm not saying that if you're not a certain type of person – you can't become a mentor. What I am saying is that, I

think the best mentors have certain traits and characteristics that are inherent and not trained into them. (Jason, CFCM).

In challenging the orthodoxy of the sports coaching field which privileges coaching experience and qualifications as symbolic capital, Jason strived to enhance his own position through an attempt to valorise the capital he possesses (Bourdieu & Wacquant, 1992). Rather than recognising the symbolic worth of institutionalised coaching qualifications and 'knowledge of the game', Jason sought to promote his own embodied cultural capital, existing "in the form of long-lasting dispositions of the mind and body" (Bourdieu, 1986, p. 47). Jason was of the opinion his embodied capital and associated habitus was natural, enabling him to be recognised as a 'certain type of person' acting as a sign of distinction (Bourdieu, 1984). Embodying 'natural' dispositions was discussed further by FACMs.

> I think by nature you're always there to provide the support. Within my own coaching and managing my team, I've tried to support and mentor my players outside of the actual football environment. Some of them have had issues within their home life and they needed some support and guidance. I had to do it at work with a few people that have had personal issues and that just needed some support and some guidance. If you offer the help people will sometimes take it, but there's no point in offering the help if you're not prepared to actually back it up and try and be there, and talk to people and answer it. I'm generally that sort of person if you need to talk someone I'm here. (Shaun, CFCM).

> At school, I was always touted as a captain of teams and somebody who could lead and was organised and that's how it started. I am the kind of person that always supported the students outside the hours if you like, so that's where I consider I started mentoring. I was always available 24/7 and that's continued to this day… it's just something I've done naturally and it just kind of makes sense. (Kelvin, CFCM).

> I think naturally I'm quite responsive, supportive person. I've always got people around me asking me "Can you help with this? Can you help with that?" Some of my bosses say that's because I'm too weak and I do too much for people. (Martin, NFCM, 1st interview).

Within fields of practice, symbolic capital is perceived as "denied capital, recognised as legitimate, that is, misrecognised as capital" (Bourdieu, 1990a, p. 118). These extracts illustrate how embodied cultural capital in the form of generic dispositions, attitudes and traits were 'naturalised' by FACMs, often legitimised as symbolic capital in a direct response to other recognised forms of capital within the field. Thus, if a FACM is deficient in possessing coaching qualifications or embodying 'knowledge of the game', it is likely they will valorise their 'naturalised' dispositions in an attempt to "differentiate themselves from their closest rivals" (Bourdieu & Wacquant, 1992, p. 100). Therefore, the transition to becoming a FACM

for those who had accrued this capital was smooth, due to embodying and 'fine-tuning' the requisite dispositions over time, as explained by Harvey.

> People will come to me saying, even now, even before I became a mentor, they will say, you know, "will you help me do a session plan", you know, "what will I have to do?" So, I've been doing that anyway… part of my role at the moment anyway, you know so, I've been an unofficial mentor anyway… Certainly, it's because of, no doubt the jobs I've done and things, the projects I've been involved in and everything so, it was a kind of a natural progression in all honesty. It's something now that is, it is much more formalised, of something I've done anyway for years. In all honesty, I've been a mentor I think for years, without having the official title so to speak. (Harvey, NFCM, 1st interview).

Recent research has proposed "each mentor manifests certain qualities at work which are largely related to their personality and apparently cannot be acquired in training courses… the qualities required for mentoring work originate in the mentor's personal world and professional experience" (Schatz-Oppenheimer, 2017, pp. 277/278). Although for many FACMs their dispositions, attitudes, and traits appeared as self-evident and 'natural', these elements have subconsciously been developed through their life course, constructing their own habitus. Being a 'good' mentor is understood by some FACMs as possessing and embodying a 'natural attitude' (McCloughen et al., 2011, 2014). Yet this belief in fact constitutes a socially constructed relationship where individuals acquire "systems of schemes of perception, appreciation and action… to perform acts of practical knowledge" through lasting exposure to structural conditions (Bourdieu, 2000, p. 138). Nonetheless, the reoccurring rhetoric surrounding the belief that individuals need to be a 'certain type of person' was consistently reinforced by some participants. In the extract below, Sebastian discusses once again his experience of being a mentee previously within the FACM Programme, with his mentor at the time Rob personifying the 'type' of person needed to become an effective mentor.

> I kind of got a picture in my head of, you know, because I go by my experience which we just discussed around, around my background with Rob… You know I see Rob as the Jedi mentor and, you know… I think the programme attracts a certain type of person to want to apply and want to get involved… And, and I think those who have maybe got a different type of motivation for helping, developing, or supporting if it's just, you know around a different idea of their own development or progression. I think they'd probably clash, and so, therefore, a lot of people I've met in and around the mentoring programme, I found it's kind of a very consistent view. (Sebastian, NFCM, 2nd interview).

Although an individual's habitus is unique based upon their previous endeavours, Bourdieu alluded to the concept of class or group habitus (Bourdieu, 1984). More specifically, in his later

writings Bourdieu (2000, p. 145) began to suggest that similar habituses can group together through an "implicit collusion among all agents who are products of similar conditions and conditioning" which results in "an immediate agreement of judging and acting". Here it can be seen how through exposure to similar experiences, FACMs have developed comparable outlooks towards the practice of mentoring, and what being a 'good' mentor encompasses. Indeed, Sebastian is once again of the opinion that the FACM Programme entices a 'certain type', which results in FACMs sharing a 'very consistent view' (see section 6.2). In a Bourdieusian sense, this would suggest that through possessing similar habituses, which contain equivalent dispositions and capital acquired though similar field conditions, FACMs are largely "attuned to each other and in accordance with the interests of the agents concerned" (Bourdieu, 2000, p. 145). Yet, there was a perception amongst a select group of FACMs that dispositions (and ultimately mentoring practice) can evolve and change over time, dismissing the idea that individuals either embody the required habitus or not.

> TL: Can you train someone to be like that [a mentor] if they're not like that naturally?

> I think so. I think, you know, from my personal experience, I don't think I was this type of person 10 years ago. I was a lot more maverick, a lot more bullish, you know, I would clash with anyone just to get my way. But that's from a business point of view, but that maybe got me to where I am commercially. (Martin, NFCM, 2nd interview).

> When I first started, I thought a good mentor was obviously supporting and developing the coach, but I was trying to perhaps, trying to hit more coaches. The more coaches I hit then the more I'm helping them and trying to develop them. Now, I'd say in terms of mentoring. Not necessarily more coaches, it's more how you support those coaches if that makes sense. (Paige, CFCM).

Dispositions are often understood as tacit, operating at the subconscious level. However, they can and do change, with Hodkinson and colleagues (2007, p. 417) insinuating that "learning may be usefully understood as one of the ways in which dispositional change occurs". The argument here maintains that even though a FACM may not possess the relevant dispositions or capital demanded by the logic of fields, that is not to say they cannot become the 'type' of person required over time. An individual's habitus is under constant reconstruction, with dispositions changing and subsequently learning occurring through exposure to new structural conditions (Bourdieu & Chartier, 2015). Thus, the valorisation of specific forms of capital and the belief that particular dispositions are natural is a social construction, which guides FACMs' beliefs towards their understanding of 'good' mentoring practice (Bourdieu, 1977).

5.4 Conclusion

By adopting the conceptual framework which integrates Pierre Bourdieu and the associated work of Phil Hodkinson and colleagues, this chapter has attempted to highlight the structural influence of individual dispositions, in addition to the role of capital and doxa within fields of practice on the process of learning to become a sports coach mentor. By exploring previous mentoring experiences and individual perceptions towards what constitutes 'good' mentoring practice, the significance of acquired dispositions and embodied capital towards the social practice of mentoring has been demonstrated.

All participants explained in-depth their previous encounters with the practice of mentoring. This was interesting, yet more pertinently significant, as Reay (2004, p. 434) argues that investigating "individual histories… are vital to understanding the concept of habitus". The dispositions which form a FACM's habitus are inculcated, acquired through lasting exposure to social conditions within variable fields of practice (Bourdieu, 1990a). These embodied and developed dispositions towards mentoring will strongly influence perceptions towards and depiction of individual mentoring practice (Trevethan & Sandretto, 2017). Hence, an exploration into the development of mentoring dispositions will help to provide a comprehensive understanding as to why mentors adopt certain approaches and what factors influence their practice, supporting the design of future mentor education (Manning & Hobson, 2017).

Nevertheless, Bourdieu (2000, p. 168) theorised that the "analysis of the learning and acquisition of dispositions leads to the specifically historical principle of the political order". Thus, this chapter has also helped to provide an understanding into the complexity and nuance of doxa within the sports coaching field, which structures and is structured by symbolic capital. The data is illustrative of FACMs 'struggling' for positions and symbolic power within the field (Bourdieu & Wacquant, 1992), where individuals strive to legitimise and endorse their own capital as a form of distinction. Whether institutionalised cultural capital as coaching qualifications, or embodied cultural capital as dispositions and 'knowledge' acquired from coaching and mentoring experience, FACMs struggled to enhance their own position within the sports coaching field. Indeed, this possession of capital, along with an acceptance or challenge to the prevailing doxa of the field, structures beliefs towards 'good' mentoring and subsequent practice.

Although valorised and legitimised as symbolic capital, previous experiences as a mentee or mentor, alongside coaching qualifications and 'knowledge of the game' does not fully prepare an individual to become a competent sports coach mentor. Having explored FACMs' embodied dispositions and the role of symbolic capital within the sports coaching field, the next chapter will progress to examine processes of recruitment, organisational beliefs, and the impact of training on FACM learning. Of specific interest is the 'type' of mentor the FA want their employees to become, and how the training provided may shape and structure such development.

Recruiting and training sports coaches as mentors

"The struggle for truth, for the power to say what exists… is a struggle for recognition, that is, for the imposition of a form of knowledge of the social world that people have to acknowledge" (Bourdieu, 1982, p. 83).

6.1 Introduction

In the previous chapter, the significant influence of wider mentoring experiences in the development of dispositions and a subsequent habitus towards mentoring practice was illuminated. Furthermore, the struggle for recognition and symbolic capital within the broader sports coaching field was identified, with FACMs striving to valorise their own accumulation and volume of capital when attempting to justify their perceptions towards 'good' mentoring practice. In building upon these foundations, the following chapter focuses exclusively on the recruitment and training of coaches as mentors. Within the sports coaching field, mentoring is frequently seen as a secondary profession, resulting in limited training and development opportunities available to individuals wishing to enhance their mentoring practice (Chambers, 2018). This had led to suggestions that organisations administering formalised mentoring provision generally fail to establish a "clear criteria for the establishment of mentoring teams" (Castanheira, 2016, p. 339). Nonetheless, this chapter provides evidence that the FA are an exception, by possessing strong beliefs towards the 'type' of individuals they wish to recruit as FACMs. The RMOs responsible for recruitment openly discussed their preference for hiring individuals who were 'like them'. The analysis argues this process could be construed as an attempt to construct a class habitus with shared dispositions, helping RMOs to predict "in all conceivable circumstances of a particular type, a particular set of agents will behave in a particular way" (Bourdieu, 2000, p. 149).

Following their recruitment, this chapter further explains the role of mentor training and the impact it had on FACMs. For Bourdieu, educational systems are primarily concerned with "propagating a particular world view… one which finally has to be understood as arbitrary in that it is relative to a particular way of doing things" (Grenfell, 2007, p. 96). In this instance, the particular world view which is being propagated relates to the England DNA framework, acting as a blueprint which embodies the FA's wider values and beliefs towards coaching practice. As an institution, the FA's culture is represented within their practices and actions, i.e. the design and delivery of mentor training, which can be seen as an expression and representation of that culture (Peim & Hodkinson, 2007). In short, this chapter seeks to provide

evidence that the process of recruiting and training mentors is akin to what Bourdieu has termed a 'conservative force', in which social hierarchies are reproduced and mediated by processes of knowledge formation (Grenfell, 2007).

6.2 "Hiring mentors in our own like": The recruitment of FA Coach Mentors

The recruitment and selection of mentors is an important factor that institutions need to consider before administering formalised mentoring programmes (Thornton, 2014). To some degree, mentor selection is one of the main factors associated with effective mentoring provision, yet within the sports coaching domain this issue is relatively unexplored and lacks critical analysis. As proposed by Alhija and Fresko (2014, p. 162), the "selection and training of mentors, their perceptions of mentoring, and the ethical dilemmas they encounter are topics less often examined". Reflective of the more sophisticated educational literature, which argues teacher mentors are generally appointed based upon their teaching experience (e.g. Bullough, 2005; Stingu et al., 2016), the recruitment of sports coach mentors is equally problematic. Many sports coach mentoring programmes fail to provide an induction programme for newly appointed mentors, with the expectation that coaching experience, as valorised symbolic capital, will suffice (Nash, 2003; Nash & Mallett, 2018).

Whilst practitioner experience has often been the basis for mentor recruitment within physical education and sports coaching contexts, it is argued that for mentors to be considered 'suitable' they need to attend relevant training, whilst also embodying "the right disposition for the role" (Chambers et al., 2015, p. 34). Within this thesis, possessing an array of desirable social traits, perhaps acquired through practitioner experience, classified groups of individuals as having the right 'calibre' needed to be recruited as a FACM. This perspective is evidenced by Jason, when discussing how FACMs are able to cope with unexpected situations that might arise within their role.

> I don't think it's hard to prepare people for it [mentoring]… I think probably that the FA might think that the calibre of people they have appointed to be mentors are in a position to be able to deal with situations that are unexpected from their own experience and knowledge as opposed to the FA giving them training - now whether that's the case or not - I don't know. I certainly know that I could, so it's not a massive problem for me. (Jason, CFCM).

New field entrants arrive with dispositions which are either more or less adjusted in advance to the demands imposed upon them (Bourdieu, 2000). For Jason, he believes his accumulated capital and embodied habitus was a significant factor behind his initial recruitment as a FACM,

enabling him to act accordingly when faced with mentoring dilemmas. Such a stance is plausible, as existing literature within the educational domain has suggested teachers can be recruited as mentors due to their acquisition of "hard to pin down, attributes (or 'dispositions') - but vital ones" (Cunningham, 2007, p. 287). Jason discussed further the stringent recruitment in place to appoint FACMs for the programme's initial pilot year in 2013. Again, it was proposed the FA were 'picky' in their selection of mentors, due to the specific nature of the position and the lack of initial training available.

> In my first year there was an initial induction event which was very, very brief… The mentors were out in the world on their own working off their own backs. So, there was no real support and certainly no training events. But then again, the selection process for the pilot year was very, very picky on the interview and selection process, they were looking for 50 people from 500-600 applicants… and probably for that reason I can only assume that was done on purpose at that point because the FA knew that they were sending 50 people into the wide world of mentoring without any ongoing support or training. (Jason, CFCM).

The prevailing assumption that mentors arrive ready-made for practice is haphazard and generally results in limited training (Achinstein & Athanases, 2006). It has been argued that an enthusiasm and willingness to mentor can also be perceived as crucial elements behind mentor recruitment (Heirdsfield et al., 2008; Ponte & Twomey, 2014). As Dylan suggests, although the FA's recruitment for mentors during the initial 2013 pilot year was extensive, an element of recruiting the 'right' people who possessed the desired social traits by the FA was apparent (Chambers et al., 2015), with training again perceived as a largely ineffective process.

> So, in the first season, especially in year one and the pilot, it was pretty much we just had to understand what mentoring is, you know? Because you still have people in year one who were taken on board because they wanted to do something, or they wanted to help, or they wanted to help improve things, but realistically I can remember apart from going and reading about mentoring prior to going on the two or three days you had at the very first invite. Apart from that, I didn't really know what I was going to be doing. (Dylan, CFCM).

When seeking to recruit FACMs, it can be contended that the RMOs effectively seek to decode each prospective candidates' habitus (Bourdieu, 1984). In doing so, the construction of a class habitus, where all individuals possess a set of dispositions as products of similar social conditions, is apparent (Bourdieu, 1977). Although it is impossible for all individuals to be exposed to identical 'experiences', it is likely football coaches practicing within the broad sports coaching field and specific FA sub-field will have shared similar situations and ultimately developed comparable dispositions. If prospective mentors were able to evidence

such dispositions, it was deemed irrelevant whether they had met the designated employment criteria and were afforded a loose induction process (see section 4.3.1). This was exemplified when Ricky and Kelvin discussed their own method of recruitment.

> Because when I was interviewed for the role, in terms of... at the time, the minimum requirement - coaching badge level. I was under the minimum requirements but because of all of the other skills I had developed they took me on, as long as I continued my journey and got my qualification up in the next few months, which I had already planned. (Ricky, CFCM).

> I got a call from the FA and they said, "We're looking for mentors, would you come and kind of get paid for what you've been doing for free for many years." I said, "Okay, I'm not actually doing much right now" so I went and had the interview and they took me on almost immediately. I went through the interview process and told them what my feelings were about everything and they were more than happy with that… (Kelvin, CFCM).

For Bourdieu, the preparation and recruitment of individuals within education systems tends to favour those who already possess an initial investment into or understanding of the 'game' at play within that designated field (Bourdieu, 2000). In the case of Simon, he was recruited without ever attending any formalised induction or training event. However, as discussed previously (see section 5.2), Simon had acquired experience of being a mentee within the FACM programme whilst working with his mentor Karl. For Bourdieu (1998, pp. 10/11), individuals in similar social spaces "will be both closer (in their properties and in their dispositions, their tastes) and more disposed to get closer, as well as being easier to bring together, to mobilise". Consequently, it can be maintained that Simon's recruitment was largely structured around his previous experiences as a mentee within the programme, where he had embodied the requisite dispositions desired by the FA during that process. These experiences provided a justification for the FA that Simon did not require further training, with the assumption his experience as a mentee would be suffice.

> Simon: Talking about training… I didn't really have training. When I applied for the job the first time, apparently there was a two-day course that you had to attend. Obviously, the way I came in this time was… well Damien [RMO] basically said "I've got your kit in the car" so it was a done deal and away you go.

> TL: When you stepped out there for the first time – did you feel a bit unprepared then, without attending that two-day event or not?

> Simon: Not really, because I think. Because of what I gleaned working from Karl. I think in my own mind, I knew what I had to do - but I didn't have any underlining that is 'this is exactly how to do it', because I didn't have any training. It didn't... It didn't stop me going out there and just doing it.

TL: I think that is key… working with Karl for the time you did so obviously you have a good understanding. I suppose perhaps some other mentors may have felt the opposite not having that training and support maybe before going into it?

Simon: I would imagine that some would have that, again there might have been stuff in there [the training] that could help me even more. Obviously, I don't know what was involved in the training. They did describe it to me… but I didn't actually go through the process, I don't know what I did miss and should've known. (Simon, CFCM).

Crucially, the data so far is illustrative of the fact possessing desirable dispositions is a significant factor which influences the recruitment and selection of FACMs. The importance of training, or in some cases meeting the employment criteria, is overlooked, and considered inferior to the embodiment of such dispositions. In a position of enhanced symbolic capital within the FA sub-field, RMOs are able to define what dispositions are valued and result in the effective "objective co-ordination of practices and the sharing of a world-view… founded on the perfect impersonality and interchangeability of singular practices and views" (Bourdieu, 1977, p. 86). In practice, a habitus tends to confirm its affinity with other habituses that share comparable schemes of perception (Bourdieu, 1984, 2000). Therefore, it was suggested by the RMOs that they tend to recruit prospective candidates who are 'like' themselves, representing a certain type of person they can relate to (see McCloughen et al., 2011, 2014).

Sidney (RMO): Something Archie [RMO] mentioned recently was hiring mentors in our own like. I think that's true. So, there is that to it, I think everyone in this room is great at picking really good people because they are good people anyway. I'm not just saying that, that's a perception that those people are good. But I do look at the person, they are going to be building rapport, talking to coaches, supporting people, having a cup of coffee with them and you need to be a certain type of person to do that. So, I think we are strong in identifying that, but we have to be better and just realise why we are good and educating other people in different strength areas.

Greg (RMO): One of the things that backs it up really is the fact the Level 2 is still the role requirement for the mentors. Only Level 2 people say…which always makes us chuckle. But I remember at the start having to defend that a little bit. But what it does give us as members of staff is to have a bigger pool of people to choose from and recruit from with a wider range of skill sets. They might not be that far on their coaching pathway but have got all these other life experiences. At some point you will probably need a cut-off point and Level 2 is what we have gone for… So, we can bring people in who have a load of transferable skills.

Bourdieu (1998, p. 33) has argued that "a social group has all the more chances of existing and durably subsisting if the assembled agents who construct it are already close to each other in the social space… to mutually recognise each other and recognise themselves in the same project". If an individual's embodied dispositions and subsequent position within the field

aligns with those of the RMOs, it would appear their chances of recruitment are increased. As outlined in section 5.3, it is evident that a struggle for capital exists within the broader sports coaching field (Bourdieu & Wacquant, 1992). FACMs who possess the dominant symbolic capital in the form of coaching qualifications and experience look to defend their position of symbolic power against a selection of FACMs who challenge this orthodoxy and doxa of the sports coaching field by legitimising their 'naturalised' dispositions. However, the FA as a sub-field of the wider sports coaching field possesses its own logic, rules, and regularities, and incorporated doxa (Bourdieu & Wacquant, 1992). Within the FA sub-field, the desired dispositions and symbolic capital which are valued by RMOs relate to 'naturalised' dispositions and being a 'certain' type of person, rather than the embodiment of coaching experience or possession of coaching qualifications.

> Damien (RMO): So, it's interesting because they have applied for the job, they've seen the breakdown of the role. They have been interviewed, there are questions about their experience within mentoring prior to the induction. So, we will look at someone who has got the basic qualifications, but we will then consider well they have been in the Fire Brigade and a lead Fire Officer, they might have run a female gymnastics club. These skills come into it, so I would argue before they go into the induction we have a pretty good idea of what their background is… so we know the animal we are dealing with if that makes sense.

> Sidney (RMO): Perhaps one of the challenges to the programme is the language that people use to talk about the programme. You've spoken a lot about qualifications, but mentors are a Level 2 coach, licensed with some experience as well as the FA Mentoring Adults course. So, they have been through at least 3 or 4 qualifications. I will be brutally honest now I think there is some academic snobbery around 'oh they haven't got a qualification', but every single person who comes into the programme has qualifications, they are qualifications that we recognise as a NGB and as people. That is… I just don't think it reflects upon the quality of the people. My concern is when we hear the snobbery around qualifications, well they are all qualified enough to an extent to which we are comfortable with them. I think we have undersold the recruitment process, I think it's the best it has ever been. I don't know where this sits as a measure but for one job I had 12 applicants, and we were turning down UEFA B license and A license coaches. In the end we recruited a Level 2 coach because he had all the soft skills. Through that rigorous process people were sifted out from what they know at a technical level and who they are as people and what impact they will have in terms of building rapport, starting relationships, and having an influence… by the time we get to the induction we have gone through a more rigorous process than people give us credit for.

Indeed, it would appear the FA have prioritised individuals who can 'have an influence', rather than those who have accumulated coaching experience and high level coaching qualifications.

This is interesting, as it goes against the prevailing assumption within the sports coaching domain that practical experience and knowledge as a coach is sufficient to become a competent mentor (Bloom, 2013; Chambers, 2015; Cushion, 2015; Nash & Mallet, 2018). For the FA, the recruitment of individuals who possess a particular 'stamp' is prioritised (Bourdieu, 1977). This stamp refers to generic dispositions which are "socially encouraged, supported, channeled and even organised" which overtime through exposure to training are "transformed into specific dispositions" (Bourdieu, 2000, p. 165).

The development of a class or group habitus stems from classification struggles. Here, RMOs as employed social agents of the FA function to impose a specific vision of the social world (see section 6.3), constructing classes in accordance to that which aim to increase the likelihood of success regarding the imposition of that vision (Bourdieu, 1998). The creation of a class habitus for FACMs assists RMOs in being able to "explain and predict the practices and properties of the things classified" (Bourdieu, 1991a, p. 231). As a result, there is a suggestion that once employed, FACMs are bestowed with trust and do not require any further competency checks or assessment of their practice.

> Archie (RMO): I think there's a little bit around feel. So, when you go and watch mentors… I think everyone in this room gets a pretty good feel when they go and watch a mentor at work. We mentioned impact before and it's an area we struggle with… so the mentor gets a feel for working with a coach, confidence and that rapport they have got and the relationship they have built to move them on. We get that when we go and watch them [mentors], for me that's a massive check for me. Do I get the feeling there is some movement happening or some learning happening or a connection between the coach and mentor? If that's there, there could be a chance. Trying to report that back is really difficult, just saying 'oh that felt really good'…

> Greg (RMO): It's hard to take a snapshot of someone and say, 'I'm going to measure you on this day' and culturally as an organisation we are moving away from that. But we are just trying to understand where they are coming from, what they are bringing, where are their gaps… we are just trying to help them make sense of it. So, us as an extra support mechanism rather than us just checking up on people, we have a competency framework, but we haven't really used that much. So, it is a tough question because the implications of putting a quality insurance mechanism in… the impact that has on the culture and the ethos of the programme, so it's always fine balances.

> Archie (RMO): We've got numbers and stats that would blow any programme in the country, in any governing body, out of the water. But, we are confident because the people we employ we trust to go and make coaches better. So, I don't need to go and check them because I employed them for the reason they can go and have a big impact. So, the anecdotal stuff is powerful, but as an organisation I don't think we are at that level for that to be enough to show impact. We always go 'what numbers, what figures,

what money'. So, we have to continue to be bold and say no, that's enough that's huge. We have to have both in our locker really.

When FACMs are exposed to observations or competency checks, it would seem a subjective feel is used as the method of verification. Within fields, individuals who possess enhanced volumes of capital tend to present themselves as "endowed with social properties and qualities which may be underlined by all sorts of signs that identify what kind of social agent they are… such as distinguished behaviour" (Bourdieu, 1982, p. 11). In this instance, RMOs believe they have the ability to subjectively 'feel' if good mentoring practice is occurring during these observations. Moreover, in recruiting mentors who are similar to themselves, RMOs place inherent confidence and belief in their own ability to select the right people, which in their view dismisses the need to assess FACMs, despite the existence of a competency framework developed by the FA.

In recruiting individuals who are believed to embody similar dispositions to the RMOs, it would appear the FA are uncritically assuming mentors may act like "a kind of collective automaton" with their habituses "roughly attuned to each other and in accordance with the interests of the agents concerned" (Bourdieu, 2000, p. 145). However, mentors are taken on board due to their incorporated qualities perceived as arbitrary and natural, which act as the basis for social interpretation and judgement (Bourdieu, 1982). This process of selection was praised by RMOs, who spoke highly of the collaborative recruitment process and need to find individuals who embody their perspective of mentoring.

> Sidney (RMO): There isn't anybody I don't recruit without consulting the others [RMOs] and asking, 'what do you think?' There is a real collaborative approach to recruitment and for the last 18 months, the quality of applicant has gone through the roof.

> Greg (RMO): I think we [RMOs] have more clarity than ever regarding what we are looking for and the people we are recruiting. What we see mentoring as, so that the idea about perspectives and that. We are keen that it's not just about an expert doing something… it's not about a mentor doing something to someone. I was listening to David Clutterbuck's podcast the other day, the first step is the assumption mentoring is about doing something to somebody. It's about just supporting them and embodying it, it's not something you can turn on or off, so those are the people we are looking for who embody that. That's who they are as people. It's not something they just do to somebody occasionally. The recruitment process and everything we do is set up to try and bring that all out and the induction point is an extension of that, trying to get to know them a little bit more. Trusting the process that they are sometimes in a better place than they realise when it comes to the induction.

As Bourdieu (1984, p. 239) argues, "those whom we find to our taste put into their practices a taste which does not differ from the taste we put into operation in perceiving their practices". The collaborative nature of the recruitment process amongst RMOs aided the reproduction of cultural ideologies surrounding the notion of a good 'mentor', with the FA valorising naturalised and embodied dispositions which helped to distinguish and classify candidates as being suitable for the role (Bourdieu, 1984). Although recruited on the uncritical assumption they embodied the requisite dispositions, it is important to consider the habitus of each FACM is "a structural variant of all the other group or class habitus, expressing the difference between trajectories and positions inside or outside the class" (Bourdieu, 1977, p. 86). Therefore, each mentors' readiness for the role varied, based upon their wider mentoring and life experiences (see section 5.2). Although RMOs may have assumed in-depth training was not needed due to the inherent trust placed in the individuals they selected, many newly appointed FACMs struggled to cope with the initial lack of support before entering the field.

> Yeah, I think, yeah, I wouldn't want to be in any way critical but I think if I, I probably expected a little more support at the beginning. But I did feel a little bit alone to begin with, and a little bit nervous, and a little bit fearful if I'm being honest. That, you know, I was going to get a phone call in a few months' time, saying that this isn't working out… They might sort of say, well the worst extreme might be "you're not really mentoring, you're just having a chat with a guy". I don't know, that would be my sort of fear is that you look at it and go what outcomes are you actually getting? (Martin, NFCM, 2nd interview).

> TL: Would you say that the recruitment process prepared you well enough for your role?

> I would say overall probably no. In terms of that process initially, I think, I maybe felt quite unprepared going out there. And it's kind of since I've been out there it's been learning the hard way if you like… of going out there and making mistakes which obviously we all need to do anyway. But, you know, maybe making mistakes that I shouldn't have made and were preventative if I'd had something before. (Jamal, NFCM, 2nd interview).

> I don't think the roles were not particularly explained very well face-to-face. I didn't think the job description came to life, so I'm not sure what the answer is but for me it, that face-to-face bit didn't capture the essence of maybe what I'm going to do and where we need to be. (Sebastian, NFCM, 2nd interview).

For FACMs such as Milo, his accumulation of coaching experience over time allowed him to 'survive' during those initial periods of uncertainty and vulnerability which can occur when placed in a formal mentoring position for the first time (Ponte & Twomey, 2014). However,

Milo was skeptical that individuals without the same experiences and understanding as his own would be able to effectively manage with these demands.

> It feels a little bit like we've been left to our own devices to some extent because we've not really been given any structure about how they want us to go and do it. Maybe that's because they trust us on the basis of the qualifications and the interview we've done. I don't know if that's enough but that's maybe what they're doing… If I was a mentor who has only ever coached at grassroots level and now I was going into mentoring I don't know if I'd be comfortable with it then. It's only because of the amount of coaching I've done and the years I've worked in football, I feel quite confident about going in and helping mentoring these people… I'm surprised… I thought we'd have to go through a training process, to be honest. And we have done some training, we've been out on the 3G at St Georges. I thought we'd maybe be given some more information on how they would want us to do it. Maybe I'm expecting too much. (Milo, NFCM, 1st interview).

For Bourdieu (1977, p. 168), the doxa which exists in fields results in "recognition of legitimacy through misrecognition of arbitrariness, since it is unaware of the very question of legitimacy". Seemingly, although a number of FACMs showed discontent regarding the thoroughness and extent of their preparation, they all generally accepted the legitimacy of the process and did not voice their opinions publically to the FA. For some individuals, an initial period of hysteresis occurred where their embodied habitus was perhaps not completely attuned to the field's structural properties, resulting in feelings of uncertainty (Bourdieu, 1977). Yet, after prolonged immersion within the FA sub-field through engagements with colleagues and attendance at mentor training events, FACMs began to misrecognise themselves in a particular form of representation (Bourdieu, 1984). This representation largely centred on the embodiment and promotion of the England DNA framework.

6.3 "It's always on our agenda": The influence of the FA's culture

In understanding learning as a sociocultural endeavour, the notion of culture needs to be conceptualised as a way of 'being', involving collective practices, interactions, and forms of communication (Barker-Ruchti et al., 2016). From this perspective, entrenched sporting cultures that operate and exist within organisations constitute the "actions, dispositions and interpretations of the participants" within that context (Hodkinson et al., 2008, p. 34). Thus, in looking to understand the impact of the FA's culture on the learning and development of FACMs it is important to acknowledge how both RMOs and FACMs interact and engage in a shared process of cultural production and reproduction (Barker-Ruchti et al., 2016). As outlined in section 4.3.1, the FA's cultural beliefs are represented within the England DNA framework.

In short, the England DNA is used as a blueprint which is described by the FA as a set of "fundamental and distinctive characteristics both on and off the pitch, our values and standards of behaviour and the things we believe are important" (FA, 2016b, p. 1).

