A study into the interplay between anger and identity in female football coaches

By

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Abstract

Attempting to contribute to the growing body of literature addressing emotion in sports coaching, this study explored the interplay of anger and identity for women football coaches. Data were generated through 14 hours of qualitative interviews with 7 female football coaches. Using symbolic interactionist theorisation of identity (e.g. Burke & Stets, 2009; Hochschild, 1983; McCall & Simmons, 1978; Thoits, 2012) as the overarching sense-making lens, my iterative analysis of the participants' experiences revealed two key inter-related themes; (1) *A degree of professionalism,* and (2) *I will never cross that line*. These themes revealed, firstly, how the participants regularly experienced anger when their football coaching identities were disconfirmed, threatened, or blocked by significant others (e.g. chairman, athletes, colleagues). Second, how the female coaches employed a variety of emotion management strategies (e.g., surface acting, bodily work, and cognitive work) to transform or conceal their feelings of anger in accordance with the situational emotion norms. In addition to illustrating how these acts of emotion management were informed by the participants' desire to verify their football coaching identities, simultaneously achieving internal (e.g. increased self-esteem, stress release, and enjoyment) and external rewards (e.g. promotions, favours, and employment), whilst avoiding sanctions (e.g. job loss, shame, and alienation). By illuminating how and why female sports coaches experience and manage anger, I believe the findings offer a substantive contribution to the embryonic body of sociological research into identity and emotions in sports coaching. Further, I believe this work might also be fruitfully utilised in supporting the preparation and development of sports coaches, having given explicit consideration to the personal and social attributes required to work productively in this dynamic and often challenging sporting environment.

Contents

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Authors Declaration

I declare that this thesis and the work presented in it are my own and have been generated by me as the result of my own original research.

I confirm that:

1. This work was done wholly or mainly while in candidature for a research degree at this University.

2. Where any part of this thesis has previously been submitted for a degree or any other qualification at this University or any other institution, this has been clearly stated.

3. Where I have consulted the published work of others, this is always clearly attributed

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5. Where elements of this work have been published or submitted for publication prior to submission, this is identified and references given at the end of the thesis.

6. This thesis has been prepared in accordance with Staffordshire University and Buckinghamshire New University.

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Alix Todd

Chapter 1: Introduction

1.1   Personal Background

The aim of this research study was to explore how female football coaches' experiences of anger were intertwined with their respective coaching identity. My decision to explore this topic was largely driven by the combination of my experiences as both a student and coach. Indeed, throughout my time as an undergraduate student, I was introduced to a vast array of theories, concepts, and practices relevant to the field of sports coaching and development. However, it was in my third and final year that I was briefly introduced to the concept which inspired this masters research project, the concept of emotion management. This process whereby individuals purposefully manage, transform or control their emotions, immediately resonated with my own unique experiences as a football coach. Indeed, for me, coaching is a largely emotional activity, whether you're immensely happy having achieved your session objectives, devastated by conceding late in the game, or furious at the referee's decisions, there is always a multitude of factors and interactions which influence your emotional state. Furthermore, just as the concept of emotion management suggests, I often felt I had to control my inward feelings and outward expressions of these emotions if I wanted to achieve my coaching objectives. Specifically, it was the need to manage the emotion of anger that I found most fascinating, a common emotion in both my coaching and playing experiences. Anger was an emotion I considered to be extremely powerful, one which has achieved both positive and negative consequences in my experiences, from inspiring a match-winning performance, to deteriorating team morale and confidence. However, upon investigating the concept of emotion management further and attempting to research the topic within sports coaching, I found there was limited academic research addressing how the emotion of anger can

be appropriately managed within the coaching environment. Thus, I felt determined to know more, to enhance my own and others coaching practice, to expand our knowledge as sports coaching scholars, and to answer an emerging gap in the literature.