When specifically analysing the FA's coach development and coach education initiatives, the England DNA is of importance as it contains a set of coaching fundamentals (see Appendix A) which are embedded within and structure that provision. Indeed, a key function of the FACM Programme is for FACMs to promote and cascade the principles of the England DNA to all coaches they work with (FA, 2018). It has been suggested that varying organisational cultures and beliefs across fields has resulted in mentoring practice, and subsequently the training of mentors, to differ considerably and become a contested concept (Billett, 2003; Griffiths, 2015). The content and design of training for FACMs was largely shaped by the England DNA framework. Within the first hour of the training induction for newly recruited mentors the importance of this cultural belief was outlined.

> *The England DNA concept is mentioned at 10:30am for the first time. Charlotte (RMO) asks the group if they are aware of the DNA concept and what it is. Some answers include: 'it is a philosophy, a guide'. Charlotte (RMO) goes on to suggest that the England DNA concept is the foundation of the mentoring programme, with its 5 elements 'Who We Are, How We Play, How We Coach, How We Support, and The Future Player' structuring the mentoring process. Charlotte (RMO) suggests that elements of the DNA can be used as a framework to build rapport.* (Field notes, June 10th 2017).

The importance of the England DNA and the FA's cultural ideologies is apparent, with the concept promoted immediately to newly appointed mentors within their induction. Terminology such as 'foundation' and 'structure' were used by the RMOs to highlight the role of the England DNA. Indeed, for Bourdieu (1991a) the use of specific language represents, manifests, and symbolises culture and power in specific contexts. However, the data suggests to some degree FACMs already had an understanding of the framework before the induction. Once more, further evidence is provided that FACMs are recruited due their embodiment of particular dispositions and their possession of a desired habitus. In this instance, a prior understanding of the DNA concept was considered valuable. It has been argued that mentor training provides a valuable opportunity for organisations to support the development of a 'common language' amongst mentors (Beutel et al., 2017). In this instance, the common language of all mentor training events related to the England DNA framework. Both Jamal and Melvin explained this process.

I think so, yeah. That's the impression I've got from every step of the way since applying for the role, writing application, submitting one, going for an interview and then going to training later. That's definitely been a rhetoric [DNA] that keeps coming up as a part of the role… I think it's a good idea to try and create some kind of cohesive identity for teams, for coaches, for players. (Jamal, NFCM, 1st interview).

When I reflect on the practical sessions and classroom based activities, I think there is an agenda there to nurture you towards delivering within a set of parameters. I feel as though that is there. I've got to recognise the fact that there needs to be a form of corporate approach to delivery and I think that's backed up. The FA are confident and that's clearly in that partnership with the mentors. Things like the England DNA and the future player and the four corner model. (Melvin, CFCM).

According to Bourdieu (1984, p. 388), educational systems such as mentor training events can be considered "one of the fundamental agencies of the maintenance of the social order". The England DNA concept can be perceived as a form of orthodoxy, a straightened opinion which is consistently promoted by the RMOs to help restore and maintain the field's doxa (Bourdieu, 1977). Bourdieu insinuated that fields are always social spaces of struggle (Bourdieu & Wacquant, 1992), therefore, it is of no surprise that at times the England DNA and other associated ideas were challenged during training. However, as Melvin states, these discussions were frequently brought to a halt.

But I think sometimes when questions do come up and it sometimes veers off a little bit, I feel its sort off quite quickly brought back on track. (Melvin, CFCM).

Within fields, power is significant in articulating what counts as accepted or official knowledge in addition to legitimised practices (Mallett et al., 2016). As power relations are central to all practices within fields, the process of learning and the opportunities to do so are influenced considerably by power (Hodkinson et al., 2008). Discourses related to the England DNA can become legitimised because "those who dominate the group, say that it is true, and since they are able to establish the truth for this group, they possess the power of verification" (Bourdieu, 1982, p. 83). RMOs as dominant players within the FA sub-field possess enhanced volumes of symbolic capital, allowing them to utilise the evocative power of language to present the DNA concept in a particular light (Bourdieu, 1984).

Archie (RMO): It's important we do align some stuff to the DNA with it there and there is some alignment in some areas. Some people do want some technical stuff and some want help with what some things might look like. There is that support and guidance for them. It's not in any way shape or form prescriptive… it's probably the least prescriptive it possibly could be.

Greg (RMO): I think it's a tough question to answer because of the paradox. Yes, we are pushing it because there are some points of reference and it's a good starting point of conversation. But when we say we are pushing it, we're not saying everybody should be following this. We are using it as a framework to initiate discussion and thought.

Sidney (RMO): It's always on our agenda.

RMOs in a position of greater 'power' can utilise pedagogic action in an attempt to "reproduce the structure of the distribution of cultural capital… thereby contributing to the reproduction of social structure" (Bourdieu & Passeron, 1977, p. 11). Pedagogic action refers to the development of conditions or rules in order to socialise individuals (Bourdieu & Passeron, 1977). Thus, the development of the England DNA framework can be viewed as a form of pedagogic action, used as a condition which structures practice. Pedagogic actions are reflective of the ideas and visions of the dominant group, thereby, resulting in a process where some ideas are excluded whereas others become inculcated (Jenkins, 2002).

Recent research (e.g. Leeder & Cushion, 2019; Sawiuk et al., 2018) has highlighted how formalised coach mentoring provision is largely dictated by institutional agendas from the NGBs administering that provision, with prescriptive coaching models often reproduced (Sawiuk et al., 2019). Indeed, normalised beliefs and cultures such as the England DNA become misrecognised as legitimate by mentors as doxa, accepted without question (Bourdieu, 1977; Bourdieu & Passeron, 1977). The imposition of institutional agendas is often linked to financial obligations, which may result in a regulated approach to coach mentoring (Sawiuk et al., 2018). Interestingly, RMOs discussed how the FACM Programme has benefitted from a change in funding from Sport England to solely the FA. This changeover in funding has led to greater flexibility for the FA to strategically align the programme to what they believe is most appropriate.

TL: Sport England used to fund the programme and now it is FA funded, has that altered the aims and outcomes of the programme?

Kyle (RMO): It is now more relaxed.

Archie (RMO): Yeah with Sport England it was driven around the club structure… with that being stripped away we now have more flexibility with the programme. We have ownership over the programme to align it as to where we think it best fits to have the biggest impact on coaches and coach learning.

Sidney (RMO): I think we are now more needs driven than we have ever been.

TL: So, you now have more flexibility to tailor it to where you see fit? I think this year the focus is more on projects as opposed to clubs?

Greg (RMO): I think we have more flexibility strategically. But I don't think the ethos, or the culture has changed or been affected by it. I would just say no we have a little bit more decision making to try and do that better… I think it links back to your first question, as Charlotte (RMO) said our role is to manage the mentors but also as a team to try and strategically map out how best to use this resource to help coaches. So, it's about employing, deploying, and managing that process. So, we recruit and train the mentors… our responsibility is the on-going development of the mentors. That comes under us regionally, leading stuff and having the individual support as well so it comes at different levels.

The ability to strategically impose ideas and socialise individuals into accepting the doxa of a field is strongly linked to capital and power. The FA as a dominant social group promote the DNA concept as a "disavowal of interest" (Bourdieu, 1998, p. 84). This explains how dominant groups in fields can disguise their partisan interests (England DNA) which claim to benefit the masses, while in fact they merely operate to promote the specific interests of their own prevailing discourse and culture (Colley, 2012). In building upon this notion, Wallace and Gravells (2007) identified how mentors might be 'walking the tightrope' between institutional demands, mentee and learners' needs, and their own dispositional beliefs (Eliahoo, 2016). These factors combined make the enactment of mentoring practice a complex political act.

Bourdieu and Passeron (1977) propose that every imposition of pedagogic action requires pedagogic authority, where the receivers recognise the legitimacy of the stated conditions and rules put forward. Consequently, RMOs need to be perceived in this manner in order to "exert symbolic violence which manifests itself in the form of a right to impose legitimately" (Bourdieu & Passeron, 1977, p. 13). RMOs are bestowed with pedagogic authority, granted an arbitrary power which skews power relations and forms the basis for the misrecognition of truth about pedagogic action by FACMs (Bourdieu & Passeron, 1977). The pedagogic authority RMOs possess and how this influences FACM perceptions was alluded to by Damien.

Damien (RMO): The view of the FACM Programme and what a good mentor looks like is shaped by those within this room, but I don't think anyone in this room has said 'this is how you do it'. We've all chucked it around, but we are shaping something probably bigger than what we perceive sometimes.

Within cultures, how we think about practices, such as mentoring, is significantly influenced by the discourses used to describe them by those in dominant positions (Fyall et al., 2018). Consequently, as Damien alluded to, all RMOs through their accumulation of symbolic capital within the FA sub-field, play a pivotal role in shaping how mentoring practice is both perceived and enacted. It was stated by Damien that although RMOs have the power to 'shape'

legitimised knowledge, they have not explicitly proposed a 'right way' of enacting mentoring practice. However, Bourdieu and Passeron (1977, p. 17) have argued that indirect or 'soft' approaches to education may be "the only effective way of exercising the power of symbolic violence in a determinate state of the power relations". Thus, even if FA delivered mentor training did not look to 'force' the DNA upon their recipients, subtle messages espoused overtime can have a lasting effect on the embodiment of dispositions. The importance of 'embedding' key messages over time was discussed by Greg.

> Greg (RMO): I think the regional events are a massive opportunity because we don't see people that often to try and embed some principles over time.

Despite not being 'forced', there were suggestions by some FACMs that the England DNA concept was still encouraged within training and structured early recruitment processes.

> Yeah again it is an interesting one… they [FA] have not really ever said you must push the DNA or anything like that, which I thought was interesting because in my interview they asked if I knew the England DNA. So I then at the time thought they must want me to push it, in the training they said it's not something to push, but encourage it. (Dean, NFCM, 2nd interview).

Symbolic struggles for orthodoxy within fields are centred on an imposition of a legitimate vision or perspective of the social world (Bourdieu, 1982). Whether forced upon FACMs or subtly diffused over time, the England DNA concept can be considered an explicit pedagogy and mode of pedagogic action adopted by RMOs during training. Pedagogic action is achieved through pedagogic work, defined by Bourdieu and Passeron (1977, p. 47) as "the mode of inculcation producing a habitus by the inculcation, methodically organised as such, of articulated and even formalised principles". In order to achieve its full affect, this form of socialisation needs to occur over time. Despite claiming the England DNA is not a prescriptive or imposed concept FACMs need to adopt, a paradox was evident when the RMOs discussed the role of the DNA in relation to the mentoring programme when compared to other FA initiatives.

> Greg (RMO): Does anyone else outside of this programme really push the DNA like we do?
>
> Charlotte (RMO): County Coach Developers do.
>
> Damien (RMO): Yeah, I don't know whether they use it as much as a template as we do.
>
> Kenney (RMO): The DNA now aligns nicely with the coach education programmes.

Sidney (RMO): Ultimately, I do think it was a lost opportunity that we don't have a physical book copy of the England DNA we can show to grassroots coaches. From my grassroots experience people like having a book which has some theory along with loads of session plans. We've really tried to develop a relationship with the England DNA.

It would appear the FACM programme is considered a key driver of the England DNA framework by RMOs. Thus, the data demonstrates how mentoring is a political act linked with power and forms of control, where those in authority have the power to dictate what constitutes legitimate knowledge within those cultural contexts (Fyall et al., 2018). Within educational contexts it has been suggested that "explicit teaching is more important than implicit experience in the internalisation of the habitus" (Jenkins, 2002, p. 106). Indeed, through lasting exposure to FA delivered mentor training in addition to other coach education initiatives, FACMs begin to internalise the principles of the cultural arbitrary through a process of pedagogic work (Bourdieu & Passeron, 1977). Nonetheless, it was acknowledged by the RMOs that FACMs will embody an array of dispositions towards the DNA concept.

Greg (RMO): People are going to be at different stages with it. People will have different levels of engagement with the DNA, there are ongoing differences. Some people do need more support with it, I can think of people within my own team.

Archie (RMO): You are going to get new mentors come on board, get exposed to DNA stuff and that's probably at the forefront of their mind. That's what they are looking for. But if you speak to mentors who have been in the programme for four years they might just say 'that's part of my conversation'. It is part of how I work with coaches, it's all intertwined with what they do rather than being 'oh I've got to bring the DNA out'.

The impact of pedagogic work is stronger when it can reinforce an individual's pre-existing dispositions (Jenkins, 2002). As RMOs tend to recruit individuals who are 'like them' (see section 6.2) and have already encountered the FA's coach education system, the process of pedagogic action and the pedagogic authority they behold is stronger. Educational institutions such as the FA are designed to favour those who already possess some form of cultural capital within the field (Bourdieu & Passeron, 1977). For Simon, through his exposure to the mentoring programme as a mentee (see section 5.2), he was able to accumulate cultural capital (as embodied dispositions) before his employment as a FACM, making pedagogic transmission an easy process (Bourdieu, 1977).

I tell you what it is, it's from that moment, just looking into it [DNA]. Playing with it more. Reflecting on it more, that just comes with time… Now I want to really bang that into the people. How do I get them to take my enthusiasm for it? So, that's only come by working at it. You get it, almost you can spit it out. I almost try and read it every so

often, just so that I've got it constant at the front of my thinking when I'm out doing stuff. But yeah, I have. It's something I do hope that I can convey to the other coaches. (Simon, CFCM).

Bourdieu and Passeron (1977, p. 45) would argue that the success of mentor training in its attempt to transmit the England DNA framework depends on the degree to which it takes into account the "distance between the habitus it aims to inculcate and the habitus produced by previous pedagogic work". This is because "the primary habitus inculcated by primary pedagogic work is the basis for the subsequent formation of any other habitus" (p. 45). For Simon, his previous experiences engaging with the DNA structured his subsequent practice. As a result, Simon has developed what Bourdieu terms hexis, which is the practical method of expressing one's dispositions, the embodied habitus brought to life through ways of feeling, thinking, and acting (Bourdieu, 1977, 1984).

Consequently, the success of the DNA's transmission through mentor training is heightened when FACMs arrive with embodied dispositions towards the framework, with Bourdieu (2000) arguing that social orders are both produced and reproduced more easily when individuals are endowed with inherited cultural capital. There is an element of 'the prophet always preaches to the converted', which supports RMOs in their pedagogic action (Bourdieu & Passeron, 1977; Jenkins, 2002). More profoundly, Bourdieu and Passeron (1977, p. 25) have proposed that "prophetic action… succeeds only to the extent that it rests on a prior (though virtual and tacit) delegation of authority". Therefore, RMOs promote both symbolic and material messages which FACMs are already predisposed towards (Bourdieu & Passeron, 1977).

For Bourdieu, learning is more than an accumulation of knowledge and instead represents the embodiment of cultural beliefs, dispositions, and normalised values (Lee & Price, 2016). As demonstrated, when social groups contain individuals with the same habitus, everything 'goes without saying', resulting in a doxic mode where the social world is naturalised and taken for granted (Bourdieu, 1990b). The FA as an established order attempts "to produce the naturalisation of its own arbitrariness" to avoid challenge to their authority (Bourdieu, 1977, p. 164). Although FACMs suggested it was not always explicit, the data illustrates how the DNA framework functioned as an 'expectation' which became embodied, undisputed, and accepted (Bourdieu, 1977).

Because we are getting paid to do this, we're not providing a free service, we're not volunteering we're getting paid. So therefore, there are certain standards that we must

adopt, you know, and we should be expected to adopt. But it was real interesting because I talked to Archie [RMO] about the FA values… Now I can't remember ever a session where those values were explained to us. Now that's an interesting one, isn't it? Because I put the kit on and I am massively proud to wear that and I will ensure that I'm there on time and I'm correctly dressed, you know, and I'm clean and all those you know sort of things that you would think, well this is just common sense and basics, but it's about presenting yourself because you're presenting a world leading brand and what you say will be taken as the FA's word. (Dylan, CFCM).

TL: What expectations do you think the FA have got of you then?

Do a good job, affect as many people as I can. Help the clubs. Help promote the programme. Just be a good coach mentor. I've never really sort of had any expectations from the FA put upon me, I just do what I am doing. I don't know. Maybe there needs to be some more guidance on expectations and objectives, I don't know. (Jimmy, CFCM).

Subtly dropped in over time, the DNA framework operated as a guideline for FACMs to follow. Through the FA's recruitment drive to appoint the 'right' people for the role (see section 6.2), FACMs were trusted to accept the doxa of the FA sub-field and reproduce their symbolic messages uncritically.

TL: So, if I asked you or what do you think the FA's expectations of you are - as a coach mentor, what would you say they were?

Jason (CFCM): I think positively affect or improve coaching at grassroots clubs in line with the current FA philosophy and England DNA… I can't recall anybody ever saying "this is what we expect from you". But there are guidelines…There is a lot of trust placed in the mentors from the FA point of view I believe. There is a lot of trust for the mentors to be doing the right thing. Under the FA's guideline and the FA's philosophy of the England DNA.

TL: Do you think some mentors deviate away from that or?

Jason (CFCM): No, I don't believe they probably would. Because I think, I think mentors by their own nature, have the same philosophy and beliefs that underpins the FA's. You know their approach is our approach. It is their approach type of thing - we all naturally sing off the same hymn sheet.

TL: You have mentioned the England DNA concept and that's something that the mentoring programme promotes and encourages coaches to engage with - what are your thoughts on that concept? Is it something that you agree with?

Jason (CFCM): Yes.

TL: So, even if you didn't agree with the DNA would you still promote it because you're a FA employee - if that makes sense?

Jason (CFCM): I do agree with 90% of everything they do and say and what the courses promote and their beliefs… That's what you're employed to do, that's what you're

employed to promote so, that's what you should be promoting if you holy believe in that or not.

Within cultural reproduction, it is argued that pedagogic work attempts to generate correct responses and helps to keep order (Bourdieu & Passeron, 1977). The FA through repeated imposition "legitimises its product [DNA] by producing legitimate consumers of that product" (Jenkins, 2002, p. 107). Hence, FACMs do not question the use of the DNA, having been exposed to these cultural beliefs long enough to become inculcated within their habitus. Such dispositions become naturalised and internalised by individuals, with it assumed the associated doxa is self-evident.

> TL: Do you feel like you're expected to pass it on [DNA] or encouraged to pass it on?
>
> Ricky (CFCM): I think we are. I do think we are. Because it sits within my philosophy about how I think a coach should act as well and through experience and seeing how it works as well. I do steer people towards that and educate them on it.
>
> Yeah, I think there's a dual responsibility if you work for someone you've got to work towards delivering a common goal and a common message and I think that's a good organisational or leadership trait in that there's a degree of "this is a message we want to sell"… So, you know in its hardest terms it's like having a salesmen's bag isn't it you know you need to go out and you need to try and help and deliver a product. But it's the philosophy behind it as in, you're given the freedom to go and deliver that product from your own individual traits and characteristics. (Melvin, CFCM).

Bourdieu (2000, p. 173) has proclaimed the "instituted order always tends to appear, even to the most disadvantaged, if not as self-evident, natural, at least as more necessary". Thus, a selection of FACMs misrecognised the symbolic violence and uncritical embodiment of the field's doxa they were subjected to. If an individual's embodied dispositions do not align with the cultural arbitrary the FA seek to impose, a thorough process of counter-training might occur during mentor education, with symbolic violence functioning to obscure contrary perceptions (Bourdieu, 2000).

> *After some more general discussions everyone made their way back to the room where there was a quick debrief before the mentors departed. Another brief discussion occurred, when Sarah (RMO) said the mentor role is about "bringing the DNA to life" – a consistent message that was spoken about at the induction* (Field notes, June 24th 2017).
>
> With the regional events along the way and the introduction of the regional development officers, there's been more opportunities to reiterate on good practices and on what good mentoring is. Obviously now within the last six or seven months the FA Mentoring Adult's course that is run by local FA's has been revamped and rewritten… all mentors now are required to attend that this year. So you know, they're now up to date. There

has been good opportunities to sort of be told or learn what good mentoring is. (Jason, CFCM).

Within sports coaching, mentors "implicitly or explicitly, may be producing and passing on organisational and social norms without reflecting upon the appropriateness of the process" (Cushion, 2015, p. 158). Through a process of inculcation, the cultural beliefs of the England DNA become embodied within FACMs' habitus (Bourdieu, 1990a). In outlining their mentoring practice, the 'promotion' of the DNA was frequently highlighted by FACMs as an important element of their role.

> TL: Do you think that the England DNA is something that you're encouraged to promote quite a lot?
>
> Jimmy (CFCM): Yeah and I do it. Because I think, if you take it in the right way it's very useful for clubs and coaches to create philosophy for their club and especially with new foundation phase DNA there's lots of useful materials to help the coaches. The DNA is like our Bible. It's becoming sort of, way of doing things or best practice, so, yeah. I use it a lot.
>
> TL: Do you think that the FA have said there's a right way to do things?
>
> Shaun (CFCM): I think you get the sense that there's definitely a wrong way. The emphasis is more on things that you try not to do rather than what is the right way, the right thing to do. I think that there's a broad framework and a lot of it we're trying to push around, you know, England DNA, trying to get the coaches to plan-do-review, looking at different coaching competencies and different strategies in the DNA.

For Bourdieu, a legitimatised culture is nothing more than a misrecognised arbitrary truth accepted uncritically, whilst being both produced and reproduced by individuals who have internalised the requisite dispositions. Thereby, it can be contended that FA delivered mentor training reflects a "process through which a cultural arbitrary is historically reproduced through the medium of the production of the habitus productive of practices conforming with that cultural arbitrary" (Bourdieu & Passeron, 1977, p. 32). The doxic conditions which govern fields or cultures significantly influence learning within those contexts and are central to the specific 'practices' that social agents adopt (Mallett et al., 2016). To a certain extent, the training of FACMs attempted to impose a process of codification, which refers to the formalisation and adoption of a prescribed set of behaviours (Bourdieu, 1990b). In particular, RMOs promoted the use of the England DNA as a 'checklist' for FACMs to use when observing their mentees delivering coaching practices. The use of the England DNA as a 'checklist' was reflective of a formal behaviour FACMs were encouraged to adopt, reinforced during training.

It was mentioned once more how the England DNA should be viewed as the main resource to support the mentoring process – it was suggested there is a checklist mentors can use when observing their mentees to see if they are coaching 'in line' with the DNA. (Field notes, June 10th, 2017).

We had the opportunity to spend 45minutes or so observing the England U19's training. The aim essentially of this was to try and show mentors what the DNA looks like in practice, i.e. in terms of the coaching fundamentals. The RMOs tried to use the opportunity to show mentors how the DNA is applicable at both the elite end of the spectrum and at the grassroots level they are working at. I sat with the mentors and enjoyed some time building rapport. Mentors were given a DNA checklist when observing the training session, which included the coaching fundamentals. If mentors use this during their mentoring practice then surely the mentoring programme is dictating a right way to mentor? Mentors learning essentially revolves around a process of reproducing the DNA as opposed to actually using mentoring skills/knowledge. (Field notes, June 24th 2017).

FACMs were encouraged to use the DNA as a checklist when working with their mentee coaches, helping to monitor the behaviours of their mentees and to ensure their coaching aligned with the principles the England DNA proposes (see Leeder & Cushion, 2019). Through this practice, FACMs delivered "exercises designed to ensure accelerated assimilation of the code of transmission and, therefore, accelerated inculcation of the habitus" (Bourdieu & Passeron, 1977, p. 45). Hence, symbolic violence was imposed upon FACMs during their training, for them to later reproduce to their mentees the arbitrary belief of the England DNA. Both Ricky and Anthony discussed the manner in which they utilised the England DNA as a checklist within their mentoring practice.

> So, the understanding first of all, where they are and potentially where they want to be in the future and then also evaluating from an objective-viewpoint where I think they are and tying that into where they maybe need to develop… So, we do have some observation forms that we can complete… on around the England DNA coaching… So I would use that as a template. First of all in terms of their coaching, and then in terms of their development and CPD, it would be understanding - where they feel that they need to improve first of all, and then comparing that to what I think. (Ricky, CFCM)

> Yeah, and from that, the FA developed like, it's like a feedback template based upon the England DNA, to ensure consolidation and all that kind of thing. So I do use that in my observations. I obviously refer to it while I'm doing my mentoring… I certainly think there is an expectation to use that because it comes with the job. It's like, you know, when you get a job description for anything you're expected to sort of fulfil duties if you're like, I think passing on the message of the England DNA I certainly think that's one of them, and rightly so. I think if you agree to become a mentor, if you're lucky enough to be offered a role, I do think you should conform to the ideas of the organisation that you work for… I think you've really got to make sure that you do in

the long run base your mentoring, like I said, on the requirements of whatever the organisation suggests, and that's the England DNA. (Anthony, NFCM, 2nd interview).

Cultural beliefs prevail within institutions and are evident within practice, i.e. mentor training and the enactment of mentoring itself (Peim & Hodkinson, 2007). As evidenced by both Ricky and Anthony, having embodied the arbitrary culture's beliefs, their mentoring practice was significantly structured by the framework. For FACMs, the use of the England DNA was representative of the process of codification they were subjected to. According to Bourdieu (1990b, p. 80) codifying individuals goes "hand in glove with discipline and with the normalisation of practices… codification minimises ambiguity and vagueness". Having been 'codified' FACMs' practice can be predicted, their understanding of the importance the England DNA framework holds to the wider role of the FACM programme becomes stronger.

> No, it's like a stick of rock, if you break it, it's going to run through the whole of the programme... I think England DNA is critical to the whole mentoring process because otherwise, what are you mentoring against? Are you just mentoring for mentoring sake, or are you mentoring against something that actually the whole English football is following now? (Ashleigh, NFCM, 1st interview).

As Ashleigh explains, codification results in FACMs possessing a "controlled consensus on meaning" (Bourdieu, 1990b, p. 82), with a shared understanding of the England DNA framework developing. It has been suggested that the job of a mentor must be learned through engagement with formalised mentor training, which helps to set the requisite knowledge needed for the role (Heirdsfield et al., 2008). Therefore, FA delivered mentor training functions to codify and inculcate FACMs, in order for them to embody the required knowledge. As a result, the mentoring practice delivered by FACMs is disciplinary in nature, working to normalise specific behaviours and stifle creative thinking (Leeder, 2019a; Zehntner & McMahon, 2019).

For Bourdieu, educational systems such as formalised mentoring are "required to perpetuate and transmit the capital of consecrated cultural signs… to establish and define systematically the sphere of orthodox culture and the sphere of heretical culture" (Bourdieu, 1971, p. 178 in Grenfell, 2007). Indeed, for Bourdieu the culture of educational systems relates to the organisation and positioning of individuals, the way curriculum is delivered, and what knowledge is legitimised. With this in mind, a key element of FA delivered mentor training centred on what 'success' looks like for the programme. Evidence suggests for FACMs this depends upon the level of engagement and embodiment of the England DNA by their mentees.

Archie (RMO) advises the mentors to "translate the DNA messages and keep it at the forefront of your mind" along with proclaiming "it is really important we pass the DNA message on". One mentor asks a great question to Archie (RMO) – "if we are not focused on getting coaches on courses, what is the measure of success? Is it leaving a legacy?" Archie (RMO) seemed slightly stumped by this question and said that using a coach feedback questionnaire would help determine whether coaches felt more confident and knowledgeable after the mentoring process. This would indicate success along with mentees having "a better understanding of the DNA". (Field notes, June 10th 2017).

A Q&A session occurred where the new mentors could ask current mentors Jim and Cara (pseudonyms) anything they wanted about their experiences and any challenges or tips they could give. One mentor asks how they dealt with mentees who didn't buy into the DNA philosophy. Cara led in responding by explaining that it is a gradual and slow process at times for the DNA to work within a club. She spoke about how one of her mentees took time before using the DNA language – "she had never used the word transition before, so getting her to use that was great". (Field notes, June 10th, 2017).

Bourdieu (1991a, p. 232) argues that the social world is "practically perceived, uttered, constructed, in accordance with different principles of vision and division". For the RMOs, the success of the mentoring programme was largely dependent upon the extent to which the principles of the England DNA were reproduced by FACMs and embodied as dispositions by their mentees. Hence, the data is illustrative of how mentees embodied dispositions and formed a bodily hexis - ways of speaking and acting which are representative of the England DNA (Bourdieu, 1977, 1990a). Indeed, FACMs placed a great emphasis on leaving a 'legacy', ensuring the England DNA developed as a form of practical sense for mentees. Success was determined by the degree to which mentees had embodied "an arbitrary game, explicitly constituted as such in the form of grammar, rules and exercises" (Bourdieu, 1990a, p. 67).

How do I think success stands in regards to coach mentoring? I do think I see the leaving the legacy bit, leaving a little bit behind and it doesn't have to be from my point of view… Yeah, I do think that and obviously in regards to the England DNA then mentoring has really sort of got to be based around that… I mean in regards to the success, like I said, if you can spark that idea of something that I suppose relates to the England DNA then I would class that as a success. (Anthony, NFCM, 2nd interview).

I think it's an interesting question because I don't know myself whether, you know, if you're mentoring a coach, and at the end of that mentoring process if they are no closer to delivering in the DNA way then is that success? (Jamal, NFCM, 2nd interview).

Despite its varying definitions, within the FA sub-field culture can be considered the language, spaces, social hierarchies, and symbolic message systems which ultimately impact social practices, such as mentoring (Peim & Hodkinson, 2007). The social hierarchies and varying

levels of capital between RMOs and FACMs has led to symbolic messages associated with the England DNA framework becoming both embodied and self-evident.

This is primarily because as Bourdieu (1991a, p. 242) argues, "the symbolic power of agents, understood as a power of making people see – and believe, of producing and imposing the legitimate or legal classification, depends… on the position they occupy in the space". For inculcation to be successful, pedagogic work relies upon the search for recognition (Bourdieu, 2000). Henceforth, the recognised symbolic capital RMOs hold within the FA sub-field enables the ideologies of the arbitrary culture to be reproduced almost uncritically. As has been explored within this section, FA delivered mentor training and education is the primary medium for the FA's cultural beliefs, to be disseminated to FACMs. Having focused specifically on the reproduction of the England DNA framework and the symbolic violence at play, the following section will investigate more specifically the influence and impact of individual differences. In short, individual perceptions and values towards FACM training will be examined, with an emphasis placed upon dispositional changes and learning cultures (Hodkinson et al., 2007, 2008).

6.4 "It just underlined what I already knew": The training of FA Coach Mentors

The learning culture of the FA is seemingly governed by beliefs relating to the England DNA framework, which is both produced and reproduced by RMOs and FACMs, with mentor training a primary medium for the embodiment of the requisite dispositions. Hodkinson and colleagues (2008, p. 34) have argued that the concept of learning cultures refers to the "social practices through which people learn". Therefore, this section focuses on the specific social practices within FA mentor training and how those practices influenced FACM learning based upon their existing positions, dispositions, and capital (Hodkinson et al., 2008). It has been suggested that organisations and their respective learning cultures can have a substantial impact on the delivery of CPD and training provision, which can either enhance or prevent certain types of 'learning' from occurring (Boud & Hager, 2012). For the RMOs, they discussed how their role was primarily concerned with managing FACMs to achieve the programme's primary aim.

> TL: Could you please try and explain your main role as RMO's? In terms of the aims of the programme, how do you guys contribute towards that?
>
> Charlotte (RMO): I think our role has moved more towards managing them [FACMs], as the programme has grown over the last few years it's more about managing them.

Putting them in the right places and ensuring they are doing what they are supposed to be doing and talking to the right people.

TL: So, in terms of what they are supposed to be doing, what would you say that is?

Charlotte (RMO): Improving the standards of grassroots coaching.

Archie (RMO): I think wider than just improving grassroots football, they [mentors] are the face, and they are the frontline of the FA. So, ideally yeah, their role would be to just improve the standards of grassroots coaching, but they are the forward-facing bit of a roughly 1000 people strong organisation. They are the ones that are on the ground, Tuesdays, Saturdays or whatever. They are getting everything thrown at them. It becomes a bit muddier than to just say 'improving the standards of grassroots coaching'…but that is the main aim.

Having described their role, there was an acknowledgement by each RMO that they play a significant role in the learning and development of FACMs. Recent literature within the education field has proposed that effective mentoring programmes tend to provide adequate time for mentor development, training, and education (Feiman-Nemser & Carver, 2012). With this in mind, RMOs discussed the value of training for FACMs, whilst highlighting their own responsibility towards the development of their mentor workforce.

Greg (RMO): I think it links back to your first question, as Charlotte (RMO) said our role is to manage the mentors but also as a team to try and strategically map out how best to use this resource to help coaches. So, it's about employing, deploying, and managing that process. So, we recruit and train the mentors… our responsibility is the on-going development of the mentors. That comes under us regionally, leading stuff and having the individual support as well so it comes at different levels.

TL: What is the main point of the regional events?

Damien (RMO): I think affirmation about what they're doing is okay, by the very context we don't get out as much as we'd like to, but we are getting better at it to support mentors and the events. It reaffirms who they are and what they are doing. I think that is vitally important to the programme because it's a lonely job. I think regional events are more team based, and togetherness. I think that brings a cohesion.

Greg (RMO): I think the regional events are a massive opportunity because we don't see people that often to try and embed some principles over time. I think one of the things is that we are learning always. Hopefully they feel the regional days they are attending now are better than before. I think it is about rapport and connecting with people, but it does have to be a bit more than that and I think it is. The balance we always have is, are they consistent and do they all look the same? At first, they were, where we would deliver the same event regionally. To now there is probably some consistent bits but it's now more bespoke.

Due to the unstructured nature of mentoring within sports coaching, training is often restricted due to the assumption that "little can be done to support it" (Rynne et al., 2019, p. 236). Nonetheless, RMOs to some degree recognised the need to develop tailored, bespoke, and individualised training 'content' to the FACMs within their specific region. As alluded to previously (see section 5.2), FACMs arrive having accumulated varying levels of mentoring experiences through their life course, embodying dispositions acquired through both domestic and scholastic methods of inculcation (Bourdieu, 1984). Due to the disparity in these dispositions, designing and implementing mentor training which meets the needs of all FACMs is difficult, with individual dispositions a significant factor influencing what 'learning' is possible within learning cultures (Hodkinson et al., 2008).

> Sidney (RMO): Its needs led… so what Kenney (RMO) needs and Charlotte (RMO) needs is going to be different to what my people need… human beings holistically. This is what they might need. So, I think that's what we are good at now… I would only do what's best for the mentors in my region based on what they are telling me they want.

> Damien (RMO): We challenge that a lot as a team.

> Greg (RMO): I think part of the challenge is it's just going to be one day, between 4 and 8 hours. I have 55 mentors, so we will do some generic stuff, but if we asked those 55 people how useful it was you will have some big differences. We do try to individualise it… but realistically that is a challenge.

> Kyle (RMO): The problem is you could have an experienced mentor of 4 years and an almost 'one day' mentor sitting on the same table. That's the challenge, it's a good challenge but it's a problem with us because for the new guy it's going to be great and informative, but for the experienced mentor are you galvanising what they are going to do in the next year?

For Bourdieu (1990a, p. 54), embodied dispositions are "durably inculcated by the possibilities and impossibilities, freedoms and necessities, opportunities and prohibitions inscribed in the objective conditions". Therefore, dispositions are the by-product of opportunities and constraints experienced throughout an individual's life course within varying fields. Accounting for the variable dispositions of FACMs when delivering mentor training and education events is a challenge for RMOs, as these dispositions structure how mentors perceive their role and practice despite attending the same event (Beutel et al., 2017). Within learning cultures, individual dispositions influence what learning opportunities are available within the same learning 'site' (Hodkinson et al., 2008), a sentiment recognised by FACMs.

> So, the point is on the subject matter, I think sometimes there is a point, you know if we do 6 to 8 subjects, I might get benefit out of four or five of those. But I'm not probably going to get a massive benefit out of everything. But that's got to be the case

because we've got loads of different people at different ages and stages there, and they need to be catered for too. (Dylan, CFCM).

Everybody is going to experience different things at different times. Even if they watch the same thing. (Simon, CFCM).

I think now that the bottom line is everybody is different. You can have a concept of how to mentor… I think for all the experiences you're still going to come up against that really individual mindset, or an individual personality where the methodology that you've done doesn't work. But that's where the get-togethers help because those people may have met that type of person and had that type of problem. I think people hearing those experiences on the training events will think it's quite an important thing. (Kelvin, CFCM).

There was both an acknowledgement and acceptance that the content and social practices within FA mentor training will impact upon the learning and development of FACMs in variable ways. In drawing upon Bourdieu's notion of habitus and dispositions, Hodkinson and colleagues (2008) have described learning as the process in which an individual's dispositions are altered and changed, or instead reaffirmed and stable as the case may be. A reciprocal relationship exists with an individual's habitus and existing dispositions influencing learning, whilst learning also impacts upon the dispositions which structure the habitus (Biesta et al., 2011; Bourdieu, 1984). Regardless of whether a FACM's dispositions are developed through the training's content, the value of attending such an event was challenged.

Over lunch a mentor came over and had a chat with me, as he was originally from the East as well. He's been in the job a year and spoke about his training to become a mentor. When talking about the initial induction he said, "We didn't get taught how to mentor… it feels as if you are just left to do it, that's why there are inconsistencies now". The inconsistencies he is referring to were related to mentor role clarity and the purpose and use of the DNA concept. (Field notes, July 9th 2017).

After lunch, the practical session occurred outside with the aim of being able to watch the DNA in action once again. Two mentors delivered a 30-minute session with a local U11 girl's football team. During this time, the rest of the mentors were observing the session and took a few aspects of the DNA to focus on and went to see if these areas were 'achieved' through the session. Specifically, mentors focused on the 12 coaching fundamentals as part of the 'How we Coach' element of the England DNA. I was speaking to one mentor who said, "I was thinking about packing the mentoring in this season and not coming today… when I heard it was on I was a bit 'meh'… I just came to show my face really as I haven't been for a few years". (Field notes, July 23rd 2017).

Mentors may show resistance to the formal training, as the espoused knowledge may already be embodied and ingrained within their mentoring practice, through exposure to various fields through their life course (Jones & Straker, 2006; Wallace & Gravells, 2007). A mentor's

habitus may institute a "relative irreversibility" of dispositions towards mentoring, as the ideas presented through training are "at every moment perceived through the categories already constricted by prior experiences" (Bourdieu & Wacquant, 1992, p. 133; Cushion & Jones, 2014). Therefore, FA mentor training events were generally critiqued by FACMs who felt their dispositions remained unchallenged and stable. These dispositions may have already developed through exposure to additional FA initiatives. Thus, for the FACMs whose dispositions remained untouched, an element of the prophet 'preaching to the converted' (see section 6.2) may exist, with individuals already fully inculcated into the FA's culture.

> No, I'd say it's just they are reaffirmed, certainly. Just the objectives of being a mentor and my understanding, sort of reaffirmed. (Ricky, CFCM).

> I've felt as if the first national day if I'm honest with you I've sort of came away thinking "what have I learned there?" Have I learned masses of what's happening… it was quite subjective in that, these are the sort of practices that you could put on or sessions you could put on, this is the speaker this is a workshop, and this is a teambuilding workshop. I know I came away with certain things but with other things I was like "hmm I'm not overly sure about that" (Melvin, CFCM).

> A lot of it just underlined what I already knew… I'm not being arrogant, but I seem to go to these events and they are telling me stuff that I've already got in my head or thought about or bounced around the... I don't think I have had any sort of eureka moments, I think. Because of working with Karl (pseudonym) and being around the programme, buying into it and trying to extract the information… It's nothing new, but they are underlining or just reminding me of some of the things that I haven't got in the front of my thinking. (Simon, CFCM).

> Like everything I think there was some really good stuff. There's some stuff that kind of doubled up, and, and I think for me, you know, some of the sessions around questioning and motivation. You know, there was some good takeaways that I could then think 'ok how do I put that into practice'… it does feel like some of the stuff you have been to at some stage before. (Sebastian, NFCM, 2nd interview).

Hodkinson et al. (2008) propose that even if the dispositions which form an individual's habitus are reaffirmed, it can still be argued a form of 'learning' has occurred. Bourdieu (1998) has suggested that individuals who have experienced similar social conditionings are likely to acquire dispositions orientated towards particular social practice. Indeed, for some FACMs, their lasting exposure to FA initiatives within the FA sub-field throughout both their coach and mentor development has resulted in the embodiment of durable dispositions (Bourdieu, 1900a). Therefore, FA mentor training which espouses messages already embodied is unlikely to transform a FACM's dispositions, placing greater emphasis on 'learning through experience' to develop dispositions.

I probably have not had that much influence from the training events in that sense. (Dean, NFCM, 2nd interview).

I think it was administrative, and actually what happens in real life probably didn't reflect some of the stuff we talked about I think. I got some stuff out of it… For me it would probably be more trial and error. (Scott, NFCM, 2nd interview).

Like that introduction at St. George's Park I came away thinking, did I really learn that much? No not really. But I don't know how you would do that differently. I really don't. I mean a lot of the introduction was red tape, which you have to do. But, yeah, the majority of my learning has definitely been on the job. (Milo, NFCM, 2nd interview).

Nonetheless, there are alternative reasons why an individual's dispositions may fail to be developed when engaging with learning cultures. Bourdieu argued succinctly that a person's habitus can be primary or secondary in nature, with primary habitus developed during early life experiences, whilst secondary habitus is developed later through education, training and employment contexts (Costa & Murphy, 2015). Although an individual's habitus can be transformed, early experiences and primary habitus tends to resist change by "rejecting information capable of calling into question its accumulated information" (Bourdieu, 1990a, pp. 60/61). Consequently, if a FACM is unaware of, or has limited previous knowledge on the presented ideas within mentor training (i.e. the England DNA, specific mentoring practices), they may experience hysteresis.

This occurs when there is a misalignment between field conditions and embodied capital within the habitus, which causes disjuncture and feelings of vulnerability (Bourdieu, 1977). Here, a culture shock has occurred between a FACM's existing habitus and the new FA sub-field structures, with some individuals responding to this new legitimacy by articulating how the promoted content is not "for the likes of us" (Jenkins, 2002, p. 113). Hence, 'folk beliefs' about mentoring practice can become self-reinforcing if external influences fail to transform dispositions (Jones & Straker, 2006; Lejonberg et al., 2015). Indeed, a number of FACMs discussed how their primary habitus proved significant in dictating their practice.

There's an element of 20 years' experience working in grassroots football obviously gives you a better insight and more, there is a touch of realism. What I was trying to say Tom, is you know… you can be taught by the FA about their coaching, you can be taught by the FA about their philosophy, and you can be taught by the FA about their mentoring. But, thrown into that mix - there also has to be a touch of realism. Realistically in the grassroots football world, this is what might happen, which is a slight variation on what you've been taught because you know - we're in the real world and different events happen. The experience throughout can add benefit to it by adding a slightly different slant on it and in general sometimes I just take some of those

principles a bit further… so yeah I think common sense and experience just add to the guidelines and what you learn by the FA which is all great stuff. (Jason, CFCM).

I think for me, I think I've got an understanding - I'm not sure that it's entirely come from the FA… but I think for me I've got an understanding of what mentoring is or what coaching is (Paige, CFCM).

I find that you've got to have that view that you are going to have your own traits and your own philosophy and as much as anyone from the FA's perspective or any other person in your life… when you walk into a club and you walk onto some grass and you're with a mentee for an hour and a half I don't care then… there could be a lot of conversations going on about 'do things influence, don't things influence'. At the end of the day you'll probably draw as much towards a lot of your own traits about how you do things because you're on your own. (Melvin, CFCM).

Without meaningful mentor-specific professional development, it has been argued mentors will more than likely draw upon prior experiences and personal preferences (Gardiner & Weisling, 2018). For these FACMs, the existing dispositions within their primary habitus developed through previous experiences carried greater weight than the presented knowledge and content within their training. For Bourdieu, although the primary habitus is largely structuring of practice, dispositions can and do change through the life course, with the process of 'learning' a significant factor behind the transformation of individual dispositions (Bourdieu & Chartier, 2015; Hodkinson et al., 2008). The extent to which the learning culture of FA delivered mentor training transformed and changed the dispositions of FACMs was dependent upon their position within the FA sub-field, alongside their capital and dispositions. Thus, these three primary factors combine, with learning cultures having the potential to either "enable or disable different possibilities for the people that come into contact with them" (Hodkinson et al., 2007, p. 424). In emphasising learning as becoming, some FACMs suggested that their attendance at FA mentor training events led to a change in perspective towards mentoring practice.

I think the induction certainly had a massive benefit… So the thing that stood out the most from the induction was the building the relationship with the person, getting to know what that person is about first before you go in to the mentoring. And it influenced me in regards to making sure that I always met with the coach outside of the football environment first, and like I said getting to know them and coming up with a plan of action for them before actually go and meeting them on the training pitch if you like. (Anthony, NFCM, 2nd interview).

TL: Would you say that your perceptions of what makes a good mentor have changed or have your views remained quite consistent?

I think so, yeah. I think, I think so, I think in terms of that question I guess like the theory behind it. What I understood it to be from the start of the season, which really

came off the back of doing a FA Mentoring Adults course. And then kind of the application process in terms of what the questions were in the interview process. The initial training at St. George's Park, and then having our first kind of regional mentoring team meeting. From all of those things and just open discussions about the theory behind 'this is what mentoring should be, this is some of our ideas about the best practice of mentoring'. I think that all adds up. And that experience is there now, I can see from the practical experience why those things are being discussed and when other people tell you 'this is what you should be doing'. (Jamal, NFCM, 2nd interview).

For Anthony and Jamal, their engagement with the learning culture and specific social practices within FA delivered mentor training enabled dispositional changes to occur (Hodkinson et al., 2007, 2008). From their participation with particular social practices, their dispositions towards mentoring practice and what a 'good' mentor entails (see section 5.3) have been transformed. During mentor training, RMOs attempted to utilise a variety of "ritual practices… discourses, sayings, proverbs, all structured in accordance with the principles of the corresponding habitus". Within these social practices "the acts and symbols that are intended to contribute to the reproduction of nature and of the group… helps to produce in the agents temporary reactions or even lasting dispositions" (Bourdieu, 1977, p. 167). To enable dispositional changes and to embed the FA's symbolic messages, primarily the England DNA, a range of 'soft approaches' and implicit pedagogies were adopted within FA mentor training. Bourdieu and Passeron (1977) suggest soft approaches can be considered as an invisible pedagogy, often non-directive and involving participation in discussions and dialogue between others. Indeed, a number of FACMs commented on how these interactions with others were a valued social practice.

> One of the things that I found are a huge benefit is the togetherness of mentors in one place and the opportunity to talk to other mentors is as big a learning tool in those events as the content of the event itself… Yeah, you'll attend these events and there is some hugely experienced people in the room with various backgrounds and strengths from different areas perhaps within coaching and mentoring and it is absolutely great to talk to other mentors and get their ideas and feedback and things that they are doing, you know I think that's a great learning tool. (Jason, CFCM).

> I sort of range that from my experiences with the FA through training or, there is always when we get together whether it is at SGP or regionally there is a nice informal but learning agenda and that lies very much as a foundation through which things go on… I think probably after the first year that was certainly a massive learning curve to be able to give extra guidance and resources to help you out and that's grown in the last couple of years, creating that culture of network between localised coaches. If you're a mentor within a region, its constant promotion to work and feed of off each other, which is a healthy environment. (Melvin, CFCM).

So, you've got to meet up with the others and get the fires going sort of thing. Do the networking and see the others' ideas, see the presentations and the events that are going on there, listen to other people. Because you have always got the 'L' plates on and if you're not learning, and not seeing how other people are doing it, again you could get into a bad practice or not pick up on the new stuff that's coming out or see other ways of doing things, you need to learn, you know. (Jimmy, CFCM).

Individuals within learning cultures can act to change or preserve particular practices, whether they intend to influence the learning culture or not (Hodkinson et al., 2008). Therefore, RMOs by the very design of their mentor training events, developed a learning culture which emphasised implicit pedagogies and enabled the dissemination of symbolic messages (Bourdieu & Passeron, 1977). As Jenkins (2002. p. 105) has maintained, diffuse and soft approaches to education often encourage 'newcomers' to "interact with competent members of the social formation in question". With this in mind, a number of newly employed FACMs highlighted the importance of engaging with more 'experienced' mentors.

It's certainly good for me as a new mentor to go on those development days and meet the more experienced people, to share stories and ask questions whatever it is. But then really it's in going out there that you start to develop yourself as a mentor. From your own reflecting and delivering and you really start to get your own understanding… So, yeah, I would say, from this season, that's going out there and mentoring has been the biggest thing that's given me, you know my learning this season. But, at the same time, without those initial development days… without them I don't think the process would be anyway near as efficient. (Jamal, NFCM, 2nd interview).

A lot of things I've tried to pick off from the days at St. George's Park is about sharing good practice. There's people in there who've done mentoring for four years… I got speaking with people one to one, "how you've gone about it", "what's worth trying". I think it should be more of that, of sharing good practice. There's been bits of it but I think there's people in there who have firsthand experience. That first day when we're at St. George's when it was the induction of the new mentors, I think we could've done a bit more sharing of good practices. (Milo, NFCM, 1st interview).

Bourdieu (1982, p. 92) has proposed that individuals "have to be inside the group to say what you need in order to be there". Thus, whether intended or not, FA delivered mentor training and it's incorporated learning culture enabled ample opportunities for FACMs to collectively share ideas, and for newer mentors to 'conform' to the myth of the FA's promoted discourses (Bourdieu, 2000). Engaged in the same social milieu as each other, facilitating discussions between 'current' and 'new' FACMs helps to reinforce the requisite dispositions demanded by the FA sub-field. Thus, the dispositions of new FACMs are "confirmed and hence reinforced both by the practice of the other members of the group… and also by institutions which constitute collective thought" (Bourdieu, 1977, p. 167).

Whilst RMOs as 'tutors' are central to the learning culture in facilitating specific social practices, their influence is commonly overestimated (James & Wahlberg, 2007). As a number of FACMs highlighted, the explicit pedagogies of the RMOs (e.g. presentations and talks) were not as influential as the implicit pedagogies intentionally devised or not, where FACMs could engage in group discussions.

> One of the big things that I did pull from the CPD events, it's not so much the event or the educator putting on something - what I got to learn was talking to the other mentors about experiences that they had with the same situations that they brought up. They seem to facilitate us talking amongst ourselves and gaining more knowledge from them actually educating... I was getting so much more from just talking to mentors… they are able to tell me a story and I'd be able to relate to that and another guy joins in. (Simon, CFCM).

> I'm now going to go in, off my own back with my own experience and how I think it should be. The guys have made it clear that if I need support I can call on someone but I need to go and find my own feet. I'd just love to have a little reference book or a couple of presentations to be able to work through. But maybe if you go back to the induction day, maybe instead of some of the wacky workshops that we were doing, maybe if we would've spent an hour just going through, you know for those new inductees or one year mentors, here's the updated version of the introduction to a club slideshow, video clip, whatever it is that you can use and share with somebody as an aid. (Sebastian, NFCM, 1st interview).

> I think what I felt on the days of the training events is I felt that I learned more from the other mentors than the presentations and the bits from the regionals. Mainly because obviously I was thinking what is it going to be like on the ground in terms of what's it going to be like talking to the club secretary or whoever is coordinating it, what's it going to be like dealing with coaches, what happens if people aren't receptive, what happens when people are receptive. But obviously the other mentors they have that feedback at hand… I think that's where the best part of training was there was loads of time allotted for mentors just to go and speak to each other in terms of that. (Dean, NFCM, 2nd interview).

Bourdieu and Passeron (1977) insinuate that implicit pedagogies and 'soft approaches' towards training and education are "the most efficient way of transmitting traditional, undifferentiated, 'total' knowledge (the assimilation of styles or knacks), in that it requires the disciple or apprentice to identify with the physical person of the more experienced 'master' or 'companion'" (p. 47). The development of a specific habitus is largely the result of engagement with similar social agents within particular sub-fields, where the correct 'conduct' becomes ratified and legitimised over time (Bourdieu, 2000). Although it could be argued this was not the intention of FA mentor training's learning culture, it can be contended that RMOs facilitated an environment where group discussions and mentor-to-mentor dialogues helped to reaffirm the

FA's desired dispositions and practice. Working to reaffirm or change existing dispositions of those recently recruited, through lasting exposure and collaboration with experienced FACMs and the hierarchically positioned RMOs, implicit pedagogies enabled a socially constructed mentoring discourse (England DNA) to become embodied (Bourdieu, 1977).

6.5 Conclusion

Research into mentor training and education is sparse (Aspfors & Fransson, 2015), which is especially true of the sports coaching literature. This chapter has attempted to address this problem by providing an in-depth account into the recruitment and training of FACMs. In particular, this chapter has emphasised how these recruitment processes and the training FACMs receive is largely a process of symbolic violence, where arbitrary cultural beliefs surrounding the England DNA framework are reproduced and structure training. Despite evidence of individual mentors' primary habitus showing signs of resistance, the relative strength of capital RMOs hold and the 'rite of institution' they possess resulted in dispositional changes and a process of codification (Bourdieu, 1990b, 1991a).

Despite Hobson and colleagues (2009) proposing that mentor education must go beyond training and contribute to developing a mentoring identity, evidence within this chapter suggests that the development of a mentoring identity (habitus and dispositions) occurs through cultural reproduction and the uncritical acceptance of valorised beliefs towards practice. More than ever there is a need for mentors to critically "examine how knowledge is constructed and filtered by those who have power and influence over what constitutes validated knowledge" within organisations (the FA) administering formalised mentoring provision (Fyall et al., 2018, p. 123). The promoted mentoring discourse, relating to the England DNA concept, is socially constructed, yet guides the behaviour of mentors and provides boundaries that define the nature of the role (Cassidy et al., 2016). Such knowledge is both created and disseminated as a result of a power-dominated relationship, where capital and position in the field can function to distinguish what legitimate knowledge entails and the impact of symbolic power (Bourdieu, 1982).

Having been recruited and 'trained', it is suggested support for mentors in the workplace is generally reported as being low (Billett, 2003). This is problematic, as mentor knowledge and practice are largely derived from practical experience and collaboration with colleagues in workplace settings, in addition to any formalised training (Jones & Straker, 2006). Having explored the influence of individual dispositions and previous experiences, alongside the

problematic nature of recruiting and training FACMs, the attention of the next chapter turns towards mentors' workplace learning and associated support networks. Being aware of how mentors learn in situ is important, as "a more detailed understanding of why mentors adopt a particular approach and what factors influence their enactment of mentoring may enable a better understanding of how to prepare mentors for their role" (Manning & Hobson, 2017, p. 591).

Chapter VII

Learning in the workplace: Doxa, positions, and support

"In any situation there are opportunities to learn. What those opportunities are, and the ways in which the process of learning takes place, depends on the nature of the learning culture and of the position, habitus and capitals of the individuals, in interaction with each other in their horizons for learning, as part of a field of relationships" (Hodkinson et al., 2008, p. 41).

7.1 Introduction

The previous chapter attempted to illuminate how the recruitment and training of FACMs is largely a process of symbolic violence. In this instance, FACM learning is structured by arbitrary cultural beliefs surrounding the England DNA framework, which are reproduced and become evident in FACMs' practice. Nonetheless, over the previous 20 years a growing body of literature has begun to highlight how the workplace as a social space can be considered a substantial arena for learning to occur (e.g. Biesta et al., 2011; Billett, 2008, Hodkinson et al., 2004; Hager & Hodkinson, 2009). More specifically, within the sports coaching field recent scholarly work has demonstrated how coach learning is situated in workplace practices that are both social and participatory in nature (e.g. Phelan & Griffiths, 2019; Rynne et al., 2010). Workplaces are social and cultural environments, which embody cultural norms and values that can shape and re-construct learning, where workers are constantly transformed by their workplace experiences (Beckett & Hager, 2002). The 'emerging paradigm of learning' has recently prevailed within the workplace learning literature, which accounts for the social, embodied, and transformational process of learning within cultural contexts, emphasised by the metaphor of learning as 'becoming' (Hager & Hodkinson, 2009; Hodkinson et al., 2008). This metaphor denotes that learning is a process of change, where dispositions become transformed and developed over time through lasting engagements in social spaces or fields of practice (Hodkinson et al., 2008).

With this in mind, this chapter attempts to highlight and explore the workplace learning (see section 3.3) of FACMs following their initial recruitment and training. Significantly, the role of individual dispositions and the cultural context (field) FACMs are positioned within are considered mediating factors which structure their workplace learning. As such, it is highlighted how within workplaces, the individual (FACM) and social structures (sub-field of the FA) are integrated. FACMs, therefore, cannot "step outside social structures that are both a part of who they are and part of work and the workplace" (Evans & Kersh, 2006, p. 70). From

this perspective, workplace learning is implicit and embedded in practice, where workplaces are shaped by individuals just as much as individuals are shaped by workplaces (Hodkinson et al., 2004). FACMs will learn in context, however, through their interactions they will shape and alter that context (Hodkinson & Hodkinson, 2004). Of particular relevance within this chapter is the manner in which individual dispositions influence how FACMs choose to engage with opportunities for learning in the workplace, whilst also considering the influence (or not) of learning from others informally.

This chapter attempts to "focus on the interrelationships between individuals and workplace culture, rather than over focus on one or the other" (Hodkinson & Hodkinson, 2006, p. 115). Bourdieu's conceptual tools, aided by relevant workplace learning literature, can help to explain how learning is primarily social and cultural, rather than purely an individual and technical process (Hager & Hodkinson, 2009). The use of these socio-cultural theories will help to emphasise how learning for FACMs in both the workplace and through the life course is a process, not a product (Colley, 2012).

7.2 Learning through experience: A discourse of trust

In the previous chapter (see section 6.2) it was argued that FACMs are recruited due to their incorporated qualities which are perceived as arbitrary and natural by the RMOs, with these qualities forming the basis of social interpretation and judgement regarding a 'good' mentor (Bourdieu, 1982). It was suggested that only a subjective feel was required in order to assess the competency of a FACM, whilst more significantly due to the assumption the employed FACMs were similar in their dispositions and practice to the RMOs, the need to provide further competency checks was removed. Thus, many FACMs failed to recall a time when their competency as a mentor was ever checked or assessed by the FA.

> TL: Has your competency as a mentor ever been assessed as such? Has the FA ever sort of assessed you as a mentor if that makes sense?
>
> Paige: Not to my knowledge, no.
>
> TL: Okay, no one has come in sort of watched you in action with your mentee and gave feedback to what you're doing?
>
> Paige: I asked another mentor in the county to observe me and feedback, but that was just me.
>
> TL: Off your own back?
>
> Paige: Yes, nobody has done anything formal or arranged it.

TL: Okay, that's fine. Has anyone from the FA sort of asked you about your learning, so perhaps what support you might need or acquire to develop further as a mentor?

Paige: No, I don't think so... no one has really sort of said, what do you need support around or what would you like in terms of that? Those sorts of things. (Paige, CFCM).

Indeed, Paige alludes to how the FA has never asked about her learning and development needs. Moreover, due to not receiving any formal competency checks, Paige took it upon herself to organise an informal observation from a peer in an attempt to receive some validation and feedback. A mentor's first year on the job is significant, often characterised by feelings of both isolation, vulnerability, and uncertainty within the role (Fernandez et al., 2018; Ponte & Twomey, 2014). During this year, extra support and reassurance is required to ensure mentors clearly understand their role, rather than learning these elements through trial and error. Despite this, Simon discussed how this initial guidance was absent.

TL: So, during your first year on the job. Has your competency as a mentor ever been assessed? Has anyone watched you and given you feedback on what you're doing?

Simon: No.

TL: So, it's been quite like you said, learning on the job?

Simon: That's the one thing I'd say, I really don't know where I'm at or been at. Obviously, I've had nobody to give me feedback on that. It's something I do need in a sense; I'm determined to get someone to watch me. Stand alongside me, just to get some… you know "how did I do? What did that sound like?" I do need that now. (Simon, CFCM).

Simon's extract above highlights the struggle for validation many FACMs experience. The desire for feedback was regularly cited as a method to increase confidence, and to 'reassure' FACMs that they were doing the 'right' thing. It would seem that by not receiving feedback or a competency check, FACMs were being denied a significant opportunity for learning. Being observed and reflecting on feedback could be conceptualised as a critical incident for mentors, which has been advocated as an important factor behind the development of mentoring expertise (Eliahoo, 2016; Orland-Barak & Yinan, 2005). Learning cultures either enable or prevent opportunities to learn from occurring (Hodkinson et al., 2007, 2008). In this instance, the chance to have their competency checked and feedback provided was restricted for FACMs, due to the learning culture prevailing within the wider FA sub-field.

In a Bourdieusian sense the workplace and sub-field of the FA are sites of competition and conflict, where the structure of the field results in the unequal distribution of differing forms of capital (Bourdieu, 2000). Social groups such as FACMs exist through the imposition

of a legitimate vision and representation of social space, an imposition of orthodoxy (Bourdieu, 2000). An individual's dispositions, position, and accumulated capital within fields can influence the nature of any learning culture, whether this is indeed intended or not (Hodkinson et al., 2008). RMOs through their selection and training of FACMs who were 'like' them, created a culture structured around a discourse of trust, founded upon uncritical assumptions. RMOs are positioned through their acquired "recognition, accumulated in the form of a symbolic capital of notoriety and respectability, which gives the authority to impose the legitimate knowledge of the sense of the social world" (Bourdieu, 2000, p. 185). As such, FACMs' workplace learning was structured around a discourse of trust as a form of doxa – where limited competency checks, alongside restricted support and guidance was accepted uncritically as natural and arbitrary (Bourdieu, 1977). The lack of guidance, feelings of isolation, and the discourse of trust developed was reflected upon by FACMs.

> Mentoring from the pilot year was a very lonely task. In the pilot year - we were kind of just thrown out there and said: "get on with it". That is no exaggeration, so... from that point it's been very easy to just kind of get on with it… because along the way we have been sort of encouraged to learn and self-reflect as a mentor… When I say, you're top of the chain – if you know what I mean. When you're working with the grassroots coaches, there is nobody above you, mentoring you, nobody guiding you, you're kind of top of the tree from that point of view. It's very easy to, you know impart all your help, guidance and knowledge and not be critically reflecting on yourself as much as you should do because it is not natural. (Jason, CFCM).

> I look back on the first year, the first year was very much, I think you were employed probably through the fact that you have got a reasonable amount of football knowledge, but you've also got that experience of life skills and so therefore go out and get this message across and they probably look a lot further than that. Whereas as times evolved… I mean after the first year I think it ranked up rapidly. There was steep learning, there was a steep reflection on the first year. (Melvin, CFCM).

> When I first started out with the mentoring it was sort of, like, find your own feet, really. So, I don't know if for some of the newer guys, it might be quite hard to know what to do, to start with… Within the first couple of years it's a bit trial and error really. Self-reflecting as well… You learn some of the ideas you should be doing. You become consciously incompetent… When I was first doing it, I had to use all of my experiences to get going and get flying and doing it the right way, kind of thing. And it wasn't necessarily all my football experience, I had to use a lot of my professional experience to help me having been in a role where I'm trying to mentor people a little bit. (Jimmy, CFCM).

Bourdieu (2000, p. 83) has argued that "the structures of the social space (or of fields) shape bodies by inculcating in them, through the conditionings associated with a position in that space". The sub-field of the FA and the associated learning culture was strongly influenced by

the RMOs (Hodkinson et al., 2008). Primarily, the learning culture was structured by the overriding belief that due to employing FACMs like themselves, competency checks, guidance, and further support was not needed as all mentors were 'trusted' to be doing the right thing. This overriding belief or norm relates to a form of practical knowledge. Conformity to these unwritten rules and beliefs of a field has been termed doxa (Bourdieu, 1977; Nolan & Molla, 2018). In interviewing FACMs, the uncritical acceptance of this doxa was evident in their responses.

> I think in terms of the support from the FA, it's an interesting one… What they've tried to do is try and keep it quite open and quite broad in terms of giving the mentors quite a lot of freedom to mentor as they see fit which I do think is a positive. I think, in terms of support, it seems a little bit lackluster. It seems maybe a bit distorted in terms of there's not really a set structure in terms of how they want you to mentor. (Dean, NFCM, 1st interview).