1.2   *Academic Background*

According to Jacobsen (2018), within everyday life, most people, most of the time, are destined to experience or encounter multiple different emotions. Within sociology, emotions are widely considered as a driving force of human behaviour, interaction, and social organisation, integral to our everyday encounters, and the glue binding both people and social structures together (Jacobsen, 2018; Stets & Turner, 2014; Turner & Stets, 2005). The growing sub-discipline of emotions is now at the forefront of sociology, and central to our understanding of the micro, meso, and macro levels of social reality (Jacobsen, 2018; Stets, 2003; Turner & Stets, 2005; Turner, 2009). Within the sociological study of human emotions, there are a variety of explicit theoretical approaches for the researcher to utilise, with most scholars selecting one tradition in which to encamp their investigation (Turner, 2009; Turner & Stets, 2006). A popular approach is symbolic interactionism, research utilising this approach has demonstrated how both the self and identity are inextricably linked to the arousal of emotions (Turner, 2009; Turner & Stets, 2006). Indeed, numerous studies have highlighted how when an individual receives identity confirming feedback they will experience positive emotions such as happiness, pride, and joy, but conversely, when the self is not verified by others, individuals report feelings of anger, anxiety, shame, and guilt (e.g., Burke & Harrod, 2005; Collet & Lizardo, 2010; Leveto, 2016; Stets, 2003; 2005; Stets & Tsushima, 2001). Such emotional responses to identity feedback are largely linked to the individual's motivation to achieve numerous social rewards,

not only the intrinsic (e.g., feelings of gratification, and increased role competence) but also the extrinsic rewards (e.g., money, employment, promotions, and favours) which identity legitimisation may provide them with (McCall & Simmons, 1978; Thoits, 2012). Whilst studies within symbolic interactionism have begun to explore the interconnectedness of identity verification and specific emotions such as anger, jealousy, and happiness (e.g., Ellestad & Stets, 1998; Leveto, 2016; Stets & Tsushima, 2001), most studies have only dealt with general measures of positive or negative feelings. Thus, there is still room for much more to be done in exploring the specific emotions aroused within human interaction, and the consequences such emotions have on both social structures and identities (Burke & Stets, 2009; Stets & Serpe, 2016). Indeed, Stets and Trettevik (2014) discussed numerous hypotheses which require further research, including an exploration into how specific emotions are aroused, intensified, and endured, dependent on identity verifying factors such as the attribution of blame, the relative power and status of the contextual other, and the prominence of the identity being enacted.

Another theoretical approach in the study of emotions is that of dramaturgical theory. Adopting the realm of theatre as a metaphor for the study of social life, Goffman (1959) proposed that we are all actors, dramatically and strategically performing our social roles (Charmaz et al., 2019; Turner, 2009; Turner & Stets, 2006). Through this line of inquiry, scholars have highlighted how emotion management is a dramaturgical process, that is, we do not just experience emotions, but we also often attempt to suppress, transform, alter, and manipulate these emotions, with the aim of meeting social and contextual emotion norms, achieving objectives, and impressing significant contextual others (Cahill & Eggleston, 1994; Charmaz et al., 2019; Turner & Stets, 2006). Indeed, guided by their socially acquired emotional knowledge and awareness

of the social and contextual emotion norms, individuals seek to conform to the normative emotional displays, motivated by both the desire to achieve social awards such as promotions and to avoid the scrutinization's and sanctions which may be enforced following inappropriate emotional displays (Charmaz et al., 2019; Stets & Turner, 2014; Thoits, 1990; 2004). Dramaturgical research into emotion management has revealed how individuals are capable of strategically altering their emotional displays through a vast array of techniques (Goffman, 1959; Hochschild, 1983; Turner, 2009). They can, for example, engage in surface acting, altering their facial expressions, bodily displays, and tone of voice to convince others they are experiencing normative emotions (Ashforth & Humphrey, 1993; Charmaz et al., 2019). Alternatively, they could employ bodily work techniques, such as deep breathing and fist-clenching to induce the required physiological changes, or furthermore, they may engage in cognitive work techniques (e.g., problem-solving, distraction, reframing the situation) to invoke the appropriate thoughts and ideas associated with the emotion required (Lively & Weed, 2014; Thoits, 2004; Turner, 2009; Turner & Stets, 2006).