> And I guess I've come to realise that when you're out there doing it no one can really give you that set of standards, you've got to kind of find it for yourself with who you're working with. (Jamal, NFCM, 2nd interview).

> So, it seems quite flexible and the guys running it seem quite genuine and they seem very relaxed about what they have got to get into which has only come across since we had those meetups. I've got the right grounding now and I think there's going to be an element of just learning on the job and I've just got to embrace that and get on with that. (Sebastian, NFCM, 1st interview).

> My problem was I didn't know where I was at. I said to Damien (RMO) "How do I engage where I'm at? How effective am I being? What do I measure it against?" I didn't really get a true answer from anybody. I'll be honest, I didn't get a lot of support from the others and I don't mean that... because everybody is busy and stuff and I felt like I'd just do it, I'd just get on with it and learn on the job in a sense. (Simon, CFCM).

> I think the only downside of that is you're going to get things wrong. You're going get stuff wrong, and it's only once you have got that wrong, and you've reflected on it, you can get it right next time. But that's just the way isn't it? That's the same with anything, any job role, you're going get things wrong… But I guess the programme's too big to monitor whether some people are applying it. Yeah, I look at the programme and just think it's huge… how they go about managing some of the stuff I just don't think they can. I just think it's too big. (Milo, NFCM, 2nd interview).

In simple terms, doxa can be described as "things people accept without knowing" (Bourdieu & Eagleton, 1992, p. 113). As the extracts above indicate, the notion that FACMs need to learn on the job without support was accepted and embraced. FACMs may believe their feelings of isolation and lack of professional learning opportunities is just 'the way things are'. This means they have misrecognised the conditions they are subjected to, accepting the doxa and thus legitimising a 'natural order of things' and their place within it (Bourdieu, 1977; Nolan &

Molla, 2018). In practice, RMOs may act as 'guardians of the symbolic order', where their primitive aim is to maintain and restore the self-evidences of the doxa, conserving and maintaining the learning culture which has developed (Bourdieu, 2000; Hodkinson et al., 2008). Bourdieu argues that when a field possesses stable objective structures, it is more likely that the field's doxa will be reproduced within an agent's dispositions, resulting in the acceptance of the 'taken-for-granted' (Bourdieu, 1977). As evidenced already, FACMs employed since the programme's pilot year in 2013 have experienced these objective conditions, which have remained stable over time and have become legitimised. This doxa has now been accepted by the 'new' FACMs the FA have recruited.

> Yeah, and I think and again going back to this empowerment piece. You know I like the… and it's not for everybody but I like the fact that the FA have said here's your timesheet, and we do understand that you spend time going backwards and forwards, but you've got your specific hours that you spend with your mentees. I just took the message that 'look we're trusting you'… whether that's because they don't have the resources in place to administer it, so they frame it in a particular way. Or what I'd like to think is that they genuinely trust their mentors to be able to manage their time and manage the way in which they conduct their business and, you know, in the most effective or appropriate way. (Sebastian, NFCM, 2nd interview).

> I don't think there is too much directness coming from the regionals or the programme in terms of 'have you evaluated on CPD events, have you evaluated on the coach that you mentored'. And I guess again, it's hard to measure the impact on particular coaches. But I think a lot of that is probably coming from myself, which I think I guess is probably the same for a lot of mentors, because again they all do it because they want to improve the coaches… So I think the other thing is I feel like I've learnt... I've certainly got quicker and better I think in terms of delivering the feedback and seeing things as I've been going on with the mentoring… I'm probably reflecting on the majority of what I do because and obviously being new because I've not seen it because it's my first year mentoring. (Dean, NFCM, 2nd interview).

By accepting the field's doxa, individuals learn how to 'become' a FACM (James et al., 2007). FACMs have learnt what is needed to 'be' a mentor, adopting the performances and practices needed to be authentic. Indeed, the data is illustrative of how a doxic mode has developed, where FACMs' perception of learning on the job is "experienced as a 'natural world' and taken for granted" (Bourdieu, 1977, p. 164). FACMs begin to accept the discourse of trust which is inherently placed in them. A passive acceptance of the field's 'game' and doxic conditions results in a dispositional change and transformation of the habitus. As Hodkinson and colleagues (2008) would argue, any impact on individual dispositions (whether changed or reaffirmed) can be considered a form of learning. This transformation or "acquisition of the specific habitus, passes for the most part unnoticed" (Bourdieu, 2000, p. 11).

The acceptance of the field's doxa is misrecognised by FACMs. Misrecognition relates to the ways in which "underlying processes and generating structures of fields are not consciously acknowledged in terms of the social differentiation they perpetuate" (Robbins, 1998, p. 23). This process of misrecognition can trigger a 'chain-reaction'. This is primarily because individual dispositions can both confirm and reinforce the dispositions of other agents within social spaces. Therefore, if the doxa is accepted uncritically by some FACMs, it is likely that the rest will follow suit (Bourdieu, 1977). This was particularly noticeable when an array of FACMs noted the importance of 'learning through experience' and reflection in the workplace, although it could be argued these individuals had no choice but to 'learn' through these mechanisms. After embodying the FA sub-field's practical knowledge and doxa, FACMs discussed the significant influence of learning through experience and reflection.

> I do feel prepared. But you know will I be a better coach mentor next year than this year? Yeah 100% I will be. But that's because of the experiences from this year. You know, they inform next year to some extent. (Milo, NFCM, 2nd interview).

> Yeah, I would have to say it's been probably more that trial and error than the development days… It's in going out there that you start to develop yourself as a mentor. From your own reflecting and delivering and you really start to get your own understanding… I would say, from this season, going out there and mentoring has been the biggest thing that's given me, you know my learning this season. (Jamal, NFCM, 2nd interview).

Mentors relying solely on learning through experience might result in idiosyncratic approaches towards mentoring practice developing, based on 'folk pedagogies' and uncritically embodied dispositions which will have implications for developing mentee coaches (Bruner, 1999). Indeed, some FACMs such as Martin were cautious of the fact that solely learning through experience is problematic, resulting in the legitimisation of certain beliefs systems and practices which can become reproduced uncritically.

> I've seen a few different presentations that different people have done, and, and there's some opinion in there that starts creeping in. Which I think is dangerous. A different word for dangerous. Do you know what I mean? You're starting to take people's opinion and then give that opinion out to other people. Who then form an opinion and, you know, it needs to be a little bit more fact, matter of fact, I think on some other presentations. (Martin, NFCM, 2nd interview).

However, individuals' may possess a habitus which largely represents the structural dispositions of the field, meaning they are more disposed to behave in a manner deemed legitimate, with their practice representative of the field's demands due to not being exposed

to an alternative. Bourdieu describes these individuals as possessing 'elective affinities' (Bourdieu, 1973). As such, it would appear FACMs accept the process of 'learning through experience' as a rite of passage they must go through. In uncritically accepting the doxa and the normalised 'rules of the game', Bourdieu uses the term illusio to explain how individuals are committed to the rules and stakes of the game and are caught up within it (Colley, 2012). More precisely, illusio is a commitment to the 'rules of the game', an acceptance of it "in the form of a specific habitus, or, more precisely, a sense of the game" (Bourdieu, 2000, p. 11).

FACMs have unconsciously (or consciously) recognised the conditions they are subjected to and consequently develop a practical mastery of the accepted but unspoken rules (Bourdieu & Wacquant, 1992). The above extracts illustrate the restricted nature of FACMs' workplace learning culture – one plagued with an orthodoxy which legitimises learning through experience without support as simply 'the way things are'. This notion underpinned by a discourse of trust becomes naturalised and self-evident by FACMs. However, an overt focus on the sub-field's (the FA's) structural and cultural conditions overlooks the possible role of agency and FACMs' dispositions. The workplace learning literature has demonstrated "that prior experiences as a learner, prior vocational experience, vocational identity and life experiences significantly influence workplace engagement" (Maxwell, 2014, p. 383). Therefore, despite the field endorsing a doxa which legitimises a lack of support and individualised learning, the personal dispositions of FACMs are significant in determining whether they opt to engage with the learning opportunities (albeit limited) that are available in the workplace. Bourdieu (1977) argues that the dominated classes in fields (those who have accepted the doxa) have an interest in exposing the arbitrariness of the taken for granted. With this in mind, there was evidence of FACMs challenging the prevailing doxa (Swartz, 1997), by suggesting their colleagues should avoid accepting 'the way things are' and take responsibility for their own learning and development, regardless of whether opportunities were available or not.

> The skillset you need to be in this role as a mentor really should give you the skills, so if you don't know something, you'd find out about it. So, some people don't take responsibility for their own learning… I understand that, you know, because why should they, because that's, that's the culture they've been grown up in or the clubs or organisations that they work for… So actually, if I don't understand something, the first person responsible isn't the FA to make me understand that, the first person responsible is me to find out what I need to know, and then to check that my understanding is appropriate and that means using that information or not using the information or acting in a way that, that is comfortable… I find it strange when mentors are going around

saying 'I'm not getting the support that I need' Do you see what I mean? No, I would find it strange if they were saying 'I don't have the information, I haven't had the opportunity to learn something or the information that I'm not being given'. It's our responsibility to find that information. (Dylan, CFCM).

I mean, obviously you've got to do it off your own back. Obviously, you can't be forced to do it. You've got to do it off your own back… I think that you've got to plan your own training though. You've got to do it off your own back. You've got to put your effort in it. You've got to put your skin in the game as well and not be spoon fed. I think some people think, they should be spoon fed, but training is not like that, you've got to go out and plan it yourself, you know, be proactive about it. I'm going to do this, and I'll learn about this. So, keeping up to date, you've got to do that yourself rather than be told. (Jimmy, CFCM).

This sentiment was also echoed by the RMOs, who in constructing an orthodoxy which legitimises learning on the job, also showed signs of promoting a doxa which emphasised the need for FACMs to take responsibility for their own learning. It would seem the RMOs saw their role as providing the initial recruitment and training, before then expecting FACMs to take sole ownership of their personal development.

Archie (RMO): With the already existing mentors I would challenge back on why they haven't done that already. For me, the mentors in my region have been doing that for years off their own back. So, I would challenge that back and say, 'why haven't you?' We put on the formal opportunities, so they can meet everyone in their team, you see each other 3/4 times a year… why haven't you picked up the phone, why haven't you messaged people? So, in the end we have gone out and looked to formalise that a little bit.

TL: So sometimes mentors need to take responsibility for their own learning?

Archie (RMO): Sometimes yeah… I think at our last regional meeting we said we are not doing DNA stuff today, there is loads out there for you… if you want information on that. We have, and they have got to take responsibility for their learning.

How FACMs engage with learning cultures is influenced by their prior positions, dispositions and embodied capital (Hodkinson et al., 2008). This explains why some FACMs may be more receptive towards taking responsibility for their learning in comparison to others. A FACM's 'learning career' can enable and constrain their future learning (Bloomer & Hodkinson, 2000). The term 'learning careers' refers to the development of dispositions towards learning over time (Bloomer & Hodkinson, 2000), which in this instance will have an impact on whether a FACM engages with the promoted learning culture (social practices) and accepts the legitimised doxa within a field. Exploring the dispositions of FACMs helps to develop an understanding of "how an individual's biography directs actions (or non-action) towards

learning engagement" (Griffiths & Armour, 2013, p. 680). Building upon this notion, data was illustrative of how both new and current FACMS possessed the requisite dispositions which enable them to take responsibility for their own learning and seek out relevant development opportunities.

> I was always quite eager to learn. And some people I've met, who are still quite inexperienced are not open to learning things from people. Whereas I would, in the jobs that I worked, quickly find someone I can learn a lot from and try to use that opportunity to ask questions and to find out how they've got to that point. I know as my first year as a mentor there's going to be curveballs thrown when I haven't got experience in something I'm doing, whether it's workshops or a particular topic, particular modules. It's going to be a learning curve for me… I'm prepared to have that, to put that work in and have that level of learning I need to get. (Jamal, NFCM, 1ˢᵗ interview).

> When I was a mentee and I was buying into it [the FACM Programme] and I was, the same thing applies now in a sense. It's about wanting to learn, it's about trying to get more knowledge, it's about trying to apply best practice, and it's the same really. I just want to kind of spread the word, trying to get people to take it like I did. (Simon, CFCM).

Individual dispositions can open up opportunities for learning whilst also limiting or restricting others. However, as has been evidenced already, the culture of an organisation (or field) can prove significant. Over time, learners within workplaces can come to believe their employer's promoted norms and ways of being, accepting that "there is little their organisation can do to support them" (Maxwell, 2014, p. 384). As this chapter has demonstrated so far, learning on the job with limited support is a naturalised discourse and an 'expectation' mentors must oblige to. This stance results in an additional acceptance that learning through experience is simply the 'way things are', unless a FACM embodies the requisite dispositions and takes responsibility for their own learning. Conformity and acceptance of a field's doxa results in FACMs developing a 'sense of one's place'. Bourdieu (2000, p. 185) argues that this results in "a 'learned ignorance'… consisting in mistakenly recognising oneself in a particular form of representation and public enunciation of doxa".

FACMs may begin to identify themselves as isolated individuals within the workplace, unless they embody the dispositions associated with recognising opportunities for learning. However, along with individual dispositions and the significant influence of a field's doxa, an individual's current position and accumulated capital within a learning context will impact their learning affordances and constraints within that setting (Hodkinson & Hodkinson, 2004). In acknowledging this factor, the attention of this chapter now turns towards how capital (and

dispositions) can have an effect on the development of support networks between FACMs in the workplace.

7.3 Horizons of learning, capital, and (non) support networks

As it has been acknowledged already, how receptive mentors are to learning is directly influenced by their embodied habitus, alongside the social fields and learning cultures they interact and engage with. Indeed, it is imperative that the personal constructs of FACMs are recognised, as this may help to identify how and why these individuals elect to engage with the learning opportunities made available to them within their workplace settings (Griffiths & Armour, 2013). For example, within the broader sports coaching field, recent research has identified how a coach's dispositions, horizons of learning, and learning cultures can significantly influence what they 'learn' when engaging and interacting with non-formal CPD events (e.g. Leeder et al., 2019). Moreover, evidence has begun to suggest that coaches actively negotiate their learning engagements in respect of their personal dispositions, which work to "shape perceptions and intentionality towards collaborative learning opportunities" (Phelan & Griffiths, 2019, p. 114).

Taking this into account, an individual's embodied dispositions within their habitus may influence what learning opportunities can actually be seen. Thus, individual dispositions may impact a FACM's actual awareness of what opportunities exist. Put succinctly, Hodkinson et al. (2004, p. 13) have proposed that embodied dispositions will "colour the ways in which a person perceives and understands the workplace, and the ways in which he/she sees opportunities for learning". Hodkinson and colleagues utilise the term 'horizons of learning' to refer to the learning that is possible in relation to individuals' dispositions, in addition to the learning cultures in which they participate (Barker-Ruchti et al., 2016; Hodkinson et al. 2008). Consequently, within the data there was evidence of FACMs' horizons of learning impacting upon their awareness of and understanding towards the learning available to them in the workplace.

> I think the hardest thing at the moment is kind of in terms of the engagement it's up to you, right? If you don't go out and get those engagements then you're not going to be doing an awful lot… if I had any sort of issue or problem or needed to have a discussion with someone about how to approach something specific, then I know I've got that there. (Scott, NFCM, 2nd interview).

> Yes, I think so. I still think I've got a lot to learn. Every day whilst I'm in that environment I think I am learning. Every time I'm around other mentors, everyone has

a different approach and you've always got things to learn. I feel competent at what I'm doing. I feel that I've taken on and I've learned a lot. (Shaun, CFCM).

A FACM's habitus and accompanying dispositions will evolve overtime through interactions and engagements within fields, creating not only 'horizons of learning' (Hodkinson et al. 2008), but also 'horizons for action' (Hodkinson & Sparkes, 1997). According to Barker-Ruchti et al. (2016, p. 3), using the analogy of an individual horizon "connotes vision, meaning that what one can see is what one has available. It also alludes to the existence of prospective limits". If 'horizons of learning' refers to the learning which can be seen based upon an individual's dispositions, the term 'horizons for action' explains how these dispositions, alongside position and context structure future conduct and practice (Hodkinson & Sparkes, 1997). Ashleigh, Jamal, and Harvey as new FACMs showed signs of how their personal 'horizons' might influence their future actions towards learning, in relation to both their colleagues and their mentee coaches.

> Yeah, and I still agree in this moment in time, although I'll be mentoring other people, I'll be a mentee to the mentors because I've got to learn. Yesterday I learned from experiences of people who've been doing it for two, three years and I've been doing it for two, three days. I've asked John (pseudonym) who is a mentor, who I've known for a long time, he played for me. I will go to him and say, "I've got these issues. How did you resolve them?" As well as mentoring other people I've already lined up Sophie (pseudonym) to be my mentor. And in a couple of years' time maybe somebody will ask me to help them. (Ashleigh, NFCM, 1st interview).

> I recognised early on that the team we have in ****** is really strong. We've got really experienced people there, and I knew that I can learn from them but I realised I've got to go and ask them. I've really got to work hard to get them to support me, rather than just thinking it would come anyway. (Jamal, NFCM, 2nd interview).

> If you don't know something, I have no qualms asking somebody half my age. If you don't ask for help, you're going to get massively left behind. So, when I go out and mentor, would I hope to learn from a coach who is maybe 18 years of age? Yes. It's a constant learning process and a sharing of information as well. (Harvey, NFCM, 1st interview).

Possessing these horizons enabled this group of FACMs to not only see the learning opportunities that are available, but also elect to alter their practice and take action to support their development. Ashleigh, Jamal and Harvey are examples of individuals who embody particular dispositions towards learning which structures their horizons. Coherent with the broader workplace learning literature, as 'newcomers' to the FACM role, Ashleigh and Jamal "actively sought interactions with experienced co-workers to access information" (Mornata & Cassar, 2018, pp. 527/528). In situations where formal support may be lacking as a legitimised

doxa (Bourdieu, 1977), individuals may be able to emphasise their own agency and seek indirect guidance from colleagues to support their learning (Mornata & Cassar, 2018). These proactive behaviours are only possible if an individual embodies the requisite dispositions towards learning.

Research by Griffiths and Armour (2013) has identified two broad dispositions towards learning that coaches might possess, which in turn directly impacts upon their engagement with formalised coach education. These dispositions, entitled 'intentionality' and 'reciprocity', can be applied to understand how FACMs elect to engage with learning affordances within the workplace or not. Griffiths and Armour (2013, p. 682) argue that the broad learning disposition of intentionality can be defined as "inquisitiveness, awareness of support opportunities, self-efficacy, attentiveness and open-mindedness… the process of meaning-making coaches attached to their professional development". In the extract below, Sebastian displays this disposition, describing his pro-activeness towards learning from others and making changes to his practice.

> I think… I've put myself out there this last season and I feel a benefit for that, and I think if I didn't have anyone else around or not put myself out to go and do anything else. I don't think I would have learned and developed… So, I think, for me, it's been that contact with the other, the other mentors. Not only with the other mentors, I think it could be other coaches but just taking from others around that subject matter. And then put that into practice on the job. So, what I found is I, I, you know, throw myself into a load of different situations. And yes, learn from those and learn to do something… (Sebastian, NFCM, 2nd interview).

In possessing the learning disposition of intentionality, Sebastian demonstrated an open-minded approach and willingness to 'throw himself' into new situations. Sebastian highlighted the significance of networking and interacting with other FACMs. However, the feasibility and availability of opportunities to interact with other colleagues is likely to be affected by organisational cultures. Affordances for learning within workplaces are culturally constructed by workplace norms and practices, meaning they will vary both within and between organisations (Maxwell, 2014). For FACMs, such affordances may include collaboration with colleagues, access to support mentors, availability of RMOs, or attendance at additional meet ups or training events.

According to Billett (2008), workplace learning occurs through the relational independence between two bases for engagement. These bases for engagement include affordances for learning (workplace opportunities) and individual dispositions (how learners

elect to engage with the available opportunities). Therefore, even if affordances (opportunities for learning) exist within workplaces, individual learning dispositions and their embodied horizons will structure their subsequent engagement (Billett, 2008; Hodkinson et al., 2008). In referring to collaboration and interaction with other colleagues as a workplace affordance, a number of FACMs highlighted how their subjective dispositions enabled these affordances to be exploited.

> I think overall, if you want more support it's there and if there is any areas that you really want development on, then certainly in my region it is very much a case of, this is an open-door policy and everyone is there to help. If you do have an area that you need more information, then you just need to ask. (Ricky, CFCM).

> I guess other than the practical on the job learning that I've had from going out there and doing the role. It's from informal conversations where it's over coffee or on the phone with the people that are on the team. (Jamal, NFCM, 2nd interview).

> Wherever I've wanted to, they'll come back to me straight away. I'm not speaking to people on a weekly basis, but whenever, I've certainly, if ever I've needed to speak to somebody, I've known who to speak to, and when I've sent them a message, they've got back to me… But certainly, the support networks been there if I've needed it and whenever I have needed it for advice about anything, I've spoken to people and they've got back to me… I think that's half the battle isn't it, sometimes you just don't know who to ask and then it's a case of your half embarrassed to go to somebody, the head person or whatever. If I had to go straight to the top and say, well, what about this? And they say, why are you asking us about that? Whereas there's so many people that I found everybody very approachable… it's not the old school mentality that can exist in football sometimes. (Harvey, NFCM, 2nd interview).

Alongside the learning disposition of intentionality, Griffiths and Armour (2013, p. 684) define reciprocity as the "importance of cooperation and mutual exchange between individual and context", reflecting "a readiness to engage with others and to ask questions, and a willingness to accommodate alternative points of view". The extracts above illuminate the presence of reciprocity as a learning disposition both new and current FACMs embody, allowing them to take advantage of workplace affordances to cooperate with their colleagues. Furthermore, research into mentoring within the context of education has suggested many mentors would value increased opportunities to collaborate and discuss ideas with other colleagues (Beutel et al., 2017; Bullough, 2005; Robinson & Hobson, 2017).

Despite the prevailing doxa of the FA sub-field normalising learning on the job through a discourse of trust, it would appear that (some) opportunities to collaborate with colleagues were available to FACMs, if they embodied the learning dispositions to proactively seek and

engage with affordances when they did arise. In possessing these dispositions, the learning experience for these FACMs was different in comparison to those who did not. Alongside interacting with fellow mentors, a workplace affordance made available to some FACMs was their on-going interaction with their RMOs, which proved beneficial during uncertain times.

> I've also sought advice from some of the other mentors, when it still hasn't quite… you know what I mean? When I've reflected on it and I don't think it's right or I'm not sure, I've tried it and I'm still not sure. I'll go to the regional, because I think I'd rather they know that I was struggling than didn't know… Then trying to work it out and not get anywhere… so it's initially I think other mentors within the county that I work with closely and if that's not successful then the regional. (Paige, CFCM).

> It depends on the severity and what the issue was. If it was something that I felt was minor that I felt like I could deal with, then I would do. I would make Kenney (RMO) aware of it, I would probably go to Kenney (RMO) more with this is the problem and this is the solution and then what do you think? If it was something beyond my experience or understanding then I would speak to Kenney (RMO), and then get his guidance. (Ricky, CFCM).

> I feel supported, I mean Charlotte (RMO) is quite active in terms of on a regular basis, reaches out to see how we're doing. Which has been good. And she's managed to get us together as a group a couple of times over the course of the programme. We've got all the in terms of the technologies, WhatsApp groups and all that sort of setup. And there is occasional dialogue and debate on that, whether it's can someone support me in this event, or can someone do this. So, I think it's pretty good from that perspective. (Scott, NFCM, 2nd interview).

The extent to which opportunities are made available within the workplace for mentors to discuss ideas and collaborate with others is influenced by not only their subjective dispositions and horizons of learning, but the differing learning cultures they are engaged with (Hodkinson et al., 2008). The extracts above are largely reflective of a learning culture which is expansive in nature, incorporating opportunities for further development and enabling collaboration and reciprocal dialogue between FACMs and their RMO (Evans et al., 2004; Evans & Kersh, 2006). Put simply, expansive learning cultures are likely to increase the amount of and range of learning opportunities available to employees within the workplace (Fuller & Unwin, 2004).

FACMs are dispersed across England geographically, overseen by one of eight RMOs and are only generally in contact with colleagues in the same or neighbouring counties within their 'region'. Therefore, within the sub-field of the FA, learning cultures may vary between regions, governed by differing normative values (Hodkinson et al., 2008). From this perspective, an unequal distribution of workplace affordances for FACMs occurs. The specific affordances provided by a learning culture are then structured by individual subjectivity, arising

from one's habitus and developed through interaction and engagements with social actors in fields of practice (Bourdieu, 1991a). In drawing upon the work of Hodkinson and colleagues (2007, 2008) in addition to Bourdieu's social praxeology, we can begin to understand why FACMs experienced and engaged with workplace learning in varying ways. For current FACMs Jason and Jimmy, despite their lengthy duration in the role, the lack of workplace affordances to interact and network with colleagues is a recurring issue which restricts their development.

> It's something that should happen quite a lot, but my general feeling from attending generic events where all the mentors are present and with my experience within our county as well, it's not happening enough... My opinion is the role is part-time, so therefore most mentors are very busy people because they are carrying out their daytime jobs ... I'm just sort of saying that I believe mentors are very busy people. A lot of guys I've spoken to also have club and coaching roles outside their mentoring, so that's going to be impacting their everyday working in their lives as well as the mentoring - so they are extremely busy people. (Jason, CFCM).

> This year we've been tasked with collaborating more together, because in the past, it could be quite a lonely job being a mentor because you are on your own really... we have a meeting every so often, but they are not very often if you know what I mean. We have one at the start of the season, and then maybe one halfway through, but that's about it. And then we have got the events, the national events, but not everyone goes to the national events... It's got better. I tend to work with 1 or 2 guys I knew anyway from before... So, you tend to work with the guys you know as well. But we need to collaborate more, that's one of the things that the regionals have said, to collaborate more and share more and I totally agree with that... We are trying to get better... with limited success. (Jimmy, CFCM).

In attempting to understand the workplace learning of FACMs, it is important to explore how exactly learning is construed within that setting, acknowledging both individual dispositions and the contextual factors that impact upon the learning process (Hodkinson et al., 2008). Jason and Jimmy have both identified how their learning cultures may best be described as restrictive rather than expansive (Fuller & Unwin, 2004). Restrictive learning cultures are those categorised by bounded communication, with limited access to collaborate and engage with other communities of practice, which in turn restricts access to new learning opportunities (Fuller & Unwin, 2004; Wenger, 1998). When asked to explain the most significant factor influencing their personal development, Jason and Simon once again highlighted the limited affordances within their restrictive learning cultures.

> Probably the natural lack of mentor collaboration - when I say mentor collaboration - the natural lack of working mentor collaboration. So, carrying on mentoring on the

ground at grassroots level with other mentors in action is what I'm saying. Lack of working mentor collaboration. (Jason, CFCM).

I have asked the questions to the other mentors and again it's not criticism. I haven't had feedback about how I could do it better, so for me it hasn't quite worked that we have got colleagues that I could call upon. It could be me, not pushing that enough. Saying, "come on we have got to meet up, come on - we have got to go out and buddy up" so that I can take some stuff so. Lot's to do. (Simon, CFCM).

Evidence exists to suggest that the varying learning cultures FACMs participate within are strongly permeated by the wider sub-field of the FA (Peim & Hodkinson, 2007). Learning cultures are social practices positioned within the FA sub-field. As a result, they are subject to influence from the normalising expectations or doxa that prevails (Bourdieu, 1977; Hodkinson et al., 2008). As alluded to already (see section 7.2), the naturalised doxa which exists governs what 'normal' or 'good learning' for FACMs entails, which in this instance promotes isolation, learning on the job, and valorises the absence of structured learning opportunities (Hodkinson et al., 2007). A discourse of trust developed over time becomes embodied and materialised within the dispositions and practices of FACMs, often unquestioned and self-evident (Bourdieu, 1977; Costa & Murphy, 2015). Although FACMs seem aware of the orthodoxy which functions, there appears to be little sign of heresy being advocated (Swartz, 1997).

Hence, the extent to which the doxa is challenged within learning cultures rests on individual subjectivities and the pre-existence of dispositions and horizons of learning which enable FACMs to not only 'see', but act upon the learning affordances available within the workplace (Billett, 2008; Hodkinson et al., 2008). For Milo, although there seems to be an awareness that affordances are available (e.g. discussions with his RMO or other FACMs), his habitus, dispositions, and personal subjectivities in this case has restricted his engagement with these opportunities.

So, in terms of me asking all the coaches, I haven't really asked. The support is there, you know. I'm sure if I messaged Sarah (RMO) and said I was really struggling with some of this. I think, you know, I'd like to think she'd just want to help me and I'm sure she would. But in terms of me asking people for support, I haven't really done that… I'm just getting on with the job. I don't know if that's right or wrong, or maybe, you know. For example there could be a mentor who's been doing it for, like five years and says "well, I think you should be doing this, this, and this" But from my point of view, as an individual, I think I'm doing alright with it. (Milo, NFCM, 2nd interview).

It has been acknowledged that a need exists to try and reduce mentor isolation in the workplace, with it being suggested attempts should be made to facilitate the development of a shared

discourse and enhance mentor development through interactions (Beutel et al., 2017; Bryan & Carpenter, 2008). It has been assumed that mentors within the sports coaching field will simply "learn their craft through engagement in everyday work tasks" (Nash & Mallett, 2018, p. 165). The data presented within this chapter is contrary to that and helps to demonstrate the complexities inherent with learning to mentor, highlighting how dispositions will influence how affordances or 'everyday work tasks' are engaged with and interpreted within learning cultures (Billett, 2008; Maxwell, 2014).

As acknowledged in section 7.1, an exploration into a FACM's habitus, agency, and dispositions only partially explains their interpretation and interaction with workplace learning. Thus, Hodkinson and colleagues (2007, 2008) recognise that in addition to individual subjectivities, learning cultures and wider social fields can significantly enable or restrict the learning. Learning cultures understood as social practices are positioned within fields. Bourdieu and Wacquant (1992, p. 32) define a field as "a network, or configuration, of objective relations between positions". Fields involve struggles between individuals to enhance their position, therefore the notion of position taking within fields and the role of capital and power to some degree structures learning. Indeed, as Hodkinson et al. (2008, p. 32) articulate "power inequalities and relations are central to activity within any social setting, and learning is no exception".

Section 5.3 highlighted how FACMs embody differing perspectives towards what a 'good' mentor constitutes. Two distinct perspectives became evident: those who believed a good mentor possesses extensive coaching experience and 'knowledge of the game'; and those who felt a good mentor embodied naturalised traits and dispositions which cannot be trained. Although different, both perspectives are structured by the accumulation and possession of varying forms of embodied cultural capital, considered symbolic within both the broader sports coaching field and specific FA sub-field (Bourdieu, 1986). Whilst individual dispositions may structure how workplace affordances are engaged with, data was also illustrative of how embodied cultural capital in the form of 'mentoring experience' was transformed into symbolic capital (Bourdieu, 1986), with this capital influencing collaboration and interaction between FACMs. The importance of exploiting the symbolic capital (lasting mentoring experience) their colleagues had accumulated was recognised by FACMs.

> That's why I think for me it's great that we have the network we have with mentors and already everyone's quite good at sharing materials and things like that. So, I've got to

make sure I'm using the experience of the people around me to replace the lack of experience I have. (Jamal, NFCM, 1st interview).

Other more experienced mentors have an influence on what good mentoring is. Experience from day one, has a great impact because I've had the opportunity to see the longer-term effect of positive and negative. I've had the opportunity to see clubs where my approach has really paid dividends and the club is in a much better place. I've also had the experience of seeing where it hasn't paid dividends and the club isn't in a better place. There's many reasons for that, but basically what I'm saying is experience - long-term experience, enables us to adapt, alter, review and reflect on mentoring practice as a whole and learn from it, you know people who have been doing it a year or two haven't had the opportunity to see the longer-term benefit. (Jason, CFCM).

Knowledge or experience is seen as a form of capital, viewed as a product of social fields it helps to 'buy' prestige, power, and has significant consequences on practice (Robbins, 1998). We can see here that the 'choice' to interact and engage with other FACMs in the workplace is largely dictated by the accumulation and volume of mentoring experience a colleague possesses. Being labelled as an 'experienced mentor' gives recognition to the embodied cultural capital a FACM possesses, operating as "a capital of recognition, which has its own logic of accumulation, conservation, transmission and also conversion into other species of capital" (Bourdieu, 1982, p. 89). Embodied cultural capital as mentoring knowledge or experience is transformed into symbolic capital and helps to give FACMs access to advantages or privileges (Bourdieu, 2000).

As Jason alludes to above, possession of this symbolic capital allows those FACMs to have an 'influence' on what good mentoring practice entails. Jason further explains how when he is faced with an issue within his mentoring practice, he seeks initial advice from a colleague who he perceives to have accumulated this symbolic capital, as opposed to his RMO.

First port of call is a colleague, who I deem to be more experienced than myself, who I have respect for. So, he is my first port of call… the mentor who I go to - you know, I'd say we've developed a friendship since day one... We were in the room in the pilot year together so that relationship has just developed naturally, and we often talk to each other about it. (Jason, CFCM).

The accumulation of symbolic capital is dependent upon recognition and nomination, i.e. symbolic capital only functions as a form of symbolic power to the extent to which it is recognised by those dominated and legitimised by those dominant (Bourdieu, 1982). Furthermore, Biesta et al. (2011, p. 90) argue that "what any individual learns in any learning culture depends in part on the position of that individual within the culture, on their approach to the culture, and on their actions within it". For Anthony, he suggests he views his position

within the learning culture and FA sub-field as being below Sarah, his RMO. Anthony recognises the capital Sarah has accumulated and her hierarchical position, alluding to how he has drawn upon Sarah's capital when advice is required.

> I'm not the type of person that would get on with things you know and do things my own way. I would always, and I have done on frequent occasions, like I said, contacted Sarah (RMO) if I need advice on things. I think probably humility is the wrong word, humble, but yeah, I'm not above my station if you like. I like to make sure that I'm doing things the right way and I'm happy to seek advice from other people. (Anthony, NFCM, 1st interview).

As Anthony has demonstrated, within learning cultures and fields power relations matter and are intrinsically linked to an individual's position and capital (Biesta et al., 2011). In an attempt to encourage greater collaboration amongst FACMs, the RMOs 'promoted' a select group of FACMs to the position of 'support mentor'. Alongside their role of facilitating coach learning, support mentors were tasked with overseeing a cluster of FACMs within their geographical area to offer them guidance if their RMO was unavailable. Yet, the perception and recognition of symbolic capital proved significant in understanding why the 'support mentors' failed to be utilised by FACMs.

In the case of Anthony, he suggests his assigned 'support mentor' within his region does not possess the same coaching/mentoring experience (embodied cultural capital) and coaching qualifications (institutionalised cultural capital) within the field as himself (Bourdieu, 1986), ultimately impacting upon his engagement with this learning opportunity.

> I think it's really, and I don't know if I will be speaking out of turn here, but I've tried to stay away from the group. We have like a group chat on WhatsApp, I've tried to stay away from that sort of dialogue with the other coaches because I think as I said, please don't think I'm speaking out of turn here, but I do think there's still an element of because people are in inverted commas 'working for the FA' that they do think that they know best… But it's one of those where the support mentor hasn't got as much experience as me and I haven't used the support because the person who's doing it is the one that when in the coach mentor meetings that thinks they know everything and their way is right.
>
> TL: I see what you mean. So, is that individual perhaps also less experienced and qualified as yourself in terms of coaching from what you know?
>
> Yeah, and I'm really sorry if it comes across as arrogant. It is really not meant to come across that way, but… it's a role that is senior to a coach mentor. It's senior to the coach mentor but inferior to the regional manager, there is somebody in that role has to have, from my point of view, needs to have a certain level of experience because be honest, I'd be worried that somebody would come and watch me and somebody else that I've had this discussion with and they would pick what we're doing to shreds because you

know, and may be less experienced than us. And I'm not saying that because they're less experienced that they wouldn't know the appropriate way to mentor, but it just doesn't make sense to me... Yeah and I wouldn't, and again this sounds awful, I wouldn't go to the support mentor, I would go straight to the regional manager, and that's just because I had a meeting with the support mentor and I just didn't agree, and this is my own experience and this is from my FA experience because I recognise that I'm working for the FA not myself. And I just didn't agree with what was being said and the way that it was to go about it. (Anthony, NFCM, 2nd interview).

An individual's habitus and embodied capital will significantly impact upon their "willingness to engage with colleagues who have less vocational expertise than themselves" (Maxwell, 2014, p. 384). Anthony within the extracts above clearly believes his support mentor has not accumulated the same amount of symbolic capital within the field as himself or indeed Sarah, his RMO. Here, Anthony has positioned himself and Sarah with a certain level of technical competence or authority, which he recognises as a form of power his support mentor does not behold (Bourdieu & Passeron, 1977; Bourdieu, 1991a). It has been demonstrated within high performance coaching contexts that individuals can isolate themselves based upon perceptions of expertise or competence of significant others (Mallet et al., 2016). A similar situation has developed for Anthony, where in fact his isolation from his support mentor and indeed other colleagues stems from the lack of capital, experience, and expertise he feels they possess. Furthermore, recent research has begun to show how the symbolic capital 'tutors' possess may influence whether coaches' elect to engage with CPD events provided to them within their social fields (see Leeder et al., 2019).

Within the FA sub-field, possessing the 'right' capital increases FACMs' learning opportunities. However, if an individual is deficient in capital (mentoring experience, coaching experience/qualifications), their learning affordances are restricted. Thus, individual subjectivities in the form of dispositions and capital shape and structure either expansive or restrictive learning environments (Evans & Kersh, 2006). It would therefore seem that within workplaces, the dispositions of workers (FACMs) are crucial in the facilitation (or not) of expansive learning cultures. Moreover, the role of capital is significant in determining what is valued and legitimised within fields as 'good' learning, impacting upon whether affordances are engaged with or not.

7.4 Conclusion

In closing this chapter, it is evident that learners cannot avoid being influenced by their workplace and the norms and beliefs which operate within that social space (Evans & Kersh,

2006). Nonetheless, this final discussion chapter has begun to shed light on the realities of FACMs' learning in the workplace, and the available affordances and constraints they are subjected to. The doxa of the FA sub-field promotes a discourse of trust, a cultural climate which emphasises the notion of learning through experience with limited support or guidance. The training of FACMs as an educational system produces an unequal distribution of capital, where the 'state of play' of the field is accepted uncritically and normalises practice (Bourdieu & Eagleton, 1992). Thus, it is accepted that learning on the job functions as a 'rite of passage' that FACMs must adhere to, unless they embody pre-existing dispositions which enable them to take responsibility for their learning.

Indeed, alongside the significant impact of a field's doxa, this chapter has highlighted the importance of individual dispositions, subjectivities, and personal horizons in both the recognition of and decision to engage with affordances available within the workplace (Billett, 2008; Hodkinson et al., 2008). As such, it is argued that despite the prevailing discourse being one which promotes individual learning, opportunities to collaborate and network are available to FACMs, however, this varies dependent upon the learning cultures in which they are situated (Hodkinson et al., 2008). Therefore, a FACMs' dispositions, position (capital), and placement within a learning culture all interact to structure whether an individual elects to engage with the learning opportunities which may become available to them within the workplace.

Bourdieu's (1993, p. 46) suggestion that "no two individual histories are identical so no two individual habituses are identical" seems relevant when considering workplace learning. This chapter has presented significant evidence towards understanding the learning and development of sports coach mentors. In particular, the perception that FACMs learn idiosyncratically has been illuminated, with an appreciation that dispositions, capital, and learning cultures intertwined within fields of practice govern possible learning. Nevertheless, despite there being various elements involved within the learning process, Hodkinson and Hodkinson (2006, p. 97) have proposed that "workplace learning is relational and no single factor can be identified as being the most important". For NGBs administering mentoring programmes, an awareness of the issues and challenges their mentors may be facing alongside an appreciation of dispositions and positions might enable mentors to feel more supported and secure within their role, minimising feelings of 'hysteresis' (Bourdieu, 1977; Evans & Kersh, 2006).

Educators of adults need to pay attention towards the development of learning identities, or habituses. A FACM's habitus "is a product of conditionings which tends to reproduce the objective logic of those conditionings… a kind of transforming machine that leads us to 'reproduce' the social conditions of our own production" (Bourdieu, 1993, p. 87). Therefore, the stories or narratives individuals ascribe to their learning experiences and habitus development should be central to how we begin to understand the process of learning to 'become' (Hager & Hodkinson, 2009). In summary, the perspective that learning is a process of becoming, more than mere knowledge acquisition is reinforced. Learning to become a sports coach mentor is a social, embodied, and transformative process where individual positions and dispositions can and do change through exposure to fields of practice (Hager & Hodkinson, 2009; Hodkinson et al., 2008). Within this thesis, the metaphor of learning as becoming is useful in both understanding and explaining the process of group learning, i.e. learning as a process of cultural reproduction and socialisation. Hence, in becoming a FACM, a person will begin to understand the normative rules and beliefs which are both visible and unwritten within their learning culture, influencing the workplace learning that is available.

Chapter VIII

Conclusion

"If mentoring programmes are going to fulfil more than 'a tick in the box' for National Sport Organisations then National Sport Organisations have to accept responsibility for the initial training and development of the mentors" (Nash & Mallett, 2018, p. 166).

8.1 Introduction

The aim of this thesis was to understand in greater depth the nature of mentor learning and development within a sports coaching context. Despite an increased recognition of athlete and coach learning within the literature, our understanding of how sports coach mentors learn and develop has remained an unknown quantity. However, this 'unknown' has been addressed to a significant extent within this thesis, with the findings helping to illuminate how both micro (individual) and macro (contextual/cultural) factors structure the recruitment, training, and holistic learning process for a select group of sports coach mentors - FACMs. In particular, the integration of sociological thought through Pierre Bourdieu's praxeology, alongside the utility of Phil Hodkinson and colleagues' work on workplace and cultural learning has created a powerful conceptual framework to theorise mentor learning (Light, 2011). Acknowledging both individual backgrounds and dispositions, as well as contextual and cultural elements, helps to provide a 'more complete' account of mentor learning and development within sports coaching. Thus, this thesis has illuminated issues, challenges, and complexities associated with individual dispositions developed from previous mentoring experiences, recruiting and training sports coaches as mentors, and sociocultural influences on legitimate knowledge and norms within workplace settings.

Significantly, this thesis helps to illustrate the 'learning journeys' of FACMs prior to their employment within the FA, during their recruitment and training procedures, and finally within their respective workplaces. During each of these 'phases', the role of individual dispositions, social fields, and power, alongside learning cultures are explored to enhance our understanding further. These elements analysed through the developed conceptual framework presents the nature of mentor learning and development within sports coaching as one which is complex, nuanced, and structured in turn by normative values and beliefs within fields. Using the FACM Programme as an instrumental case study enabled a rich picture of the object in question to be created, that being the nature of mentor learning within a sports coaching context (Stake, 1995). This conclusion chapter will now discuss the contribution to knowledge of this thesis, whilst addressing practical implications for both sports coach mentors and sporting

organisations administering formalised mentoring programmes. Suggestions are made for future research projects into sports coach mentoring alongside some final concluding remarks.

8.2 Contribution to knowledge

This thesis makes a significant contribution to knowledge through enhancing our understanding of how mentors learn and develop within the sports coaching field. Over a decade ago it was argued by Jones and colleagues (2009, p. 276) that researchers should begin "to generate empirical evidence regarding the current nature of mentoring in sports coaching". Despite this call, the literature investigating mentoring in sports coaching has remained stagnant, with an overt focus on mentee learning. This overemphasis can be considered problematic, with the mentor often disregarded and assumed to be a neutral component in the mentoring process. However, this thesis has specifically produced an in-depth account of the learning and development of sports coach mentors. Whilst research on both athlete and coach learning is plentiful, studies exploring the learning and practice of those in coach developer roles, such as mentors, is restricted (Cushion et al., 2019). Thus, this thesis significantly addresses this empirical gap within the sports coaching literature by investigating sports coach mentor learning prior to formal employment, during organisational recruitment and training procedures, and within workplace settings.

Chapter V answered the first research question entitled 'how does an individual's embodied dispositions influence their learning when becoming a sports coach mentor?' by demonstrating the significance of previous mentoring experiences in the development of FACMs' dispositions and perspectives towards 'good' mentoring practice prior to formal employment. It was highlighted how two 'perspectives' towards 'good' mentoring existed within FACMs: one which emphasised the importance of coaching qualification and experience; and one which valorised personality traits and characteristics. These array of dispositions, perspectives, and beliefs towards 'good' mentoring practice, grounded in previous experiences as either a mentor or mentee, have significant implications for future mentoring practices. The findings contribute to the literature by illuminating the individual and agentic factors which impact upon the process of learning to become a sports coach mentor, which at present have remained unexplored within sports coaching (Koh et al., 2017).

Chapter VII explored 'how does a NGB's recruitment and training procedures structure the learning of sports coach mentors?', addressing research question two. Evidence within this chapter presents the recruitment and training of FACMs as a process of symbolic violence,

where arbitrary beliefs are uncritically reproduced and accepted. Individuals were recruited by the RMOs who were seemingly 'like them', possessing desired dispositions often related to previous exposure to the England DNA framework. Once recruited, training provided by the FA was largely structured by the England DNA, which functioned as an expectation and structured FACMs' practice. To help reproduce the England DNA's normative beliefs and values, mentor training often utilised a range of 'soft' pedagogies to enable 'new' FACMs to interact with more 'experienced' and inculcated FACMs (Bourdieu & Passeron, 1977). Within sports coaching, the recruitment and training of sports coach mentors has been described as loose and unstructured (Chambers, 2018; Cushion, 2015; Nash & Mallett, 2018), whilst we are generally unaware as to what the content and delivery of coach developer (e.g. mentor) training comprises. This thesis has contributed to knowledge significantly by addressing this very issue, highlighting the content of sports coach mentor training, and demonstrating how it influences sports coach mentors' beliefs, perceptions, and practice.

Following on from this, Chapter VII examined 'how does a NGB's legitimised knowledge and normative beliefs shape the workplace learning of sports coach mentors?', answering the third and final research question which guided this thesis. In wanting to understand sports coach mentor learning within workplace settings after the initial recruitment and training procedures, various issues became apparent. Due to recruiting individuals who were 'like' them, the FA seemingly provided limited support opportunities for FACMs, trusting them to perform their role adequately. Whilst learning opportunities were restricted, an individuals' dispositions and capital impacted upon whether they could engage with the learning opportunities made available (or visible) to them within the workplace. Thus, this chapter within the thesis helps to contribute to knowledge by enhancing our understanding of how localised learning cultures may either enhance or inhibit how sports coach mentors learn within the workplace. This factor has been unexplored so far within the sports coaching literature and may help NGBs to develop more sustainable and longitudinal support packages for their mentors, as opposed to one-off introductory workshops (Griffiths, 2015).

In sum, Koh et al. (2017, p. 529) identified a need to recognise and understand the "individual, contextual, and cultural differences with respect to mentor coaches' development" in order to inform future mentor training and ultimately practice. This thesis has addressed all three of these factors within chapters V, VI, and VII and has contributed broadly to the growing body of literature which critically explores mentoring within a sports coaching context, whilst significantly contributing to the limited literature which seeks to understand how coaches

transition into mentoring positions and their subsequent learning. The knowledge accumulated from this thesis is likely to be beneficial in looking to inform and understand mentoring practice both within sports coaching and wider domains.

Broadly, the data within this thesis builds upon the suggestion by Griffiths (2015) that organisational structures (and beliefs) will influence the content and volume of training provided, which in turn will impact upon mentoring practice. McQuade and Nash (2015, p. 340) propose that mentors as developers of coaches do not need to be subject experts, but instead possess skills in "developing, supporting and challenging coaches to embrace life-long learning and development". However in contrast, data from this thesis suggests the role of FACMs (within their mentoring practice) was to reproduce the FA's cultural norms through the DNA framework, advocating a prescribed method of coaching practice as recent sports coach mentoring literature has demonstrated (e.g. Leeder & Cushion, 2019; Sawiuk et al., 2018; Zehntner & McMahon, 2019). This thesis has emphasised how the content and delivery of mentor training is significantly structured by the doxa of fields, in this case the FA sub-field. These structural factors when combined with agentic dispositions and local learning cultures significantly influences mentoring practice, creating a complex power ridden domain where individuals compete and struggle.

Finally, this thesis has integrated both social and learning theory to develop a conceptual framework providing a 'goodness of fit' (Bloomer, 2001) to explore and understand the nature of mentoring practice and indeed mentor learning within sports coaching. In doing so, the findings helps contribute to the growing body of literature which utilises social theory to investigate the realities of coach mentoring (see Griffiths & Armour, 2012; Leeder, 2019a; Leeder & Cushion, 2019; Sawiuk et al., 2018; Zehntner & McMahon, 2014, 2019). The combination of Pierre Bourdieu's sociology and Phil Hodkinson and colleagues' conceptualisation of learning helps to add an enhanced level of criticality and challenges the prevailing "distorted and utopian view" of mentoring practice, whilst revealing the "essential social and relational complexities" inherent within the process of learning to mentor (Potrac, 2016, p. 84). In sum, this thesis has contributed to knowledge both empirically and theoretically on sports coach mentoring. Specifically, this thesis has considerably enhanced our understanding of how mentors learn and develop within the sports coaching field, with an explicit focus on how organisational beliefs structures mentor training and subsequently mentoring behaviours. The findings from this thesis have major implications not only for

academia and future empirical/theoretical research into this area, but also for sports coach mentor practitioners and NGBs administering mentoring provision.

8.3 Implications for sports coach mentors

The findings from this thesis have highlighted the ways in which sports coach mentors may be subjected to a process of symbolic violence, uncritically accepting, and reproducing arbitrary beliefs of the sporting organisation which employs them (Bourdieu, 2000). Instructional contexts are, therefore, significant in shaping beliefs surrounding what 'good' mentoring entails as well as influencing perceptions towards the mentoring role and practice (Wang, 2001). As Webb and colleagues (2007) have proposed, mentor education programmes should include opportunities to develop both practical and propositional knowledge. Of particular interest is propositional knowledge, which through reflection and critical discussion with others, will enable "mentors' beliefs to be explored through contestation and challenge" (Webb et al., 2007, p. 185). Therefore, sports coach mentors should actively engage with training and development opportunities which enable in-depth analysis and reflection on their underlying beliefs and values, alongside the promoted discourses of the organisation they are situated within. It has been suggested that mentee coaches may benefit from accessing a mentor from outside of their own sporting and organisational milieu, in order to safely reflect on taken-for-granted cultural practices and beliefs (Cassidy, Merrilees, & Shaw, 2015; Sawiuk et al., 2017). Sports coach mentors should consider engaging in reflective dialogue with other mentors from additional sports or fields, to free themselves from the reinforced collective thought of their own organisation and associated 'political baggage'.

Sports coach mentors should promote a questioning stance on their current practice and beliefs, before examining possible alternatives and improvements (Cassidy et al., 2016). If sports coach mentors have a greater awareness of their own beliefs and how these may have been shaped by external structures, they are better placed to decide whether they want to be involved with a formalised mentoring programme. Bourdieu emphasised the generative nature of the habitus, presenting it as an open mechanism which when subjected to new experiences and field structures, can transform individual dispositions (Bourdieu & Chartier, 2015). In emphasising the level of agency and freedom within Bourdieu's notion of habitus, sports coach mentors may engage with a process of synthetic reflection – involving the imagination of a potentially new habitus (Noble & Watkins, 2003). The notion of agency within synthetic reflection differs from reflexivity and instead focuses on an enhanced awareness of "what we have done and what we can do" (Noble & Watkins, 2003, p. 531). If sports coach mentors can

engage in this level of reflection and understand the forces which act upon them, the likelihood of "facilitating an expansion of alternative ways of thinking and doing" will be increased (Cassidy et al., 2016, p. 183). Sports coach mentors may begin to acknowledge new approaches, whilst potentially embracing innovative and novel pedagogies towards mentoring sports coaches.

Sports coach mentors will always operate within (multiple) fields of practice, each governed by varying beliefs. However, for Bourdieu, social agents are always actively engaged in one strategy or another within fields in struggling for position (Bourdieu & Wacquant, 1992; Swartz, 1997), where a misalignment between position and dispositions may lead to individuals refusing to "accept as self-evident the expectations and demands of the post" (Bourdieu, 2000, p. 157). Hence, if sports coach mentors are unhappy or experience feelings of vulnerability, they should begin advocate expansive and more appropriate methods of developing and mentee learning. However, as already evidenced within this thesis (see Chapter VII), to some degree sports coach mentors must possess the requisite dispositions to take responsibility for their own learning and developing in order to engage with appropriate learning opportunities which might be available. Consequently, a key implication for sports coach mentors as a result of this thesis is that they must view themselves as learners (Achinstein & Athanases, 2006). Even if organisational support might be absent, sports coach mentors must strive to develop their personal professional learning and practice and avoid assuming they will 'naturally' transition to become a competent mentor (e.g. Bloom et al., 1998).

8.4 Implications for sporting organisations

The findings of this thesis have revealed several practical implications sports organisations such as NGBs could look to administer to enhance the development and practice of their mentors. This thesis has highlighted a number of considerations with regards to the recruitment of sports coach mentors, in particular, which individuals should be considered for a mentoring role. It should be emphasised that 'good' coaches, or those who possess high level coaching qualifications and 'knowledge of the game', do not automatically become 'good' mentors. Despite some similarities, mentoring and coaching require varying skillsets and are generally informed by different outcomes (see Jenkins, 2013). Purdy's (2018) recent suggestion that not all coaches should be mentors seems justified in this instance. Moreover, Bloom (2013, p. 483) has argued that in order to understand the effectiveness of mentoring, sports organisations need to focus on "identifying and then training the right people to act as mentors". Evidence from this thesis would suggest sporting organisations still need further help and support with this.

Primarily, the findings from this thesis have highlighted how sports coach mentors may be recruited for simply being 'like' the individuals who are recruiting them, through either possessing comparable dispositions or through accumulating the desired coaching experience and/or qualifications (see Chapter VI). These unfounded assumptions have shown that mentors may receive little to no support in the workplace after their initial recruitment (see Chapter VII). Thus, it would seem sporting organisations need to be clearer with regards to who, what, and why in terms of mentor recruitment. Taking a reflective stance towards this may reduce the likelihood of uncritically recruiting mentors who may not be 'ready' or indeed adequate for the role.

Sports coach mentors require on-going support in order for them to "recognise the importance of adaptation, application and contextualisation" of their own practice (Lyle & Cushion, 2017, p. 318). Simply possessing the 'know how' acquired through experience is not sufficient to act as a competent mentor, despite the predominant dogmas of some organisations (Ulvik & Sunde, 2013). For formalised mentoring programmes to function effectively it would appear obvious that mentors need to be aware of and have the prospects to "participate in appropriate and informed mentor training and development opportunities" (Hobson & Malderez, 2013, p. 13). Unfortunately, within the sports coaching field mentoring operates as a distinct social practice and as a secondary profession for many coaches, resulting in limited training being available for those coaches who wish to enhance their mentoring capabilities (Chambers, 2018). Although simply encouraging NGBs to provide greater amounts of training, education, and support for their mentors would seem obvious, a deeper level of scrutiny is required. Mentor training delivered by sporting organisations at present privileges technocratic rationality, adopting a 'toolbox' approach which provides generic strategies and tips for mentors to adopt (Cushion, 2015). Yet, developing sports coaches as mentors is more complex and this form of training is unhelpful, reducing the mentoring role to one akin to knowledge transfer (Achinstein & Athanases, 2006).

Thus, the primary findings from this thesis would indicate that mentor training designed and delivered by NGBs and other sporting organisations needs to be critical and transformative in nature. More specifically, organisations need to aware of which cultural norms and ideologies they may be espousing through their recruitment and training processes (Cushion, 2015). This is significant, as through attending mentor training, learners may begin to 'value' and embody certain norms and beliefs over others (Cushion et al., 2003). According to Chambers and colleagues (2015), mentors need to be suitable for the mentoring role and

possess the 'right' dispositions. However, what these dispositions entail is dependent upon the intended outcomes of the formalised mentoring initiative administered by the sporting body. Within this thesis, evidence suggested there was at times a mismatch between the NGB's goals of the programmes and those of the mentors. Therefore, in looking to create more sustainable and effective systems for mentor learning, one of the first stages is for sporting bodies to engage in critically reflective discussions surrounding what constitutes appropriate support mechanisms for developing coaches as mentors (Garvey et al., 2014). Mentoring is a social construction, meaning knowledge is constantly produced and re-produced, resulting in the way power is exercised becoming a hidden entity (Cushion, 2015). NGBs need an enhanced awareness of their own beliefs towards developing coaches as mentors, in addition to a recognition of how their perceptions of legitimate knowledge are filtered and reproduced during mentor training (Fyall et al., 2018; Leeder, 2019a).

As a practical suggestion, sporting organisations could look to adopt a design thinking approach within their mentor training as advocated by Chambers (2018), utilising mentoring conversations as a source of learning for both mentors and mentees. Indeed, it is generally accepted that mentoring is a dialogical pedagogy, built upon strong foundations of rapport, honesty, and effective communication skills (Nash & McQuade, 2015). Seemingly, it appears worthwhile for mentor training to dedicate some time to analysing the conversations between mentees and mentors. In doing so, mentoring conversations can be critically examined and understood in greater depth, to imagine how these exchanges could be re-worked (Chambers, 2018). Exploring the use of language within mentor training may help to understand how norms, power, and belief systems can be promoted and exchanged through dialogue, either implicitly or explicitly. For example, how the language used by mentors influences their mentees perceptions, or, how the espoused jargon during mentor training structures the enactment of mentoring practice. The discourse and language an individual uses are reflective of their embodied values and beliefs (Cassidy et al., 2016). If mentor training can help to unpack these tensions, it is likely positive changes to mentoring practice may occur over time.

The most significant if somewhat obvious implication for sporting organisations is that professional development for mentors matters. Whilst mentors must take some degree of responsibility for their learning, mentors also clearly require opportunities to engage with "meaningful contexts for learning beyond quick-fix training workshops" (Achinstein & Athanases, 2006, p. 178). The learning and development of sports coach mentors is a nuanced and complex process, rooted in both structural and agentic factors. Sporting organisations may

therefore also seek to uncover their mentor's personal biographies and previous mentoring experiences to appreciate and understand that mentors will respond to the same circumstances in different ways due to underpinning assumptions and beliefs (see Griffiths & Armour, 2013). Seeking to develop and create more expansive workplaces (enhanced opportunities for collaboration, discussion, and critical reflection) would appear to be a beneficial process to help facilitate more meaningful learning opportunities for mentors (Hodkinson & Hodkinson, 2005).

8.5 Future research agendas and limitations

This thesis has 'opened the door' for further scholarly work into coach mentoring broadly, and more specifically into the learning and development of coach mentors. In using FACMs as an instrumental case study to explore the wider issue of mentor learning in sports coaching (Stake, 1995), it would appear that continued research needs to be conducted utilising different populations, within different sporting contexts, with different sporting organisations. The FACM Programme is an example of a formalised mentoring programme working with participation domain coaches (Trudel & Gilbert, 2006). Nonetheless, there is a sense that "each [sporting] context promotes certain norms, practices, and expectations that inform mentors' work" (Achinstein & Athanases, 2006, p. 14; insertion added). Consequently, further exploration is required into how coaches are recruited and trained as mentors within varying sporting cultures, by different organisations, to work with coaches of different domains.

Research which compares and contrasts the training and support provided by different sporting organisations to their mentors would be interesting in order to understand what works, why, and for whom within contextual, cultural, and political boundaries. Indeed, participation and performance domains possess varying environmental constraints and demand distinct requirements of a sports coach (Lyle & Cushion, 2017; Trudel & Gilbert, 2006). Consequently, the impact of mentoring practice, the criteria for mentor selection, and the training mentors receive will be contextualised and bespoke. Comparing these elements between participation and performance domains seems a worthy avenue for potential research to investigate. For example, recent work has introduced the notion of multiple, cross-sport, and non-sport mentors working with elite coaches (see Sawiuk et al., 2017). From this perspective, the recruitment and training of these mentors becomes highly specialised, paving way for future research to examine these nuances in-depth to support the development of more bespoke mentor training and education.

Generally, mentoring is often seen as a panacea to overcome current professional development dilemmas within coach education (Griffiths, 2011). However, mentoring involves the workings of power, meaning that "its outcomes may run contrary to those intended – a process of socialisation that reinforces rather than challenges existing coaching practice" (Leeder & Cushion, 2019, p. 3). Thus, the actual effectiveness and impact of formalised coach mentoring programmes are yet to be fully explored, with an absence of empirical evidence to authenticate mentoring as a "functional, positive, and unproblematic" coach development tool (Cushion, 2006, p. 129). Indeed, little evidence connects engagement with mentoring to a change in coaching practice. Therefore, the impact and evaluation of formal coach mentoring programmes is worthy of increased consideration. Whilst this thesis has demonstrated how mentor training might influence the practice of formalised mentors, the longitudinal impact of mentoring on mentees' beliefs and behaviours within formalised provision remains unknown.

Therefore, future research projects may begin to explore elements such as: structure and evaluation mechanisms; successful achievement of purpose; and the role of the programme director in disseminating policy through mentoring provision. There is a lack of evaluation-based research exploring sports coach mentoring programmes within the literature, with indicators of effectiveness absent at present (Bloom, 2013). This shortfall needs to be addressed to help provide further research evidence 'of' mentoring practice, as the current research landscape falls short of robust evaluation and detailed analyses relating to mentoring's impact (Cushion, 2015). Furthermore, future exploration into sports coach mentoring should be extended to understand the role of gender and cross-gender within mentor training and practice (Banwell et al., 2019), alongside the influence of technology on the mentoring relationship and the pedagogies adopted by mentors (Grant, Bloom, & Lefebrve, 2020).

As Potrac (2016) alludes to, numerous stakeholders are involved in the mentoring process, therefore, the voices and experiences of these individuals need to be accounted for, to fully grasp the full complexities associated with sports coach mentoring. Future research may look to collect empirical data with an array of stakeholders involved with the design, delivery, and practice of mentoring, such as: technical directors; heads of departments; club officials; athletes; and parents to understand the various interactions and chains of communication which are present. Accumulating more data from these individuals may encourage sporting organisations to create more 'space' for the critical mentor within their training and education. Broadly, we are aware that more empirical evidence is needed to fully justify mentoring's widespread appeal, with a greater understanding of how power, culture, and normative beliefs

are disseminated within NGBs, shaping what is considered as legitimate knowledge and influencing mentor training, learning, and practice. Of course, mentoring as a humanist and facilitative form of coach development is not 'bad' per se. However, as the French philosopher Michel Foucault (1983, p. 231) contends, not "everything is bad, but that everything is dangerous". Indeed, until mentors or any developer of coaches understands and acknowledges how power relations have influenced their beliefs and practices towards developing coaches, mentoring will remain unchallenged (Leeder, 2019a). It is hoped this thesis may spark future research which can disrupt dominant ways of thinking with respect to mentoring and developing mentors.

In sum, further exploration into how mentor training and education shapes mentor practice and professional development is warranted (Aspfors & Fransson, 2015), with an understanding of where dispositions towards 'good' mentoring both are developed and promoted. Exploring innovative mentor training initiatives, alongside the construction of legitimate knowledge, is required in order to enhance the professional learning of sports coach mentors. For example, scholars might wish to engage with transdisciplinary research approaches, where researchers and practitioners from different fields collaborate over a set period of time to develop conceptual and methodological frameworks, potentially resulting in new theoretical approaches (Polk, 2014). Due to mentoring's widespread enactment within other domains (e.g. education, health care, and business), it would appear worthwhile to engage in dialogue with both practitioners and researchers from these fields, in order to re-conceptualise the process of educating and training mentors.

When researching mentoring, the overt use of quantitative methods across varying domains has resulted in a simplified analysis and the creation of mentoring 'categories' (Colley, 2003a; Jones et al., 2009). This reductionist approach overlooks the messy realities and complexities within mentoring by providing "a limited view of what tends to happen as opposed to the rich possibilities of what can happen" (Colley, 2003a, p. 3). Within sports coaching specifically, evidence of quantitative approaches to understanding mentoring practice exist, however, these studies are often devoid of context, wider social issues, and neglect the cultural experiences of those involved (e.g. McCullick et al., 2016; Narcotta et al., 2009; Schempp et al., 2016). In following this trend, much positivist research has prevailed within the broader sports coaching literature (Lyle & Cushion, 2017), whereby utilising quantitative methods has persistently reduced the intricacies of coaching into a linear, straightforward, and systematic process. In this light, research into sports coach mentoring should continue to build

upon those studies which have utilised qualitative methodologies (e.g. Leeder & Cushion, 2019; Sawiuk et al., 2017, 2018; Zehntner & McMahon, 2014, 2019) in order to fully address the everyday realities, experiences, and learning of both mentors and mentees (Jones et al., 2009).

Bourdieu (1998, p. 2) articulated how research should be "based on the belief that the deepest logic of the social world can be grasped only if one plunges into the particularity of an empirical reality". Bourdieu's work attempts to conceptualise theory through (often) ethnographic research (Fitzpatrick & May, 2016). From this perspective, Bourdieu argues that the *how* of empirical work cannot be separated from the *where* and *why* of context (Fitzpatrick & May, 2016). Although participant observations were used within this thesis in an attempt to encounter the social and move closer to the site of social practice through observing FA delivered mentor training (Bourdieu, 2000; Cushion, 2014), this research did not provide a full ethnographic account. To overcome a limitation of this thesis, future research agendas should seek to adopt ethnographic methodologies to help researchers to understand the mentoring process as a multifaceted interaction between mentor, mentee, and cultural context. Longitudinal immersion within the field involving prolonged observations of NGB-delivered mentor training in addition to observing mentors and mentees in situ may help to expose further "the behaviours, values, emotions and mental states" of coach mentors during their learning process (Sparkes & Smith, 2014, p. 34).

Furthermore, Jones and colleagues (2009, pp. 276/277) have argued "insightful qualitative observations perhaps complemented by reflective, in-depth interviews need to be engaged with to uncover the micro-reality" of mentoring practice. Therefore, researchers could begin to adopt multiple method approaches to help capture the 'complete' mentoring picture and avoid artificial 'snap shots'. Researchers should be brave in their approach to exploring sports coach mentorship by adopting methodologies which go beyond description, unearthing the multifaceted, contested, and concealed complexities of the phenomenon. Such examples of innovative qualitative studies into sports coach mentoring exist, utilising both autoethnography and narrative ethnography (e.g. Zehntner & McMahon, 2014, 2019). However, in building upon the suggestions of Voldby and Klein-Døssing (2019) within coach education, sports coach mentoring researchers might wish to consider the use of action research, in order to co-create practice-based knowledge between NGBs, mentors, mentees, and scholars. Well-designed action research projects within sports coach mentoring will influence multiple levels of practice rather than producing generic knowledge (Elliott, 1991), e.g. the development of

enhanced mentor training by NGBs, improved pedagogies adopted by mentors, and alterations to mentee coaching practice (Voldby & Klein-Døssing, 2019).

The use of Bourdieu's social praxeology (in conjunction with Hodkinson and colleagues) has provided a fruitful conceptual framework which has helped to articulate both subjectivist and objectivist factors impacting upon the learning and development of sports coach mentors (Bourdieu & Wacquant, 1992). Despite this, Jones (2019) has recently argued that sports coaching scholars should attempt to utilise exploratory, conjectural, and original research into the act and process of sports coaching, and consider whether theorists such as Pierre Bourdieu, Michel Foucault, and Erving Goffman have been exploited enough. Coaching scholars interested in researching sports coach mentoring might contemplate giving greater 'primacy' to inductive research methodologies (Jones, 2019). For Colley (2003a, p. 1), mentoring as a broad social practice for developing learners has yet to develop "a sound theoretical base to underpin policy or practice". Hence, if more prominence is given to inductive and primitive research approaches, it may be possible to develop a distinct theorisation of coach mentor learning or mentoring practice, creating greater conceptual clarity to inform and underpin policy. Against this backdrop, conceptual grounded theories have been developed within the sports coaching field to understand the delivery of performance analysis (Groom, Cushion, & Nelson, 2011) alongside sports coaches' professional learning (Stodter & Cushion, 2017). For sports coach mentoring research to take a step forward, a substantive grounded theory is required to understand how both mentors and mentees construct and make sense of the mentoring process.

8.6 Concluding remarks

In its broadest sense, this thesis attempted to explore the nature of mentor learning and development within a sports coaching context. This factor has been explored in significant depth, contributing to the literature on mentoring in sports coaching and specifically enhancing our understanding of coach mentor learning – a neophyte area of scholarly enquiry. The findings from this thesis give weight to the suggestion that sports coach mentors are "in their ordinary practice, the subjects of acts of construction of the social world" (Bourdieu, 1984, pp. 469/470). Throughout their life course and process of 'becoming', sports coach mentors experience idiosyncratic learning pathways, structured in turn by the position, capital and habitus within differing learning cultures and fields of practice. Indeed, the research questions from this thesis have been answered and demonstrate how sports coach mentor learning occurs prior to formal employment (Chapter V), during recruitment and training (Chapter VI), and

later on within localised workplace cultures (Chapter VII). Embodied dispositions are inculcated over time, organising perceptions, and beliefs towards what 'good' mentoring practice entails. This thesis has highlighted how these beliefs towards 'good' mentoring practice are reflective of a wider 'struggle' for positions and symbolic power within a specific NGB (FA) sub-field (Bourdieu & Wacquant, 1992), where individuals strived to legitimise and endorse their own embodied capital. In answering the calls of Koh et al. (2017), the findings of this thesis have begun to shed light on how individual, contextual, and cultural factors interact and combine to both influence and structure mentor learning and development.

The significance of this thesis therefore lays with its ability to extend our currently restricted and limited understanding of how coach developers, specifically mentors, learn. Sporting cultures are entrenched with legitimised ways of thinking and doing (Barker-Ruchti et al., 2016; Townsend & Cushion, 2017), with the data collected from this thesis emphasising how the recruitment processes and training sports coach mentors receive is dictated by this. Indeed, training sports coaches as mentors in this instance was akin to a process of symbolic violence (Bourdieu & Passeron, 1977), where the arbitrary culture's beliefs are reproduced and legitimised in a doxic manner, through a struggle for symbolic power (Bourdieu, 1982). The doxic formation which structured mentor training was reciprocated in the workplace, where struggles for capital, positions, and restrictive learning cultures limited the opportunities for sports coach mentors to collaborate and learn from one another. In moving forwards, sports coach mentors need to be positioned as learners, with the sporting organisation that employs them as well as mentors themselves, recognising the importance of professional development. Despite being positioned as "the classifying subjects who classify the properties and practices of others" (Bourdieu, 1984, p. 484), sports coach mentors need to be classified primarily as learners. Such a stance may enable sports coach mentors to free themselves from the arbitrary cultures they are engaged with, avoiding a reproduction of the taken-for-granted assumption that nothing can be done to support mentor learning and development (Rynne et al., 2019).

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Appendix A – England DNA Coaching Fundamentals

Taken from: http://www.thefa.com/learning/england-dna/how-we-coach/coaching-fundamentals-dna

DEVELOP PRACTICES THAT ENABLE THE PLAYERS TO MAKE LOTS OF DECISIONS	SPEND EQUAL TIME DELIVERING, PLANNING AND REVIEWING	AIM FOR A MINIMUM OF 70% BALL ROLLING TIME IN ALL SESSIONS
USE GAMES WHENEVER POSSIBLE IN TRAINING	VALUE AND WORK EQUALLY ACROSS THE FA FOUR CORNER MODEL	USE VARIED COACHING STYLES BASED ON THE NEEDS OF THE GROUP
DELIVER REALISTIC GAME-RELATED PRACTICES	CONNECT, ACTIVATE, DEMONSTRATE AND CONSOLIDATE IN EVERY SESSION	USE A CAROUSEL APPROACH TO PRACTICE DESIGN AND AIM TO MAXIMISE PLAYING TIME
USE A POSITIVE AND ENTHUSIASTIC MANNER WITH PLAYERS AT ALL TIMES	CONNECT WITH THE GROUP BEFORE THE SESSION OUTLINING THE AIMS AND OBJECTIVES	INCLUDE ELEMENTS OF TRANSITION IN ALL PRACTICES AND SESSIONS WHERE POSSIBLE

Appendix B – Interview and focus group guides

PhD Interview Guide (1st interview with 'new' FA Coach Mentors):

Introduction:
My information:
- Brief background about myself
- My coaching experience

Research details:
- Title of project and purpose – reiterate the focus of the project
- Informed consent – anonymous throughout process
- Free to withdraw/leave at any time – toilets, phone calls etc.
- Explain length of interview (45mins to 1.5 hours)

General background:
- Can I ask you what your full-time occupation is?
- How long have you been employed in your current job?
- What other occupations have you had in the past?
- Do you think any of your experiences from your full-time employment will influence your mentoring?

Coaching background:
- Can you tell me a little bit about your coaching background?
- Where are you currently coaching and at what level of performance are your players?
- How would you describe your experiences of being a football coach? What have been the main challenges?
- Can you try and explain to me what your coaching philosophy is?
- What do you think makes a good coach? What are typical good coaching behaviours?
- What has shaped your opinions of what a good coach is?

Learning to coach/learning dispositions:
- What have been your predominant learning experiences and sources of knowledge? – can you give an example of how this has impacted on your coaching?
- What have been your experiences of formal coach education provided by the FA? – have they been largely positive or negative?
- Through what experiences do you think you will learn how to mentor?
- Has there been any significant people who have impacted upon your coach learning? – i.e. have you had a mentor?
- Do you have any beliefs about how coaches prefer to learn?

Mentoring:
- How do you think you will cope with the transition from coach to mentor?
- What are your previous experiences of mentoring? – have you ever been a mentor in another capacity?
- What do you think makes a good mentor?
- What has shaped your opinions on what makes someone a good mentor?
- What do you think typical mentoring behaviours/practices are? – Why do you think this? Where have you seen this?

- Have you ever had a mentor? – If you haven't, do you think it would have helped your development? Why?
- If you have had a mentor, how have their behaviours shaped your beliefs and thoughts about mentoring?
- Do you think a good mentor needs to be a coach?
- Are mentors born or made?

Becoming a FA Coach Mentor:
- Why did you want to become a FA Coach Mentor?
- Why do you think you will be good in your role?
- Why do you think you got selected as a mentor?
- Have you had any experience of being a mentor before being employed by the FA? – If so, how did you find this? What were the challenges? What mentoring practices did you use?
- How have you learnt to mentor other people/coaches? – have you ever had any formal training?
- Do you think your past mentoring experiences will influence how you approach your role as an FA Coach Mentor?
- Do you think your coaching experiences or other work experiences influence how you approach your role as an FA Coach Mentor?
- Do you think you are a coach educator?
- Do you feel prepared for your role? – do you think the induction training/regional events was enough?

The FA Coach Mentor Programme:
- How beneficial do you believe the FA Coach Mentor programme is and why?
- In your opinion, what is the main purpose of the FA Coach Mentor Programme?
- What is your role? – Promotion of FA ideas? Pressure to conform?
- How influential is the DNA?
- How does the programme help achieve these outcomes?
- How will you know whether these different outcomes met?
- What would success look like?
- Qualifications?

PhD Interview Guide (2nd interview with 'new' and current FA Coach Mentors):

Based upon the answers from the 1st interview, some questions may be tailored/specific to that participant, and at this stage cannot be formulated

Introduction:
Recap:
- Briefly discuss what we spoke about in the first interview
- Ask how the participant has generally been – has there been any 'major' life events since we last spoke?

Research details recap:
- Title of project and purpose – reiterate the focus of the project
- Informed consent – anonymous throughout process
- Free to withdraw/leave at any time – toilets, phone calls etc.
- Explain length of interview (45mins to 1.5 hours)

Experiences of being a FA Coach Mentor since the first interview:
- How would you describe your experiences of being a mentor so far within the FA Coach Mentor programme?
- Have your experiences been largely positive or negative? – What do you think the reasons behind this are?
- How do you get your mentees to 'buy in' to the programme?
- What do you conceptualise a good mentor to be?
- What expectations do you think are put upon you in your role?

Transition from coach to mentor/becoming a mentor:
- How would you describe the transition from coach to mentor? – smooth, why? Hard, how could it have been easier?
- What made you want to become a mentor?
- What did you learn during this transition? – about yourself/coaching/mentoring
- What impact have your past experiences had on this transition?
- What have you learnt most about mentoring since becoming a FA Coach Mentor?
- Are you still coaching – what do you identify your role as being within football?
- Do you think becoming a mentor is a natural progression for a coach?
- Any other experiences of being a mentor?

Mentor learning and practice:
- What type of knowledge is needed to be a mentor? – How do you acquire this knowledge?
- How have you learnt to mentor? – If reflection or on-the-job, what do you reflect upon, why is this useful?
- When you have had a 'critical incident' or problem, where do you go to seek information to resolve this? What sources of knowledge are drawn upon?
- What has shaped your beliefs about what good mentoring practice entails?
- Have your previous coaching/mentoring experiences helped you overcome any issues you have had so far in your role?
- What are your typical mentoring behaviours and practices?

- Has your mentoring learning/practice/competency ever been assessed? - has anyone from the FA ever asked you about your learning? Have you been provided with feedback?
- Do you see yourself as a coach educator?
- What role have other mentors played in enhancing your learning? – Community feel? Do you speak to mentors from other counties?
- Do you mentor in line with your own beliefs or the FA's regarding good mentoring practice?

Impact of FA mentor training:
- Have the FA provided you with enough information on what mentoring is? – What are the themes of the sessions? What sort of things are discussed?
- What have been your experiences of these formal mentor training events? – Regional CPD, FA Mentoring Adults course, conference.
- What are the main things you have learnt from the formal mentor training events you have attended? – How have you applied this within your mentoring practice?
- Do you think the mentor training you have received from the FA has been beneficial to your learning and professional development?
- What value do you place on the formal training events you attend? – mentor dispositions towards these.
- What new knowledge have you gained from attending these events? – could you have obtained that knowledge from elsewhere?
- Would you say the training you have received has impacted your mentoring practice at all? – If so, how? Positive or negative?
- Has the mentor training you have received from the FA been suitable for the challenges and experiences you have faced so far? – How have you used knowledge from the training to solve issues within your practice? Give an example.
- Do you actively seek other learning opportunities to supplement this training?

Recommendations and improvements on training:
- Are you satisfied with the amount of formal mentor training put on by the FA?
- Do you have a choice regarding the topics/areas to be discussed within the training events you attend?
- What other types of events/situations/experiences do you think will be beneficial to your learning and development?
- How do you think FA mentor training and education could be improved?
- What do you believe your current learning/professional development needs are going forward?
- What is the biggest barrier/challenge to your development and learning as a mentor?

Role of the FA:
- How do you think the FA want you to mentor? - do you think the FA promotes a certain 'ideal' type of mentoring style/behaviour?
- Since becoming a FA Coach Mentor, have your opinions on what makes a 'good mentor' and 'good mentoring practice' changed?
- What practices have the FA encouraged you to use with your mentees? – are the reasons behind these explained? Do you understand the reasons?
- Do you agree with everything the FA have said about mentoring? – would you be able to challenge it?

- Do you feel pressured to mentor in a certain way to meet the FA's expectations? – influence of the FA badge
- When mentoring, do you follow the FA's guidelines or your own – why?
- Do you always promote the FA's ideas around good coaching, or your own?
- What are your thoughts on the FA's England DNA concept?
- What does success look like for the FA Coach Mentor Programme? – do you views of success align with the FA's?

<u>Concluding comments:</u>
- Overall, what has been more beneficial to your learning to become a mentor – your past experiences or the formal training you have received from the FA?
- Do you think what FA's believes well 'mentoring' is matches your own perceptions?
- What has been the most influential learning experience in becoming a mentor? – have these perceptions at all changes over time? (learning careers)
- Compared to when you first started, what's your most valued source of learning?
- How have you learnt to mentor? – summarise.

<h1 style="text-align:center">PhD Focus Group Guide (Regional Mentor Officers):</h1>

Job role and the FA Coach Mentor Programme:

- Can you try to explain what your main role of being a Regional Mentor Officer is?

- What is the main role of FA Coach Mentors? – What are the intended outcomes of the programme and how do mentors achieve that?

- How is the success of the FA Coach Mentor programme measured? – seems to be a lot of confusion regarding what success is:
  Promotion of DNA?
  Objective measures due to FA funding?
  How well do think mentors understand what success is?

- Confusion amongst mentors with regards to their role clarity:
  How does the mentoring programme align with coach education?

Mentor learning:
- How does the FA recognise and cater for mentors prior learning experiences?
  What impact do you think mentors' previous experiences has on their learning?

- In your opinion, what do you think are the most predominant activities/experiences/sources of learning for FA Coach Mentors learn to become a mentor?
  Dependent on answer – how does the FA embrace/facilitate this?

- When looking to employ a mentor, what traits/characteristics are you looking for?
  Does a good coach make a good mentor?
  Contrasting views amongst mentors
  Is previous mentoring experience needed?

- How is a mentor's competency assessed/checked?
  Link back to measure of success
  If competency is not checked, how do they know they are doing a good job?

- How often does the FA ask about mentor learning?
  Some mentors suggested mentors need to take responsibility for their own   learning – what are your thoughts on this?

FA Mentor training:
- What are the aims and outcomes of these training events?
  What is the value of these training events?
  What do mentors get from these events that they couldn't get elsewhere?
  Mentors first experience of formal mentor training – impact?

- Do you think FA mentor training and education provision has a positive influence on mentoring practice? – How do you know?
  Mentors have said the training events have improved over time

Do you think the FA has a better understanding of how mentors learn?
Mentors value talking to others/collaboration/sharing experiences – could this   be facilitated more?

- Some mentors have suggested training is not providing new knowledge and more content on 'mentoring' and research informed practice would be beneficial
What are your thoughts on this?
Do you think the FA provide enough information on what mentoring is and how to do it?

- Do you think there is enough formal mentor training available to support the needs of learning mentors?
What improvements do you believe could be made to FA mentor training   events?

- Do you think the FA provides a learning environment that is inclusive of all individual mentor needs?
Mentors have called for more bespoke training, with some of the content too generic – is this possible?
I.e. disability, women's and girls, BAME

- Mentors have praised the value of 'buddying' up or 'mentoring the mentors'
How much is this on-going at the minute?
Is there scope to organise something formally within the programme?
Support for new mentors – old mentors wishing they had this?

- A lot of mentor's highlighted the importance of reflecting on practice – is enough being done to support mentors on understand how to reflect?

Role of the FA:
- Do you think the FA influences FA Coach Mentor's perceptions of what a 'good mentor' and 'good mentoring practice' is?

- Do you think the FA promotes a certain 'ideal' type of mentoring style/behaviour?
What impact do you think this has on mentor learning?

- Does the FA encourage the use of certain mentoring practices over others?
Are the reasons behind these explained?
Do mentors understand the reasons?

- How does the FA's legitimise their knowledge about mentoring?
Why do you think mentors accept this – is there challenge?

- The FA Coach Mentor programme is funded now by the FA instead of Sport England:
Why is this?
If the FA are funding the programme, what do they expect?
Are expectations put on mentors – are they clear on what they are?
Does this impact mentor learning/behaviours?

Appendix C – Observation inventory (adapted from Stodter, 2014) and example field notes.

PhD Observation Inventory (FA Mentor Training):

General notes and descriptions:

Content of training/CPD: • Knowledge covered • Timings • Topics discussed • Is anything challenged by mentors? • Does any research evidence inform knowledge/activities? • How much is driven by FA ideas? • What are the aims of the training event? – are they clear?	Specific examples will be provided here regarding elements of the content of each training/CPD event.
Design/activities: • What are the main activities/practices utilised? • What are the learning theories behind activities? • Why were these chosen? • What are the intended outcomes? • How do mentors respond to these activities?	Specific examples will be provided here regarding elements of the design and activities within each training/CPD event.
Mentor learning: • What is the overall candidate involvement? • Is anything linked to mentors' prior experience? • Is there any assessment/evidence to show improved learning	Specific examples will be provided here regarding mentor learning in relation to each training/CPD event.
Tutor Delivery: • General behaviour • Style • Reference to past experiences • Learning theories informing behaviour	Specific examples will be provided here regarding the tutor delivery during each training/CPD event.
Assessment/Feedback: • How is learning acknowledged? • Nature of feedback • Any formal assessment?	Specific examples will be provided here regarding whether any feedback/assessment was provided during each training/CPD event.

Questions to ask mentors:	**Questions to ask RMO's/tutors:**
How are you finding the course/training so far?	What is the thinking behind that activity?

What are you enjoying about this training?	Why will this knowledge be beneficial to mentors in practice?
Is there anything you are unsure of/feel could be improved?	What do you think mentors have learnt so far?
What are your previous mentoring experiences? – has anyone asked about these?	Do you think mentors are aware of the aims and outcomes of this training?
What have you learnt so far on the course?	How many of these courses/training events have you delivered before?
Do you think this training event will be beneficial to you in practice? Why?	What do you think is the general/current mood of the mentors?
How does this mentor training differ from FA coach education you have received in the past?	How are you finding the day so far? – are you happy with the candidate's involvement?
Do you feel as if you are being told what to do?	Do you feel as if you are telling mentors how to behave/act?

Date: Saturday June 10th, 2017
Time – Start of event: 10:00am   **Conclusion of event:** 15:30pm
Location: St George's Park, Needwood, Burton-Upon Trent, Staffordshire, DE13 9PD
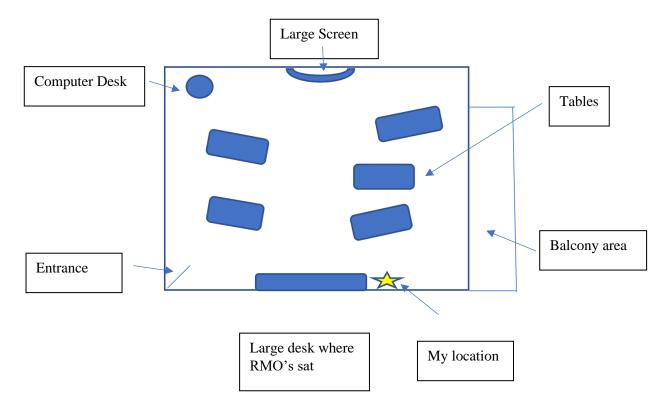
Number of mentors attended: 20 (3 female, 2 BME)
Number of RMO's leading: 5 (2 female)

Chronological observation record:

The setting:

The session was held in a small room within the Football Centre and St George's Park. The room was small with a computer and screen at the front, with five tables scattered around the room. On each table, there were 4 FA Coach Mentors. I was sat at the back of the room on a desk near to the other Regional Mentor Officers who were not 'delivering' at the time. Some of the activities during the day required individuals to get up and move around – therefore I felt the room needed to be larger to allow movement around the room to be more accessible. The right-hand side of the room was all windows, with a glass door leading on to a balcony which overlooked the countryside. At times due to the size of the room and the amount of people within it (25-30 individuals at any one time), the noise levels rose quite considerably.

Arrival – 9:45 AM:

I arrived at the event slightly later than I had attended. I was greeted by Archie who was polite and welcoming, introducing me to the other Regional Mentor Officers who I hadn't met yet. All RMO's are dressed head to toe in FA branded clothing. He showed me around the room

and briefly explained the plan for the day. I asked if I could possibly have 5 minutes before the day commenced to introduce myself and my research to the mentors, however he said this wouldn't be possible but would squeeze in a slot for me at some point. Before the mentors arrived all five of the RMO's were relaxed, chatting to themselves about random things. The mentors were waiting outside the door, not being allowed to enter until 10am. One of the RMO's, Greg, was floating around outside chatting to the mentors and making them feel welcomed whilst the others seemed to be purely killing time. I feel the room is not the biggest and will be a bit of a squeeze, however I have managed to find a good observation spot at the back of the room with a desk which will allow me to oversee everything.

Music is playing as the mentors enter the room. There is a mixture of ages, genders, and ethnicities which is pleasing to see. Some mentors are dressed as if they were expecting some form of practical activity, whilst others are dressed in a more casual and relaxed fashion. Nonetheless, the majority are in some form of football training gear – perhaps to try and 'show off' where they currently work. Some mentors are wearing FA branded gear, possibly suggesting they already have other roles within the FA. Some mentors seem to already know each other and are naturally sitting next to one another – others look slightly tentative and nervous. I say hello and shake a few hands as they brush past me, but I don't think they know who I am yet despite my lanyard. The mentors take their seats and after a bit of banter about football related matters, Sarah begins to the slideshow and settles the group down. Sarah discusses all housekeeping matters with the group and goes through the plan of action for the day with relevant timings. Sarah introduces all the RMO's but ignores me, so most of the group will have no idea who I am.

I initially feel a bit of an outsider, having not been introduced. Some mentors may not know who I am, whilst those who may have cottoned on might feel as if there is a 'researcher-participant' hierarchy, meaning they may not want to engage in conversation. The day is split into a series of workshops, with some covering theoretical aspects whilst other workshops are purely logistical matters:

- Rapport – 10am
- The 'Bigger Picture' – 10:30am
- Mentoring in action – 11am
- Break – 11:50
- Admin – 12pm
- Lunch – 12:30pm
- You as the mentor – 1:30pm
- Resources – 2pm
- Resources – 2:30pm
- Next steps – 3pm

Sarah and Charlotte introduce the main idea behind the FA Coach Mentor Programme by showing a 'working' model.

Placement – Building Rapport – Development – Consolidation = Legacy

They go on to say that ultimately the effectiveness of the programme will be based upon the legacy it leaves, with a big emphasis upon what is success for the programme. They don't touch upon this is too much detail as we are now told it will be discussed later.

Rapport – 10:15am:

The first 'proper' workshop begins 15 minutes later than planned and is focused on rapport. Charlotte is leading on this workshop and asks each table to work together to define what is rapport. They have been given a few minutes to complete the task. As this is going on some of the RMO's float around the group and jump in on some tables' discussions, whilst the others sit at the back of the room discussing random things not related to the day or the task. The noise level is loud as the mentors start discussing their definitions on their tables and get to know each other better.

Each mentor is given a 'bingo' sheet with random words or sentences on them such as 'I have a dog' or 'I like pop music'. The idea now is for all the mentors to move around the room and talk to each other, with the aim of trying to put a mentor's name next to the phrase or word which matches. This signifies that they have spoken to a mentor, asked them a question, and have begun to build some 'rapport with them'. All the mentors move around the room and utilise the balcony area outside for extra room. The task is simple, but all the mentors appear to be fully engaged and are buzzing around enjoying the opportunities to task to one another.

It appears at this stage that the RMO's will lead on different workshops, when some are 'working' the others are resting and are either talking to one another or preparing things for the next workshop. After a few minutes, all mentors return to their original seats. Charlotte goes back to the first task around defining rapport and gets some of the tables to feedback on their definition. Some of the answers are basic – with the consensus that rapport is built upon questioning, trust, building relationships, and honesty. Charlotte agrees with most of the answers and says the Q&A aspect is vital – she suggests rapport is built by asking a question, which leads to a conversation, which results in rapport. None of this is referenced to any kind of theory/research – seems to be based upon folk pedagogies and self-anecdotal 'what works' opinions.

Charlotte makes the point that mentoring is not coaching – she advises mentors to avoid going into a club setting and shouting all their 'coaching and mentoring knowledge' as this is unlikely to build rapport. She advises mentors against criticising mentees coaching practice – mentors are not coaches, the need to build a relationship with the mentee is heavily emphasised. The England DNA concept is mentioned at 10:30am for the first time. Charlotte asks the group if they are aware of the DNA concept and what it is. Some answers include: 'it is a philosophy, a guide'.

Charlotte goes on to suggest that the England DNA concept is the foundation of the mentoring programme, with its 5 elements 'Who We Are, How We Play, How We Coach, How We Support, and The Future Player structuring the mentoring process. Charlotte suggests that elements of the DNA can be used as a framework to build rapport. This leads on to the next task where mentors are tasked with developing their own questions to build rapport which tie in with an element of the DNA. As this task was on going, I walked around the room to get a grasp of what mentors were writing down. I began speaking to one mentor and I asked him what he thought of the DNA concept. He said he it was a useful tool and guiding his own

coaching practice, however he said he has spoken to other coaches who disagree. He felt the DNA was a guide and something to refer to when he is mentoring in the future.

Charlotte finished off the workshop by using the analogy of how mentees are 'customers'. Essentially mentors are charged with the task of selling mentees the DNA which they need to 'buy' into. She finished by saying mentoring with no outcome is merely a conversation with a friend – a nice analogy **UPDATE: Having spoken to Charlotte, she clarified the customer analogy was more about meeting their individual needs, mentors are providing a service to mentees and they need to prioritise their needs.**

The Bigger Picture – 10:45am:

Archie is leading on this workshop which is essentially an overview of the FA Coach Mentor programme as whole, explaining where it fits within the bigger FA picture. The programme has been split into 4 main aims, with the first one of the greatest importance.

1. To improve grassroots coaching/football
2. To bring the England DNA to life
3. To upskill and support coaches by enhancing their confidence and knowledge
4. To leave a legacy in clubs – i.e. when mentors leave, 'best practice' will continue

Archie discusses how mentors should be 'good sign posters' helping to direct their mentee towards further opportunities in addition to being in the middle ground between their club and their county FA. Archie suggests the emphasis of the programme is to upskill coaches, but this doesn't mean in terms of coaching qualifications. He argues that the mentoring programme is not course driven i.e. moving a mentee from a level 1 to a level 2. It begs the question therefore that what are the mentors 'sign posting' their mentees towards if the aim is to help their advance up the coaching ladder? Moreover, if the emphasis is to upskill coaches, but not in the form of qualifications, that how/what are they being upskilled in? This isn't being made explicit and clear.

Implementing the England DNA philosophy is being made out to be more important than getting coaches on courses. Which doesn't really make sense to me seeing as the FA's coach education is driven by the DNA – so by mentees attending the courses they would surely enhance their understanding of the concept? Nevertheless, Archie advises the mentors to 'translate the DNA messages and keep it at the forefront of your mind' along with proclaiming 'it is really important we pass the DNA message on'.

One mentor asks a great question to Archie – "if we are not focused on getting coaches on courses, what is the measure of success? Is it leaving a legacy?". Archie seemed slightly stumped by this question and said that using a coach feedback questionnaire would help determine whether coaches felt more confident and knowledgeable after the mentoring process. This would indicate success along with mentees having 'a better understanding of the DNA".

Archie moves on by talking about how the FA and the mentoring programme wants to move away from success being based upon numerical data. But a few minutes earlier he claimed a coach feedback questionnaire would indicate success – wouldn't this produce numerical data in the form of a Likert scale? Archie finishes the workshop by discussing some of the FA's research plans and formally introduces me to the group. I stood up in front of everyone and explained who I was, what my research focus is and discussed all logistical matters such as my

consent forms. Speaking in front of the group was slightly aunting however it certainly allowed me to build rapport and help people understand why I am here and what my aims are.

I had the opportunity to have a quick chat with Greg who explains to me the training process of mentors in full. All new mentors across the country attend this induction day – so the FA are only employing 20 new mentors for the year. After that they attend a regional induction where the get to meet existing mentors within the programme, before attending a county specific event. The last event is where they will organise the clubs they will be working with for the forthcoming seasons, so all mentors will be good to go by the end of the summer. Greg also informed me that for the forthcoming seasons all mentors will need to have attended and completed the FA Mentoring Adults course, so this will be something extra for me to look to attend.

'Meet the mentors' – 11:05am:

Two existing mentors are leading this workshop where they will talk about their personal experiences and some of the mentoring projects they have led on. Jim is up first and initially starts by talking about his coaching journey before moving on to offering some random tips. His tips are generic and more about logistical matters as opposed to specific mentoring techniques or actions. He emphasises quite strongly that he feels the mentoring programme is not about modelling sessions and advises the mentors to ty to avoid this. He then contradicts himself by saying mentors need to show some 'credibility and knowledge' – how can they do this without modelling/demonstrating?

After Jim, Cara steps up and talks about her mentoring experiences from a female perspective. She had led on some female specific mentoring projects and talks about her positive experiences of this in the West Midlands. She discusses how she developed a regional mentoring group for women and got a pro female coach from the US to come over and deliver and workshop which is positive to hear. Both presentations were very much in a lecture style format with Jim and Cara talking to the group from the front. Cara is not as lively and enthusiastic in her delivery as Jim and some of the mentors in the room seem to be getting slightly bored and are probably thinking more about their lunch.

After their presentations, a Q&A session occurred where the mentors could ask Jim and Cara anything they wanted about their experiences and any challenges or tips they could give. One mentor asks how they dealt with mentees who didn't buy into the DNA philosophy. Cara led in responding by explaining that is a gradual and slow process at times to the DNA to work within a club. She spoke about how one of her mentees took time before using the DNA language – 'she had never used the word transition before, so getting her to use that was great". So, success in this case was measured by her mentee 'embodying' DNA?

Both mentors spoke about the importance of meeting their clubs prior to the mentoring process beginning and advised mentors to meet at a neutral location for a drink etc. to set some expectations. Some mentors are more engaged in this Q&A session than others, with one guy seemingly asking all the questions. Some mentors are not really bothered and have started to sneak a look on their phones. Jim talks about how he had delivered sessions to some of his groups, again contradicting himself with what he said earlier. He goes on to say that he feels the programme should avoid creating 'robot coaches, we want creative coaches' – then why is he delivering sessions and promoting an idea of 'best practice'?

During the lunch break we had the opportunity to go and watch England U21's play in a 'behind closed doors' friendly against Iceland. This provided me with a good opportunity to chat to some of the mentors of the course in a relaxed and different environment. We were only able to watch 30minutes of the game before heading back to the room where lunch was provided for everyone. Through my chats with some mentors when watching the game, it seems most are receptive and positive to the content they have received, despite none of it really being specific to mentoring as a skill or domain of knowledge. Although a large part of the morning was dedicated to rapport, most of the day has still be around the programme more generally and hearing 'case studies' from existing mentors.

One mentor said, "I am happy we are not being hit with information overload" whilst another said, "I like the customer analogy, we are trying to sell the DNA". It seems as if the DNA concept is being received positively by mentors and unquestioned. Through my conversations I have found out that many have varied previous coaching and mentoring experiences – so this is something I will look forward to exploring later with my interviews.

'You as the mentor' – 1pm:

This workshop was mainly focused on characteristics of what a good mentor is and was led once again by Sarah and Charlotte. 60 random photographs were placed on the floor, with mentors having to choose a photo which best represents them as a mentor. For example, one photo was of a ladder – which may represent the analogy of a mentor being an individual who helps their mentee progress and move higher. After choosing their photo mentors returned to their tables and discussed in their groups what they chose and why they chose it. Again, lots of discussion was taking place – good alignment with constructivist learning theories. The general mood of the group at this point is very good, the room is lively with lots of laughter going on.

Too this point still no real discussion about mentee or mentor learning. Slight discussion earlier about how mentees prefer to receive feedback, but this wasn't followed up or expanded upon to any degree. The next activity was called 'diamond 9'. In their groups, mentors were given 9 cards with aspects of mentoring of each one. In their groups, mentors had to work together and rank each aspect from top to bottom in a 1-2-3-2-1 formation of cards. For example:

Leaving a legacy

Empathy – Knowing names

Building rapport – Knowledge – Honesty

Critiquing sessions – Delivering sessions

Pushing coaches on courses

The idea is for mentors to discuss what they think is most important in terms of mentoring generally and specifically to the programme. There was lots of debate with mentors' disagreeing with others on their table with regards to what is most important. It was interesting to see that 3/5 tables all put leaving a legacy as the most important aspect – potentially linking to them perceiving the promotion of the DNA as most important. A lot of groups ranked building rapport as quite high and pushing coaches through courses as low – the RMO's

demonstrated some reflexivity by proclaiming mentors only ranked these as important/not important based upon the content of the earlier workshops. It seems as if the FA may be conscious about how their beliefs impact upon mentor learning? Focus groups later with RMO's could clarify this issue.

I spent some time walking around the room and chatting to some of the mentors during this task. Some of the discussions which were going on were great and real stimulating. It appears however that some individuals saw pushing coaches through courses and delivering session practices as important – this sparked a group discussion once more about what is success. All mentors want their mentees to progress, so surely further qualifications can achieve this? Mentors had the opportunity to walk around the room and see what other tables had agreed on.

Admin support – 1:35pm:

This section was when all administrative issues such as kit, passport checks, invoices etc. was all explained to the mentors. I understand the importance of the logistical information, but surely it can't be more important than the skills and knowledge needed to become a mentor? RMO's went over the dates of regional events along with the national mentoring conference on March 9th and 10th 2018. A lot of mentors were asking questions in this section – funny how they were more concerned with clarifying how they were getting paid as opposed to asking about the job in hand.

Resources – 2:30pm.

This section was led by Charlotte and focused on what resources were available to support mentors in their role. A large proportion of this time was focused on the Hive app – a website/application which allows the sharing of videos/photos/information in a simple format. Most mentors at this stage are tired and are struggling to keep up with some of the technical information. Again, it was mentioned once more how the England DNA should be viewed as the main resource to support the mentoring process – there is a checklist mentors' can use when observing their mentees to see if they are coaching 'in line' with the DNA.

Some RMO's also discussed the use of WebEx – an online platform where workshops/seminars can be led. They are planning to have at least one WebEx a month which will cover both personal and professional knowledge to support mentor learning. Further discussions evolved around the logistics of physical support – the RMO's made it clear that they won't always be able to come out and support their mentors in practice due to logistical issues, notably time. But said they were always available via email or call to help if required.

Mentors are set the task of discussing the characteristics of a good mentor and then grading themselves out of 5 on each characteristic. Most characteristics of a good mentor were already mentioned on the diamond 9 activity earlier i.e. honesty, empathy so most mentors just wrote these down without much thought. As the day was ending each mentor was giving a questionnaire to rate the induction – I was told I would get the results from this questionnaire which will be useful. It will be interesting to see whether what they say to me will match what they write down.

The day finished at around 2:45/3pm, with mentors saying their goodbyes to one another before leaving. I had a quick chat with Archie about the next steps going forward – which will involve me attending on June 24th for the East/West Midlands induction day.

Afterthoughts:

- I am pleased with how the day went in general. It was my first experience of working in the field and undertaking observations, but I am pleased with how things went.
- I could have done more to build my own rapport with participants; however I had the opportunity to ask questions to both RMO's and mentors where necessary to clarify and enhance my own understanding of certain concepts.
- Need to really hone in on what I want to observe – it is not possible to observe everything so I perhaps need to be a bit more specific and focus mainly on the mentor stuff, as opposed to things with the mentees.

Ideas for analysis:

- Overall a clear lack of mentoring models/learning theories being used throughout the day. Apart from the workshop on rapport and 'You as the mentor' most of the day was spent going over logistical matters or listening to current mentors.
- Can begin already to see how the FA messages and ideas are being taken on board and regurgitated by mentors – can refer to Bourdieusian concepts by saying how mentors are generally accepting of the doxa of the field. RMO's in a position of greater cultural capital and legitimacy – meaning the transmission of knowing is fluid.
- A lot of what was spoken about was based upon folk pedagogies – taken for granted assumptions which are not empirically backed or supported in any way. RMO's advising mentors based purely on their own subjective past experiences, nothing informed by research or empirical data.
- The DNA concept was discussed in length – can again sense how learning to become a mentor is a process of learning to translate the DNA messages in the best way.
- Most activities were informed by a constructivist view of learning – i.e. group work, collaboration, Q&A. Most mentors seemed receptive to these methods and responded positively.
- Mentors expected to encourage reflective practice – no mention of it on the induction day – something to consider during the regional events.
- DNA concept was mentioned frequently but was never spoke of in depth as to what it is – seems to be an assumption that mentors all know the concept.

Researcher's personal impressions/reflective and analytical thoughts:

- Until I was introduced I felt largely like an outsider – the mentors who weren't aware of who I was probably saw the hierarchy of 'researcher-participant' initially before I had the opportunity to talk about my thoughts.
- Feel perhaps when asking questions to mentors' their responses might have been influenced by the context – i.e. being on an FA Coach Mentor induction day, even if they disagreed, can't imagine many mentors would have said to me they thought the day was bad out of fear I may report that back?
- Interesting to note how the RMO's reacted to my presence – some were keen to ask and talk about my research with me whilst others pretty much ignored me all day and acted as if I wasn't there. Potentially out of fear they thought I was judging them and would be critiquing what they done?

Thoughts on future observations:

- Need to be clearer and more precise in my note taking – found the write up difficult when trying to read my handwriting.
- Try to ask more questions and talk to some of the mentors more to get a greater sense of their perceptions of how the day is going.

Content of training/CPD:	
1. What sort of knowledge is being covered? 2. What are the main topics being discussed? 3. Is anything challenged by mentors? 4. Does any research evidence inform knowledge/activities? 5. How much is driven by FA ideas – is the DNA mentioned? 6. What are the aims of the training event? – are they clear? 7. Any links to mentoring theories/models?	1. Referring to the work of Shulman (1986) and Metzler (2000), the sort of knowledge that was espoused to mentors was predominantly subject matter knowledge i.e. what is rapport? Along with curriculum content knowledge i.e. informing mentors of the resources available to them. Most of this knowledge can considered declarative i.e. what a mentor can express verbally or written. 2. Most of the knowledge being covered revolved around rapport, logistical information, and what is 'success'. In addition to this some qualities of 'what is a good mentor' were covered but not in any great depth. 3. Mentors were predominantly receptive and accepting of the information that was espoused to them, however it is unclear whether this was because of the environment and context they found themselves in. There was some challenge at times regarding what can be defined as 'success', with mentors suggesting moving mentees through courses was deemed successful whilst the RMO's advocated this wasn't the aim of the programme. 4. None of the activities or knowledge espoused was referenced by any research/empirical evidence. Most knowledge espoused tended to be based upon folk pedagogies i.e. anecdotal self-referenced strategies of what works. 5. The England DNA concept was mentioned frequently throughout the day and was often described as the foundation of the mentoring programme. The analogy was used that mentees are customers, and the aim of mentors should be to try and 'sell' the DNA concept to their mentees for them to buy. The DNA was fundamental to the programme

	and was referred to as a guide, a philosophy, and as something to help mentors structure their mentoring process.
	6. Although the outline and plan of action for the day was identified, there was an explicit or clear aim of the day – although as it was an induction event it was obvious that the aim was to familiarise mentors with the programme further.
	7. The idea of rapport and qualities of a good mentor were touched upon throughout very parts of the day – however no specific mentoring theories or models were mentioned nor were any learning theories or anything of that nature discussed.
Design/activities: 1. What are the main activities/practices utilised? 2. What are the learning theories behind activities? 3. Why were these chosen? 4. What are the intended outcomes? 5. How do mentors respond to these activities? 6. Timings of activities – roughly how long?	1. The most predominant activities revolved around group work tasks such as defining rapport, discussing the qualities of a good mentor, and general group discussions. Some workshops were very 'lecture' style – with RMO's standing at the front speaking at mentors, however most of the activities and workshops were engaging. 2. Most learning activities were informed from a constructivist view of learning i.e. learning and knowledge co-construction in context. This wasn't made explicit however. 3. The activities were predominantly chosen to cater for the large number of mentors and to also provide mentors with some of the core knowledge and information needed to be successful in their role. 4. At times, some of the activities were linked to potential issues or scenarios which could occur when mentoring in practice. However, most of the activities and workshops didn't have a specific or intended outcome apart from looking to enhance and develop mentor understanding.

	5. Mentors generally responded to the activities in an enthusiastic and positive manner. Mentors seemed engaged for large proportions of the time and engaged well in lively group discussions. At times, some mentors appeared to be 'bored' or distracted especially during lecture style workshops. However, overall, the mentors I spoke to said they enjoyed the sessions and were glad they were not bombarded with information. 6. On average, each individual workshop lasted around 38 minutes.
Mentor learning: 1. What is the overall candidate involvement? 2. Is anything linked to mentors' prior experience? 3. Is there any assessment/evidence to show improved learning? 4. Is there any mentioned of mentors past coaching experiences?	1. Candidate involvement was high throughout the day with most activities involving discussions and collaboration with other mentors. Very little work was independent. Some workshops involved mentors being spoken at, however there was always ample opportunity for Q&A. 2. Nothing was mentioned about mentors prior coaching or mentoring experiences. It was largely assumed mentors were 'empty vessels' waiting to be filled with new knowledge. 3. At the end of the day the mentors had to fill out an induction questionnaire where they are asked a series of questions about their knowledge and confidence towards certain job-related tasks. In 6 months', time, they will complete the same questionnaire to see if any difference has occurred. 4. As mentioned in point 2, mentors were not asked about their previous coaching experiences although it was acknowledged that they will all have varied experiences.
Tutor Delivery: 1. General behaviour – mannerisms, enthusiasm 2. What are they wearing? 3. Style – laid back, directive? 4. Have they delivered any of these events before?	1. RMO's were generally very enthusiastic throughout the day. They all had a laid-back approach with the day being very informal compared to a directive and formal style. RMO's were polite, made jokes, and

5. Reference to past experiences at all – do they relate stuff to case studies?	generally utilised a lot of 'banter' to try and welcome mentors to the induction and make people feel at ease.
	2. All RMO's were in full FA branded clothing.
	3. The general style of the whole day was informal and relaxed. RMO's had a laugh with each other and mentors, generally smiling a lot and in a cheery mood. At times RMO's were slightly stressed and cautious of time, rushing through certain aspects but in general the style was relaxed.
	4. Varied – for some RMO's this was the first induction they have ever done but for some others it was their 2/3/4th.
	5. RMO's utilised some current mentors to come and present some case studies to the group and talk about their experiences and challenges they have felt during the role. RMO's themselves made heavy reference to their experience and things they had seen without ever really drawing upon the new mentors experienced. Folk pedagogies used extensively.

Appendix D – FA Coach Mentor Programme Map

Appendix E – Exemplar mentor training agendas

***** **** Regional Mentor Development Days

Sunday 9th July – 10am – 4pm

Desired Outcomes

- Review the programme season 2016/17 including sharing good practice

- Outline the programme 2017/18

- Upskill Mentors

Agenda

10.00 - Arrival, Sharing good practice & M&E

10.45 - Programme 2016/17 Review (Regional)

11.30 - Break

11.40 - Admin update

12.30 - Lunch

13:15 - Mentor Specific CPD - theory and practical

14:35 - Break

14.45 - Programme 2017/18 update

15:05 - CFA groups – What's next?

15.45 - Depart

FA Coach Mentor Induction

Date: Saturday 6ᵗʰ January 2018

Time: 10:00 – 15:30

Venue: Hilton Hotel St George's Park, Needwood, Burton-Upon Trent, Staffordshire, DE13 9PD

On arrival please follow signs for the Hilton Hotel and head towards the main reception where you will be directed towards the FA Education Wing.

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Agenda:

10am – Mentoring - Stage 1 – Rapport

10.30am – Bigger Picture

11am – Mentoring in action – Stage 2 - Ted Talks

11.50pm - BREAK

12pm – Admin induction

12.45pm – Lunch

1.45pm – You as the Mentor

2.30pm – Resources

3.00pm – Next steps

3.30pm – Depart

Appendix F – Participant consent forms and information sheets

Tom Leeder
PhD Student
May 25th 2017

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'Becoming a mentor: Exploring the learning and development of sports coach mentors'

PARTICIPANT INFORMATION STATEMENT – FA Coach Mentors

(1) What is this study about?

You are invited to take part in a research study which looks to explore how coach mentors within the domain of sports coaching learn and develop. This study has been approved by the Football Association. You have been invited to participate in this study because you are currently an employed FA Coach Mentor. This Participant Information Statement tells you about the research study. Knowing what is involved will help you decide if you want to take part in the study. Please read this sheet carefully and ask questions about anything that you don't understand or want to know more about.

Participation in this research study is voluntary. By giving consent to take part in this study you are telling us that you:

✓ Understand what you have read.
✓ Agree to take part in the research study as outlined below.
✓ Agree to the use of your personal information as described.

(2) Who is running the study?

The study is being carried out by the following researchers:

Tom Leeder, PhD student, School of Education and Lifelong Learning, University of East Anglia – for the degree of 'Doctor of Philosophy'. Under the supervisor of Dr Kate Russell, Senior Lecturer, School of Education and Lifelong Learning, University of East Anglia.

(3) What will the study involve for me?

Your participation in this study will involve you attending your formal FA Coach Mentor training and CPD events as normal. I will be observing some of the events and I will be taking notes about the content, design, delivery and context of the training, enabling me to enhance my understanding of how this may influence and impact upon your learning as a FA Coach Mentor. I may at times join in with group discussions or ask you questions individually/as a group at an appropriate time. I will not be audio or video recording at any point during my observations.

If you wish, you can also be involved in two interviews with me over the course of the next 4-6 months; one initially after attending a FA formal mentor training event and then another 4-6 months later. During the first interview, you will be asked questions relating to your previous coaching/mentoring experiences. During the second interview, you will be asked questions about the impact of formal mentor training on your learning and the role you think the FA has had on your development. These interviews can either be conducted over the phone or held at a convenient location and time/date which suits you. Both

interviews will be audio recorded. You will be able to review the transcript of your interviews, if you wish, to ensure they are an accurate reflection of the discussion

(4) How much of my time will the study take?
It is expected that each interview will take between 45minutes – 1.5 hours each. However, if you do not wish to take part in the optional two interviews essentially this study won't take up any of your time as you will be attending the FA mentor training events as normal.

(5) Do I have to be in the study? Can I withdraw from the study once I've started?

Being in this study is completely voluntary and you do not have to take part. Your decision whether to participate will not affect your current or future relationship with the researchers or anyone else at the University of East Anglia or the FA. If you decide to take part in the study and then change your mind later, you are free to withdraw at any time. You can do this by letting me know on the day or afterwards by email (tom.leeder@uea.ac.uk) or by phone (07891851319). As none of my observations are being audio or video recorded, if you do not wish to be involved in the study I will ensure no information about yourself, or any interactions that occur during the day involving yourself will be recorded in my field notes.

If you choose to take part in the optional interviews you are free to stop the interview at any time. Unless you say that you want us to keep them, any recordings will be erased and the information you have provided will not be included in the study results. You may also refuse to answer any questions that you do not wish to answer during the interview. If you decide later to withdraw from the study your information will be removed from our records and will not be included in any results, up until the date I have analysed the results, roughly December 31^{st,} 2018.

(6) Are there any risks or costs associated with being in the study?
Aside from giving up your time, we do not expect that there will be any major risks or costs associated with taking part in this study. Reflecting upon your experiences may change the way you feel about specific individuals, events, or organisations you have been involved with – however it is unanticipated this will pose any risks to yourself.

(7) Are there any benefits associated with being in the study?
It is hoped through this research FA mentor education and training programmes could ultimately be improved due to having an enhanced awareness of the content, design, delivery and context of the formal training FA Coaches Mentors receive. Moreover, by having a greater understanding of FA Coach Mentors' experiences, the hope is that future bespoke professional development tools could be tailored to the needs of coach mentors.

Ultimately by enhancing coach mentor training programmes, the support and guidance mentees gain will also be improved. In closing, the wider mentoring field may benefit from this research since increased knowledge into the complexities and experiences involved in the process of learning to become a mentor may be beneficial regardless of the domain.

(8) What will happen to information about me that is collected during the study?
By providing your consent, you are agreeing to us collecting personal information about you for the purposes of this research study. Your information will only be used for the purposes outlined in this Participant Information Statement, unless you consent otherwise. Data management will follow the 1998 Data Protection Act and the University of East Anglia Research Data Management Policy (2013). Your information will be stored securely and your identity/information will be kept strictly confidential, except as required by law. Study findings may be published, but you will not be identified in these publications

if you decide to participate in this study. In this instance, data will be stored for a period of 10 years and then destroyed.

(9)   What if I would like further information about the study?
When you have read this information, I will be available to discuss it with you further and answer any questions you may have. You can contact me on tom.leeder@uea.ac.uk or 07891851319. Alternatively, you can contact my primary supervisor Dr. Kate Russell on kate.russell@uea.ac.uk or 01603 592924.

(10)   Will I be told the results of the study?
You have a right to receive feedback about the overall results of this study. You can tell me that you wish to receive feedback by providing a contact detail on the consent section of this information sheet. This feedback will be in the form of a one page executive summary of the findings. You will receive this feedback after the study is finished and my PhD has been successfully completed. This is likely to be in 2020.

(11)   What if I have a complaint or any concerns about the study?
The ethical aspects of this study have been approved under the regulations of the University of East Anglia's School of Education and Lifelong Learning Research Ethics Committee.

If there is a problem please let me know. You can contact me via the University at the following address:

Tom Leeder
School of Education and Lifelong Learning
University of East Anglia
NORWICH NR4 7TJ
Tom.leeder@uea.ac.uk

If you would like to speak to someone else you can contact my supervisor:
Dr. Kate Russell, School of Education and Lifelong Learning, University of East Anglia, kate.russell@uea.ac.uk, 01603 592924.

If you are concerned about the way this study is being conducted or you wish to make a complaint to someone independent from the study, please contact the Head of the School of Education and Lifelong Learning, Professor Richard Andrews, at Richard.Andrews@uea.ac.uk.

(12)   OK, I want to take part – what do I do next?
You need to fill in one copy of the consent form and give it back to me before I can begin conducting the observation and before any interview can be conducted. Please keep the letter, information sheet and the 2nd copy of the consent form for your information.

This information sheet is for you to keep

PARTICIPANT CONSENT FORM (keep for your records)

I, ... [PRINT NAME], agree to take part in this research study.

In giving my consent I state that:

✓ I understand the purpose of the study, what I will be asked to do, and any risks/benefits involved.

✓ I have read the Participant Information Statement and have been able to discuss my involvement in the study with the researchers if I wished to do so.

✓ The researchers have answered any questions that I had about the study and I am happy with the answers.

✓ I understand that being in this study is completely voluntary and I do not have to take part. My decision whether to be in the study will not affect my relationship with the researchers or anyone else at the University of East Anglia or the FA now or in the future.

✓ I understand that I can withdraw from the study at any time.

✓ I understand that if I choose to take part in the interview I may stop the interview at any time if I do not wish to continue, and that unless I indicate otherwise any recordings will then be erased and the information provided will not be included in the study. I also understand that I may refuse to answer any questions I don't wish to answer.

✓ I understand that personal information about me that is collected over the course of this project will be stored securely and will only be used for purposes that I have agreed to. I understand that information about me will only be told to others with my permission, except as required by law.

✓ I understand that the results of this study may be published, and that publications will not contain my name or any identifiable information about me.

I consent to:

Being Interviewed	YES	☐	NO	☐
Audio-recording (if interviewed)	YES	☐	NO	☐
Reviewing transcripts (if inteviewed)	YES	☐	NO	☐
Observation field notes being taken about me	YES	☐	NO	☐
Would you like to receive feedback about the overall results of this study?	YES	☐	NO	☐

If you answered **YES** to being interviewed and/or wanting feedback please provide an email address or phone number so I can make future contact with you:

☐ Email: _____

☐ Phone number: _____

....
Signature

....
PRINT name

....
Date

Tom Leeder
PhD Student
April 28th 2017

Faculty of Social Sciences
School of Education and Lifelong Learning

University of East Anglia
Norwich Research Park
Norwich NR4 7TJ
United Kingdom

Email: Tom.leeder@uea.ac.uk
Tel: 07891851319
Web: www.uea.ac.uk

'Becoming a mentor: Exploring the learning and development of sports coach mentors'

PARTICIPANT INFORMATION STATEMENT – FA Regional Mentor Officers

(13)   What is this study about?
You are invited to take part in a research study which looks to explore how coach mentors within the domain of sports coaching learn and develop. This study has been approved by the Football Association. You have been invited to participate in this study because you are currently an employed FA Regional Mentor Officer. This Participant Information Statement tells you about the research study. Knowing what is involved will help you decide if you want to take part in the study. Please read this sheet carefully and ask questions about anything that you don't understand or want to know more about.

Participation in this research study is voluntary. By giving consent to take part in this study you are telling us that you:
✓ Understand what you have read.
✓ Agree to take part in the research study as outlined below.
✓ Agree to the use of your personal information as described.

(14)   Who is running the study?
The study is being carried out by the following researchers:

Tom Leeder, PhD student, School of Education and Lifelong Learning, University of East Anglia – for the degree of 'Doctor of Philosophy'.

Dr Kate Russell, Senior Lecturer, School of Education and Lifelong Learning, University of East Anglia.

(15)   What will the study involve for me?
Your participation will involve taking part in 1-3 focus groups with the other FA Regional Mentor Officers over the next 12 months. The focus groups will involve questions regarding FA Coach Mentor learning, the formal training and CPD events provided to FA Coach Mentors, and the role of the FA in impacting FA Coach Mentor learning. These focus groups will be held at a convenient time and date at St George's Park/elsewhere. All focus groups will be audio recorded.

(16)   How much of my time will the study take?
It is expected that each focus will last between 45minutes – 1 hour.

(17)   Do I have to be in the study? Can I withdraw from the study once I've started?
Being in this study is completely voluntary and you do not have to take part. Your decision whether to participate will not affect your current or future relationship with the researchers or anyone else at the University of East Anglia or the FA. If you decide to take part in the study and then change your mind later, you are free to withdraw at any time. You can do this by letting me know by email

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(tom.leeder@uea.ac.uk) or by phone (07891851319). If you take part in a focus group, you are free to stop participating at any stage or to refuse to answer any of the questions. However, it will not be possible to withdraw your individual comments from our records once the group has started, as it's a group discussion.

(18)   Are there any risks or costs associated with being in the study?
Aside from giving up your time, we do not expect that there will be any major risks or costs associated with taking part in this study. Due to the small-scale nature of your group (there being less than 10 FA Regional Mentor Officers) there is a small risk you might be identifiable. However, pseudonyms will be used to try and achieve anonymity (see point 8).

(19)   Are there any benefits associated with being in the study?
I would hope that by expressing your thoughts on the current formal training available for FA Coach Mentors and the role the FA has on impacting FA Coach Mentor learning, an opportunity will be provided to allow you to reflect on these areas. More broadly, is hoped through this research FA mentor education and training programmes could ultimately be improved due to having an enhanced awareness of potential issues currently present, with the hope future bespoke professional development tools could be tailored to the needs of coach mentors. Ultimately by enhancing coach mentor training programmes, the support and guidance mentees gain will also be improved. In closing, the wider mentoring field will profit from this research since increased knowledge into the complexities and experiences involved in the process of learning to become a mentor will be beneficial regardless of what the domain is.

(20)   What will happen to information about me that is collected during the study?
By providing your consent, you are agreeing to us collecting personal information about you for the purposes of this research study. Your information will only be used for the purposes outlined in this Participant Information Statement, unless you consent otherwise. Data management will follow the 1998 Data Protection Act and the University of East Anglia Research Data Management Policy (2013). Your information will be stored securely and your identity/information will be kept strictly confidential, except as required by law. Study findings may be published. Although every effort will be made to protect your identity via the use of pseudonyms, there is a risk that you might be identifiable due to the small and specific nature of your group (FA Regional Mentor Officers). In this instance, data will be stored for a period of 10 years and then destroyed.

(21)   What if I would like further information about the study?
When you have read this information, I will be available to discuss it with you further and answer any questions you may have. You can contact me on tom.leeder@uea.ac.uk or 07891851319. Alternatively, you can contact my primary supervisor Dr. Kate Russell on kate.russell@uea.ac.uk or 01603 592924.

(22)   Will I be told the results of the study?
You have a right to receive feedback about the overall results of this study. You can tell me that you wish to receive feedback by providing a contact detail on the consent section of this information sheet. This feedback will be in the form of a one page executive summary of the findings. You will receive this feedback after the study is finished and my PhD has been successfully completed. This is likely to be in 2020.

(23)   What if I have a complaint or any concerns about the study?
The ethical aspects of this study have been approved under the regulations of the University of East Anglia's School of Education and Lifelong Learning Research Ethics Committee.

If there is a problem please let me know. You can contact me via the University at the following address:

Tom Leeder
School of Education and Lifelong Learning
University of East Anglia
NORWICH NR4 7TJ
Tom.leeder@uea.ac.uk

If you would like to speak to someone else you can contact my supervisor:
Dr. Kate Rusell, School of Education and Lifelong Learning, University of East Anglia, kate.russell@uea.ac.uk, 01603 592924.

If you are concerned about the way this study is being conducted or you wish to make a complaint to someone independent from the study, please contact please contact the Head of the School of Education and Lifelong Learning, Professor Richard Andrews, at Richard.Andrews@uea.ac.uk.

(24)   OK, I want to take part – what do I do next?
You need to fill in one copy of the consent form and give it back to me before the interview can be conducted. Please keep the letter, information sheet and the 2nd copy of the consent form for your information.

This information sheet is for you to keep

PARTICIPANT CONSENT FORM (1ˢᵗ Copy to Researcher)

I, ... [PRINT NAME], agree to take part in this research study.

In giving my consent I state that:

✓ I understand the purpose of the study, what I will be asked to do, and any risks/benefits involved.

✓ I have read the Participant Information Statement and have been able to discuss my involvement in the study with the researchers if I wished to do so.

✓ The researchers have answered any questions that I had about the study and I am happy with the answers.

✓ I understand that being in this study is completely voluntary and I do not have to take part. My decision whether to be in the study will not affect my relationship with the researchers or anyone else at the University of East Anglia or the FA now or in the future.

✓ I understand that I can withdraw from the study at any time.

✓ I understand that I may leave the focus group at any time if I do not wish to continue. I also understand that it will not be possible to withdraw my comments once the group has started as it is a group discussion.

✓ I understand that personal information about me that is collected over the course of this project will be stored securely and will only be used for purposes that I have agreed to. I understand that information about me will only be told to others with my permission, except as required by law.

✓ I understand that the results of this study may be published. Although every effort will be made to protect my identity, I may be identifiable in these publications due to the nature of the group I am part of.

I consent to:

Audio-recording	YES ☐	NO ☐
Would you like to receive feedback about the overall results of this study?	YES ☐	NO ☐

....
Signature

....
PRINT name

....
Date

Appendix G – Participant invite letters

<u>**Invite letter/email (FA Coach Mentors):**</u>

Dear Sir/Madame,

I hope you are well? I'm a current PhD student at the University of East Anglia working on my thesis which looks to explore how coach mentors learn and develop within the domain of sports coaching. The FA have kindly granted permission for me to use FA Coach Mentors as the participants for my research.

My thesis is entitled:
'Becoming a mentor: Exploring the learning and development of sports coach mentors'

The research broadly looks to address three main areas:
1. How does a mentor's past experiences influence their learning to become a mentor?
2. What impact does formal mentor training have on a mentor's practice and behaviours?
3. What role does a national governing body (the FA) play in influencing mentor learning and development?

I am looking to interview FA Coach Mentors alongside attending the formal training events they may receive from the FA. You have been sent this email as you are attending the………….. event at…………. on…………. Just so you are aware, I will also be attending this event as an observer for the day where I will be taking notes about the training's content and design in addition to the interactions and behaviours of participants. As the day progresses I may ask you questions individually or as part of a group, however no audio or video recording will take place at any point.

To make sure this is okay with you, a consent form and information sheet explaining the research purpose and procedure in greater depth has been attached to this email. The form also has the option for you to be interviewed twice after the training event if you would like to be. Please could I ask you to read the attached consent form and information sheet carefully and print, sign, and take it with you on the day of the ……... event.

I will introduce myself fully at the start of the event and will be available throughout the day and afterwards to answer any questions you may have. However, if you wish to contact me prior the training event you can email me at <u>tom.leeder@uea.ac.uk</u> or alternatively call me on 07891851319.

I thank you in advance for your support of my research. It is hoped through your help, the learning of mentors within sports coaching can be understood better, with the aim of potentially enhancing future training and education events.

Kind regards,
Tom Leeder

<u>Invite letter/email (FA Regional Mentor Officers):</u>

Dear Sir/Madame,

I hope you are well? I'm a current PhD student at the University of East Anglia working on my thesis which looks to explore how coach mentors learn and develop within the domain of sports coaching. The FA have kindly granted permission for me to use FA Regional Mentor Officers as the participants for my research.

My thesis is entitled:
'Becoming a mentor: Exploring the learning and development of sports coach mentors'

The research broadly looks to address three main areas:
1. How does a mentor's past experiences influence their learning to become a mentor?
2. What impact does formal mentor training have on a mentor's practice and behaviours?
3. What role does a national governing body (the FA) play in influencing mentor learning and development?

Alongside interviewing and observing FA Coach Mentors, I am keen to speak to FA Regional Mentor Officers to hear their thoughts on how the mentors under their lead learn and develop. You have been sent this email as I am looking to conduct between 1-3 focus groups with FA Regional Mentor Officers. The focus groups will be audio recorded.

To make sure this is something you are happy to be involved with, a consent form and information sheet explaining the research purpose and procedure in greater depth has been attached to this email. Please could I ask you to read the attached consent form and information sheet carefully and print, sign, and take it with you on the day of the first focus group (to be organised by myself).

I will introduce myself fully at the start of the focus group and will be available before or afterwards for any questions you may have. However, if you wish to contact me prior to our first meeting you can email me at tom.leeder@uea.ac.uk or alternatively call me on 07891851319.

I thank you in advance for your support of my research. It is hoped through your help, the learning of mentors within sports coaching can be understood better, with the aim of potentially enhancing future training and education events.

Kind regards,

Tom Leeder

Appendix H – Example interview transcript

<u>**Jason Interview Transcript (Current Mentor):**</u>

Date: 02/10/2017

No. Of Participants: 1

Total duration of interview: 65.37 minutes

Text in […] signifies off topic conversations not related to questions about the FACMP

INTERVIEWER: Right, as I said the interview will last maybe around 40-45 minutes, depends obviously on the answers you give to the questions of course. It is quite laid back and if you need to go for any reason, or whatever. That is not a problem. No issues what so ever. My first question; how would you describe your experiences of being a mentor so far within the FA coach mentor program? Have they been largely positive or ever negative?

PARTICIPANT: Mostly positive obviously. Do you just want me to sort of elaborate? I mean, mostly - mostly positive. There have been some minor negatives along the way - on the whole a rewarding experience; on the flip side, we are contracted to a certain number of hours each year. But I can't feel that, I feel personally, we struggle, or I struggle to provide the best service possible given the contracted hours…but you know I can't do something about it - without doing it really properly. I always feel, we haven't had enough hours to, to carry out the tasks - as much as I like.

INTERVIEWER: So obviously fifty hours is not obviously long enough to really change a coaches' practice - is that what you mean?

PARTICIPANT: Well up until now - we have been tasked with working with clubs - so, is it just coaches within clubs? We have been tasked with working with clubs - in my book entails mentoring and helping the club as a whole as well as coaches. Because I'm very big on the legacy side of things. If I want, if I go into a club to work. I want that good work to continue after I've gone and the only way that I'm doing that is building a club legacy that handles that and this is where I find it is difficult with the amount of time that we get. Yeah. So, you can call that a negative. But - it's a bit of an awkward one because it; it can be me - making it a bit of a negative because I'm trying to do too much, if you know what I'm saying.

INTERVIEWER: No, definitely - I understand that.

PARTICIPANT: On the whole, it is a very large - it is a very rewarding experience and you know we, we do see the benefits of what we're doing and as a whole, as a group - you know when you look at the stats that are presented every year. You kind of know that it is having a good effect. For somebody who has been sort of in predominantly or mainly in grassroots for more than 20 years. I can see the long-term effects, I can see that there is many, many more coaches doing good things than there was 10 years ago. That isn't entirely down to me or the programme obviously a lot has to do with the FA's introduction of the Youth Award courses.

INTERVIEWER: No definitely. That's good, that's the main thing of course and obviously there is going to be some challenges within your role and the time aspect is a big one - but the facts don't lie and we know there is an impact which is the main thing. So, what do you believe a good mentor is, what sort of traits does a good mentor has? What is the sort of mentor you aspire to be like?

PARTICIPANT: So traits I deem to be important for a mentor - empathy is a big one, good listener, I like to think that mentors would be humble, or humble to other people because it's very much not about us, it's about the mentees; so being relatively humble is really important in my book. Obviously the ability to foster the relationships. That's crucial… and just to have the overall ability to work with, understand, and inspire people. We don't want to just work with people who rely on our knowledge and us telling them what to do and us telling them tips and tricks and pointers. We want to try and guide and inspire mentees to improve themselves and continue on their pathway and find out solutions - so you know. Pretty much a guiding and inspiring type of person is what I aspire to be if you like.

INTERVIEWER: That sounds great, have you ever had any experience of mentoring in any other domains; have you been…

PARTICIPANT: Well, not officially. Perhaps teaching and coaching there are elements of mentoring within that. But not specifically as a mentor within business or private life. I mean, you could argue that when bringing up children there is an aspect of mentoring.

[PHONE CUT OUT]

INTERVIEWER: Have you ever had a mentor yourself?

PARTICIPANT: No.

INTERVIEWER: So, in no capacity ever. So, you've never been mentored by anyone?

PARTICIPANT: No, not, no.

INTERVIEWER: Okay, that's fine. How would you describe that transition from being a coach to a mentor? Did you find it quite challenging working with players and then having to work with coaches? What are the difficulties that you found there?

PARTICIPANT: I found it a relatively smooth transition. But of course, there were challenges because you aspire to better yourself all the time, but I think if you're generally of a character or if you've got a certain nature, it may be that you're mentoring before undertaking the task - in other words, you might be the type of person who is naturally suited to mentoring as opposed to coaching. Personally, I think I'm a better mentor than I am a coach, so you know? I think

perhaps, I'm more suited naturally to being a mentor if you know what I mean, already. Therefore, I found the transition okay.

INTERVIEWER: What made you want to apply for the job, obviously - what encouraged you to want to be a mentor?

PARTICIPANT: The opportunity to try and help change the face of grassroots football. I know that sounds a bit corny. But that wasn't the case. That stemmed from a bit of inspiration I had from a coach, many, many years ago. What they said to me, kind of stuck with me - all the FA's new approach and new philosophy. I'd had that from a coach that worked in Holland and that stuck with me so, then when the opportunity arose to try to effect the face of grassroots football based on that approach. I was already sort of keen to do that because I've had that in my head for many years.

INTERVIEWER: Okay, no that's really interesting. So, since becoming a mentor - what have you learned most about mentoring as a whole? What have you found the most enjoyable parts or the hardest part? What have you learned about mentoring?

PARTICIPANT: I think, one of the most enjoyable parts is; just working with other people - I find that… I find that one of the most rewarding things from my actual mentoring work is - making people feel at ease and comfortable within themselves and within our presence because I feel that's absolutely crucial and having the ability to do that and working on the sort of level basis; more of a partnership or a friendship - is not only very rewarding, but also quite important. Along the way I have probably learned that there's always room for improvement and I think one of the things that I've taking onboard from the beginning from my days of mentoring is that - I need to constantly work on the ability to inspire people. I've needed to work a little bit more on the points of specific action planning, it's very easy because mentoring from the pilot year was a very lonely task. In the pilot year - we were kind of just thrown out there and said: "get on with it". That is no exaggeration, so... from that point it's been very easy to just kind of get on with it… because along the way we have been sort of encouraged to learn and self-reflect as a mentor much better and as a result of that I think the mentoring is better. So yeah. I think that's one of the key things that I've picked up over the years is to make sure it's just as important for us to self-reflect as mentors as it is to encourage mentees to reflect. When I say, you're top of the chain – if you know what I mean. When you're working with the grassroot coaches, there is nobody above you, mentoring you, nobody guiding you, you're kind of top of the tree from that point of view. It's very easy to, you know impart all your help, guidance and knowledge and not be critically reflecting on yourself as much as you should do because it is not natural.

INTERVIEWER: Do you think becoming a mentor is a natural progression for a coach or not?

PARTICIPANT: No, no. I personally, I believe that you need to be a certain kind of person. I think, I'm not saying that if you're not a certain type of person - you can't become a mentor.

What I am saying is that, I think the best mentors have certain traits and characteristics that are inherent and not trained into them.

INTERVIEWER: So, a good coach doesn't have a good mentor?

PARTICIPANT: No, I don't - I don't believe so.

INTERVIEWER: Okay, excellent. So a couple of questions about your mentoring practice and what you actually do with your mentee and some of your learning around that. During your time as a FA coach mentor, whenever you've had a problem, an issue, a or a critical incident. Where do you go to seek help and information to overcome whatever the issue may be - what's your first port of call?

PARTICIPANT: First port of call is a colleague, who I deem to be more experienced than myself, who I have respect for. So, he is my first port of call.

INTERVIEWER: So, just another mentor? A regional mentor?

PARTICIPANT: No he is another mentor.

INTERVIEWER: Okay, so whenever you've had an issue in the past or even now - you go to this individual first of all to ask for help and advice to overcome the issues.

PARTICIPANT: Yeah. Generally speaking, there is a reason for that - you're probably thinking, why don't you go to your immediate superior? i.e. the Regional Mentor Officers. I'll answer that basically… the Regional Mentor Officers have been mentors, so yeah. They are good people to go to - I'm always conscious that they are terribly overloaded with work with what they do. Because of their role, they are not actively hands-on; they're not hands-on in the mentoring role anymore because they've got other briefs and areas that they are working with. Their work loads are huge, and you know the... the mentor who I go to - you know, I'd say we've developed a friendship since day one... We were in the room in the pilot year together so that relationship has just developed naturally, and we often talk to each other about it.

INTERVIEWER: That sounds fine, I completely agree. The regionals seem to have a lot of admin side of the job as well as supporting you guys, so I think it's really important for all the mentors to talk to one another and collaborate ideas. Is that something that happens a lot? Sharing ideas?

PARTICIPANT: It's something that should happen quite a lot, but my general feeling from attending generic events where all the mentors are present and with my experience within our county as well, it's not happening enough.

INTERVIEWER: Okay. Why do you think that is then?

PARTICIPANT: My opinion is the role is part-time, so therefore most mentors are very busy people because they are carrying out their day time jobs and as I said before they are then carrying out the mentoring role of what I perceive is a restricted number of hours. I'm not knocking the FA for this because you can't have an open book and say "we are giving this person 200 hours" the funding has to come from somewhere. So, but you know; I'm just sort of saying that I believe mentors are very busy people. A lot of guys I've spoken to also have club and coaching roles outside their mentoring, so that's going to be impacting their everyday working in their lives as well as the mentoring - so they are extremely busy people. To do anything much more out of the normal role of a mentoring; a lot of people I believe are pressed with time - so as a result of that, getting together may be tricky.

[PHONE CALL CUT OUT]

INTERVIEWER: So obviously we spoke about how mentors are obviously busy people, so how do you think we can get mentors to collaborate more because obviously their workload isn't going to change - how can we encourage more collaboration and sharing of ideas?

PARTICIPANT: To be honest since the pilot year, that has really improved by the appointment of the Regional Officers - they try to, we have regional development days, all be at it once a year. I think it's down to the guys within the counties to try to facilitate that… in my county because obviously I have been there since the pilot year - they county FA regard me as the lead mentor - my regional mentor officer regards me in the same sort of role, so what I'm saying is that if each county had an official or unofficial lead mentor, as part of the brief as a lead mentor - they should be encouraged to facilitate that collaboration.

INTERVIEWER: Yeah, I'd agree with you on that one.

PARTICIPANT: I can't think of too many other ways, other than the county FA is being very pro-active in the collaboration of mentors.

INTERVIEWER: It's a tough one because we talk about how coaches like talking to other coaches to share ideas and it should be the same with mentors and obviously you would hope that mentors are pro-active in finding out… you know pro-active in talking to other mentors and trying to help them within their roles. I don't know, maybe some people are quite closed and prefer to get on with things on their own.

PARTICIPANT: I honestly believe the time factor is a big issue - it is certainly is with me, you know. I can't think; I devote a lot of my working week into mentoring and I know that some mentors work at pro clubs coaching. A lot of other mentors; they run their own teams on a Saturday and they run development squads, they coach at regional squads. I think, the time scale is a big factor, I personally think.

INTERVIEWER: Yeah, no definitely. Okay then, so moving onto the next question then. What would you say your beliefs about what good mentoring practice are? So obviously you

spoke earlier about what you thought a good mentor was. What do you think has influenced your opinions and perceptions on what makes a good mentor?

PARTICIPANT: Other more experienced mentors, have an influence on what good mentoring is. Experience from day one, has a great impact because I've had the opportunity to see the longer-term effect of positive and negative. I've had the opportunity to see clubs where my approach has really paid dividends and the club is in a much better place. I've also had the experience of seeing where it hasn't paid dividends and the club isn't in a better place. There's many reasons for that, but basically what I'm saying is experience - long-term experience, enables us to adapt, alter, review and reflect on mentoring practice as a whole and learn from it, you know people who have been doing it a year or two haven't had the opportunity to see the longer-term benefit. Because for me good mentoring is a long-term process, so short-term results can't necessarily be used to judge and formulate the full pictures.

INTERVIEWER: So, has the FA has ever told you how the mentor I suppose? Have they ever given you a model or a list of behaviors or practices they suggest good mentoring is for you to try?

PARTICIPANT: Yeah, the 50 mentors in the pilot year had an induction process, 2 or 3 days of training - we spoke a lot about mentoring. After the first year, about two years into the programme they introduced an FA guide for mentoring… for mentors. With the regional events along the way, and the introduction of the regional development officers, there's been more opportunities to reiterate on good practices and on what good mentoring is. Obviously now within the last six or seven months the adult mentoring course that is run by local FA's has been revamped and rewritten… all mentors now are required to attend that this year. So, you know, they're now up to date. There has been good opportunities to sort of be told or learn what good mentoring is.

INTERVIEWER: So, is that what structures your own practice - so what you do with your mentees is very much, you very much mentor in line with what the FA would expect or do you kind of go off on your own thing?

PARTICIPANT: No, in line with the FA guidelines and what we have been taught - it's not just that, in addition to that - there has to be, there's an element of 20 years' experience working in grassroots football obviously gives you a better insight and more, there is a touch of realism. What I was trying to say Tom, is you know, you can - you attend the youth module courses and you can, you can be taught by the FA about their coaching, you can be taught by the FA about their philosophy, and you can be taught by the FA about their mentoring. But, thrown into that mix - there also has to be a touch of realism. Realistically in the grassroots football world, this is what might happen, which is a slight variation on what you've been taught because you know - we're in the real world and different events happen. The experience throughout can add benefit to it by adding a slightly different slant on it and in general sometimes I just take some of those principles a bit further, I attach more importance to the legacy side of mentoring which isn't dealt with in the training in any great depth - but for me it's one of the most important things,

so yeah I think common sense and experience just add to the guidelines and what you learn by the FA which is all great stuff. It's the experience people will add bits to that and enhance it...

INTERVIEWER: In terms of obviously the training that you've been too, that the FA have provided. You think they have given you enough information on what actually mentoring is?

PARTICIPANT: Yes, yes.

INTERVIEWER: So, you feel fully prepared in what's expected of you within your role?

PARTICIPANT: I'm fully prepared of what's expected of me in the mentoring role, yeah.

INTERVIEWER: Excellent. So generally from your experiences from these training events, have you found them… what's been your opinion on the events that you've been too - what have you benefitted or have enjoyed the most about them? What could be improved? What are your general thoughts?

PARTICIPANT: They are always very good, one of my very, very slight criticisms is that - I feel that sometimes, sometimes things are overthought - so some of the events that we as mentors have attended...

[PHONE CALL CUT OUT]

INTERVIEWER: You were saying, they tend to overthink things...

PARTICIPANT: Yeah, there is a reasonable element of that, it goes too much in depth about some things and sometimes I feel that a touch of realism that can focus on that, that's a very minor criticism but, you know it's the one that I have experienced.

INTERVIEWER: So, what's the main thing that you've learned from these events that you've been too then, what are themes or content which tends to dominate the sessions and what are the sort of the take home messages?

PARTICIPANT: To be honest, I think there is as much... There are some very good stuff to do with mentoring and working within clubs, I think if you've been involved with the programme for four or five years, you are going to know a lot more of the stuff that is presented - and if you may, if you have been involved in more than one year, one of the things that I found are a huge benefit is the togetherness of mentors in one place and the opportunity to talk to other mentors is as big a learning tool in those events as the content of the event itself. I don't for one minute… the presenters and the people who run it, the coach mentor managers, they are all aware of it, but that is a massive… that is a massive tool in these events - on the larger events, such as the mentor development days up at SGP. Some of the professional, some of the guest presenters are all very, very good and very knowledgeable and they often deal with other subjects that are associated but are not mentoring for example Talent ID. You can get people

presenting like Nick Levett presenting a slot about that; which is a hugely informative about an area which isn't mentoring, adding things to the bigger picture of mentoring, which is going to benefit, and help is one of the things that they do very well and one of the things that I find to benefit.

INTERVIEWER: So, the knowledge and content which is at these events, have you been able to take that and apply it to your mentoring practice?

PARTICIPANT: Certainly, there will be elements of what they do that you can take and apply yes.

INTERVIEWER: Would you say most of your learning to mentor I suppose most of it has come from on the job experience as you gone through?

PARTICIPANT: I think a combination of three things if being honest. On the job learning as you go along, that experience…training events that the FA give you and collaboration with other mentors, I think those three things for me personally have all contributed towards my progression.

INTERVIEWER: Do you value anymore of those three more than the others?

PARTICIPANT: I thought you might ask that, probably collaboration with the other mentors.

INTERVIEWER: Okay, that's interesting.

PARTICIPANT: Yeah, you'll attend these events and there is some hugely experienced people in the room with various backgrounds and strengths from different areas perhaps within coaching and mentoring and it is absolutely great to talk to other mentors and get their ideas and feedback and things that they are doing, you know I think that's a great learning tool.

INTERVIEWER: It's funny how we talk about or how we spoke about earlier, about the idea of mentors obviously sharing ideas that might not happen a lot of the time. When you get the opportunity to get together as a big cohort obviously, that is very beneficial which is something which you would like to try get more of I guess. Moving on slightly, do you think the training you've received from the FA has been suitable for the challenges you have faced. So obviously going back to when you first started, any issues you've had, you knew how to overcome them?

PARTICIPANT: Not always, no. No not always - there can be some specific instances that might arise that you wouldn't have been trained for as a mentor...

INTERVIEWER: Is that more of a case because each club is quite unique and you don't know what's going to come up; is it hard to prepare people for that?

PARTICIPANT: I don't think it's necessarily - well, I don't think it's hard to prepare people for it, but obviously it requires more training, more events and more input from the FA, I think probably that the FA might think that the calibre of people they have appointed to be mentors are in a position to be able to deal with situations that are unexpected from their own experience and knowledge as opposed to the FA giving them training - now whether that's the case or not - I don't know. I certainly know that I could, so it's not a massive problem for me.

INTERVIEWER: So what issues have come up which you have not been trained to deal with, if that makes sense?

PARTICIPANT: Well, I'll give you a very specific example of being asked to work with a coach who had Asperger's syndrome. Now nobody was able to inform me that the coach had Asperger's syndrome because that coach hadn't actually informed anybody at that club. So, that was a huge issue that requires a very different approach, it requires the knowledge of knowing somebody with that condition what traits and characteristics may be different - what may be different in their approach to coaching. So, there is quite a lot to know about it; and the way to mentor them would be very different than what you would normally do - so I, apart from self-research, again speaking to other mentors who had experienced that before myself was absolutely invaluable. So, you know these very specific instances that might crop up. It's like anything else, the training they will be able to give mentors with the limited funds, limited time the FA might have is going to be relatively generic…they can't cater for all the types of specific instances and variations that might crop up.

INTERVIEWER: Are you satisfied with the amount of training you have received?

PARTICIPANT: I am happy now in the last 2 years, but certainly in the first you could say I was perhaps not so happy with the amount received. Just by its nature the growth of the programme has facilitated the opportunity to have those events and training and learning. It has been a natural progression so that is understandable. Now I'm satisfied. In my first year there was an initial induction event which was very, very brief…there weren't anymore because there were no regional mentor officers. The mentors were out in the world on their own working off their own backs. So there was no real support and certainly no training events. But then again, the selection process for the pilot year was very, very picky on the interview and selection process, they were looking for 50 people from 500-600 applicants …

[PHONE CALL CUT OUT]

PARTICIPANT: I'll continue from what I was saying about the selection process at the beginning it was very stringent - much more so than it is now, and probably for that reason I can only assume that was done on purpose at that point because the FA knew that they were sending 50 people into the wide world mentoring without any ongoing support or training.

INTERVIEWER: So, what do you think; what do you think has been the biggest barrier or challenge to your development and learning as a mentor - so is there anything stopping you from learning more or being better or anything?

PARTICIPANT: Probably the natural lack of mentor collaboration - when I say mentor collaboration - the natural lack of working mentor collaboration. So, carrying on mentoring on the ground at grassroots level with other mentors in action is what I'm saying. Lack of working mentor collaboration.

INTERVIEWER: So you would like the opportunity to watch and work with other mentors together in action?

PARTICIPANT: Yes.

INTERVIEWER: And that's the point that other mentors have raised as well. I mean the opportunity obviously. I think a few people have mentioned at one of the mentoring conferences recently you have a chance to watch a mentor work with a...one of your colleagues with a coach, observing him mentoring or something along those lines and that was quite valued. Having the opportunity to do that throughout the year obviously is something you want to do more?

PARTICIPANT: Okay, on that front - that was done as a sort of demonstration with a large group of mentors in a large area. I'm kind of talking about at local level. If mentors in one county had the opportunity to work with each other more and varied, not with just one mentor from the same county; but you know the other mentors from the same county because every county has a few or several mentors, then that would be hugely beneficial.

INTERVIEWER: No, definitely.

PARTICIPANT: And when we do - do that because we do it where we can, it is very beneficial.

INTERVIEWER: So, obviously we spoke about how obviously you have your own perceptions of how, what makes a good mentor and some of those might have been influenced by what the FA think a good mentor is. But do you think since you first started in your pilot year to now - what you think a good mentor is - has changed slightly, so when you first started in the role - do you think a good mentor is this - now with experience, that has changed?

PARTICIPANT: Not particularly.

INTERVIEWER: So, you have been quite consistent on the mentor you want to try be?

PARTICIPANT: Yes, yes.

INTERVIEWER: Okay then, that's fine - so have you generally agreed with everything the FA has said about mentoring - all their beliefs about what you should be doing in your job. The expectations which have been bestowed upon you. Have you generally, always agreed with those?

PARTICIPANT: Generally speaking, yes.

INTERVIEWER: So do you feel ever because perhaps – you wear that FA badge, you're an employee of the football association; do you feel ever pressured to mentor in a certain way to meet the expectations?

PARTICIPANT: No.

INTERVIEWER: So, if I asked you or what do you think the FA's expectations of you are - as a coach mentor, what would you say they were?

PARTICIPANT: I think positively effect or improve coaching at grassroots clubs in line with the current FA philosophy and England DNA.

INTERVIEWER: Has the FA made it quite explicit from what they expect from their mentors or is it quite more general than rather specific?

PARTICIPANT: No, it's more general. I can't recall anybody ever saying "this is what we expect from you". But there are guidelines.

INTERVIEWER: Yeah.

PARTICIPANT: There is a lot of trust placed in the mentors from the FA point of view I believe. There is a lot of trust for the mentors to be doing the right thing. Under the FA's guideline and the FA's philosophy and the England DNA.

INTERVIEWER: Do you think some mentors deviate away from that or?

PARTICIPANT: No, I don't believe they probably would. Because I think, I think mentors by their own nature, have the same philosophy and beliefs that underpins the FA's. You know their approach is our approach. It is their approach type of thing - we all naturally sing off the same hymn sheet.

INTERVIEWER: Are you quite… obviously you have mentioned the England DNA concept and that's something that the mentoring program obviously promotes and encourages coaches to engage with - thinking about the England DNA, what are your thoughts on that concept? Is it something that you agree with?

PARTICIPANT: Yes.

INTERVIEWER: So, even if you didn't agree with the DNA would you still promote it because you're a FA employee - if that makes sense?

PARTICIPANT: I do agree with 90% of everything they do and say and what the courses promote and their beliefs. I think if you didn't, you wouldn't be doing this job, so this question is quite negated. If you wanted me to answer that question and said okay if you were given the job and you didn't agree with their philosophy and what they're promoting, would you be promoting it differently? Well, no I wouldn't. That's what you're employed to do, that's what you're employed to promote so, that's what you should be promoting if you holy believe in that or not. But I don't regard the question as completely relevant because I don't think mentors would generally be employed to do that - if they didn't.

INTERVIEWER: Yeah, it's interesting from people that I've spoken too over a period of time - its' interesting to hear other people's thoughts, their personal thoughts on the DNA concept and how obviously applicable they think it is in practice and how they see their role, how pivotal is this DNA concept to the mentor's role - is their job simply to promote the DNA is there more to it obviously, some people have different views of that.

PARTICIPANT: I'll promote that and do that because I believe in it, but what I'll also do is I'll marry that with practical and real experience in grassroots football. So, what I'm saying is there are going to be anomalies, there are going to be things that don't directly contradict what the FA are saying, but they are going to be things where there will be a different stance or a different approach due to realism, due to the realism of grassroots football. You know there will be certain elements from within the England DNA that aren't expanded, that are very general - but I don't. But I have to break down, I'll give you one example; they started off with saying - practices you should aim for a certain minimum of 70% ball rolling time. They are now saying that you should be involved in a minimum of 80% ball rolling time. Depending on the age, that might not apply. It can't be a sweeping statement in my opinion because you can't work with every age group and say; there should be a minimum of 80% ball rolling time because at under sixes you would easily achieve; you could easily, easily achieve that over and above.

<center>[PHONE CALL CUT OUT]</center>

INTERVIEWER: Yeah, it's a good example but obviously in the DNA it has the coaching fundamentals which I think that is the part of the DNA the mentoring program should focus on - but from my observations of the training events of the summer and the five that I've been too. The England DNA concept is something that mentors have brought up quite a lot within the sessions as you probably imagine - from my understanding and from my observations; there seems to be a bit of confusion as to how important the DNA is to the mentoring role; so, what should mentors be promoting and obviously in my opinion and as you alluded too - the coaching fundamentals, how we coach that element of the DNA should be the most relevant and applicable to the mentoring program. But from what I've seen and observed - some mentors

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are talking about the how we play, the playing philosophy side of things and there seems to be a bit of confusion to whether their role is to get their mentees to coach their players to play in that line with that philosophy and that sort of thing - so it seems to be some confusion as to how to apply the DNA within the mentoring program.

PARTICIPANT: Okay.

INTERVIEWER: It's quite interesting - the DNA is a fundamental part of the FA coach education and you could argue the mentioning program is part of the FA coach education - so yeah.

PARTICIPANT: Yeah, so we should be promoting the same, I would like to think that these mentors believe and have the same philosophy and approach - with slight variations along the way that are down to experience perhaps and realism.

INTERVIEWER: Yeah, of course definitely. So, my final few questions then - just conscious of time. So, obviously you spoke about what is really interesting - the three key elements which contributed to your learning. Your training - talking to others and your on the job experience. So, that was obviously really interesting - so you think obviously the most influential was collaboration with others which was quite interesting. But to compared to when you first started – if you think back to that time when you were on the pilot study - were you quite isolated then, you were thrown into the deep end - you weren't too sure on what to do, was there much communication between mentors then at all?

PARTICIPANT: Not for me - because I was the only one in my County, but no. No, I don't feel there was.

INTERVIEWER: Generally, you would say, as the programme has developed, the support that you have received - it's got better and better and better.

PARTICIPANT: Yes.

INTERVIEWER: And that's the main thing?

PARTICIPANT: Yeah.

INTERVIEWER: So, just sort of the final question to finish off really, in terms of your own learning and development what would you like further support on? What would help you going forward with your mentoring?

PARTICIPANT: Financial help and increased opportunities for FA staff to enhance their learning. I don't feel that we get too many opportunities over and above 'joe public' to enhance our learning or training.

INTERVIEWER: So, would that mean you would like more training specific to what exactly? Or...

PARTICIPANT: To areas that we feel we want to progress within our sort of role. Now, look - I'll give you two examples off the top of my head. Should a coach wish to progress down their coaching pathway, so it might be - progressing to a UEFA A license or something - I feel that there should be more help from the FA to allow its staff to do that. Kind of an employee's perk if you like, that seems very lacking from my point of view. The other thing is the FA run what used to be called the 'Developing the Developers' course. I have been asked to tutor the adult mentoring course. The new adult mentoring course that has been introduced in the FA. Now I've had, I still… kind of have had the one day bit of training and a little bit of ongoing training during the presentation of actual courses, so co tutoring with someone a little bit more experienced. But to me - anybody who has been asked to tutor actively in whatever role the FA might have should be able to attend the tutor training course that is a, I believe that it is a three-day course - it is open to the public and probably costs about £350. They should be able to attend free of charge. Now that might sound a bit selfish or whatever - that is my belief that if people are going to be asked to do that, then they need that sort of support without the burden of thinking I can't actually afford to do that. Or I can't afford to do the one course that is being carried out in August, because I am on holiday, do you know what I'm saying?

INTERVIEWER: Yeah, no I understand. As FA members of staff, you would like to think…

PARTICIPANT: More opportunities to increase your learning without financial burden and time restraints to sum it up.

INTERVIEWER: Yeah, especially obviously with the mentoring role being part-time obviously, it's not a job that you would do part-time I would imagine.

PARTICIPANT: Not only mentoring but the coaching as well, so there is more than one aspect.

INTERVIEWER: It's just having that extra support would be greatly received.

PARTICIPANT: And I think being part time and technically self-employed, we are not part-time employees, I think that has a bearing on that - there is no obligation for the FA to do that for us - whereas they may do that for their full-time staff.

INTERVIEWER: Yeah, I can see where you're coming from obviously - zero hour contract. Excellent well that is my final question.

[END OF TRANSCRIPTION]

Appendix I – Thesis publications statement

Name: Thomas Miles Leeder

Student number: 100011802

School: School of Education and Lifelong Learning, University of East Anglia

Degree: Doctor of Philosophy

Thesis title: Understanding the learning and development of sports coach mentors

This statement outlines all sole or jointly-authored publications by Thomas Miles Leeder which are directly/indirectly linked to this thesis. This statement outlines Thomas Miles Leeder's contribution to each publication, in addition to where content within the publications might appear in the thesis itself.

<u>**Journal articles:**</u>

Leeder, T., Russell, K., & Beaumont, L. (2019). "Learning the hard way": Understanding the workplace learning of sports coach mentors. *International Sport Coaching Journal*, 6(3), 263-273.

> **Contribution:** Lead author
>
> **Thesis location:** Data included within this publication has been derived from Chapters VI and VII within the thesis. The journal article itself does not appear within the thesis and has not been referenced.

Leeder, T. (2019). Learning to mentor in sports coaching: A design thinking approach. *Sport, Education and Society*, 24(2), 208-211.

> **Contribution:** Sole author
>
> **Thesis location:** No content explicitly appears within the thesis. This publication is a book review of *Learning to mentor in sports coaching: a design thinking approach*, edited by Fiona C. Chambers, London, Routledge, 2018, 252 pp., ISBN 978-1-138-04453-1. This book and the book review have been referenced within Chapter II as part of the literature review.

<u>**Book chapters:**</u>

Leeder, T. (2019). "You need to be a certain kind of person": Learning to 'become' a community coach mentor (pp. 33-49). In L. Gale & B. Ives (Eds.), *Sports coaching in the community: Developing knowledge and insight*. Manchester: Manchester Metropolitan Publishers.

> **Contribution:** Sole author
>
> **Thesis location:** Data included within this publication has been derived from Chapter V within the thesis. The book chapter itself does not appear within the thesis and has not been referenced.

Leeder, T. (2019). Foucault and pastoral power: Implications for formalised sports coach mentoring (pp. 111-120). In C.L.T Corsby & C.N Edwards (Eds), *Exploring research in sports*

coaching and pedagogy: Context and contingency. Newcastle upon Tyne: Cambridge Scholars Publishing.

Contribution: Sole author

Thesis location: No content explicitly appears within the thesis. This book chapter is a 'commentary piece' and includes no data from the thesis. This book chapter has been referenced throughout various chapters of the thesis, most notably within Chapter II as part of the literature review.

Signed: Thomas Miles Leeder

Date: 26th February 2020