Despite the recognition of emotion as a central aspect of mainstream sociological investigation, the study of emotions remains largely absent from sports coaching literature (Ives et al., 2019a; Potrac et al., 2017a; Nelson et al., 2013). Minus a few notable exceptions (e.g., Ives et al., 2016; Nelson et al., 2013; Potrac et al., 2017b) sports coaching literature has primarily painted coaching as a cognitive and unemotional activity underpinned by tactical, technical, and bio-scientific ideas and methods (Jones, 2000; 2011; Potrac et al., 2013). The absence of emotion has painted both coach and athlete as rational, calculated, and dispassionate beings (Cassidy et al., 2015; Jones et al., 2004; Potrac et al., 2013). However, there is no doubt that in their attempts to navigate their complex, challenging, and dynamic sporting

environments, coaches and athletes experience a variety of strong emotions (Nelson et al., 2013; Potrac et al., 2015; Potrac & Marshall, 2011). Indeed, not only are emotions indispensable to rational decision making but furthermore, it is impossible for coaches to separate 'affectivity from judgement' and 'feeling from perception' (Nias, 1996, p.296; Nelson et al., 2013; Potrac et al., 2013; Potrac & Marshall, 2011). Thus, it may be concluded that in the pursuit for stakeholder 'buy-in', not only do coaches need to consider the impression they give off, but they must also engage in the management of emotions, strategically deciding which emotions to conceal, transform, and/or express. Therefore, though Goffman and Hochschild did not explicitly write about sport, applying their dramaturgical theorisations to sports coaching may better assist scholars in understanding how coaches present themselves to others, inclusive of the specific emotion management strategies used, as they attempt to achieve identity verification and increase the 'buy-in' of key contextual others (Cassidy et al., 2015; Potrac & Marshall, 2011; Theodosius, 2008). Additionally, such research may shed light on both the positive and negative effects long-term engagement with emotion management strategies may have on the coach. Indeed, such scholarship will allow us to better understand not only how identity verification arouses positive emotions and leads to numerous psychological benefits and social rewards (e.g., increased self-esteem, satisfaction, financial incentives, job security), but also how identity non-verification and the consistent obligation to engage with inauthentic emotions and behaviours, may have detrimental consequences on the coach's well-being and social position (e.g., decreased self-esteem, increased anxiety, job loss) (Burke & Cerven, 2019; Cassidy et al., 2015; Thoits, 1991).

Responding to the above, coaching scholars have attempted to shed light on the emotional nature of coaching (e.g., Douglas & Carless, 2016; Ives et al., 2016;

Nelson et al., 2013; Potrac et al., 2017b), exploring how emotions are generated, experienced, and expressed within the sporting environment (Potrac et al., 2017b). Such evolving lines of inquiry have highlighted numerous insightful findings such as how coaches place a great amount of importance on being recognised as (highly) competent practitioners by key contextual stakeholders (e.g., Ives et al., 2016; Ives et al., 2019b; Jones, 2006), expressing how their feelings of self-worth and consequent emotional arousal were inextricably linked to how others judged their coaching performance (Potrac et al., 2017b). Additionally, in shedding light on the presence of emotion management within sports coaching, scholars have revealed how coaches often felt they were required to conceal their 'true feelings', presenting instead feelings which may produce a more desirable outcome (Ives et al., 2016; Nelson et al., 2013). Such acts of emotional management were often achieved by coaches through engagement with strategies such as Hochschild's (1983) surface acting, in which coaches and athletes manipulate their thoughts, facial expressions, body language, and voice to convince others they are experiencing a certain emotion (Ives et al., 2016; Magill et al., 2017). Finally, Ives et al., (2016) and Nelson et al., (2013) revealed how through engaging in emotional labour coaches were able to achieve the buy-in of key contextual others, which helped them to achieve various social rewards (e.g., promotions, increased self-esteem, praise, job security) and avoid potentially detrimental sanctions (e.g., job loss, demotion, match losses).

Despite the progressive research conducted within both mainstream sociology and sports coaching literature, there is still much to be done before we can truly claim to fully understand the sociology of human emotions (Burke & Stets, 2009; Potrac et al., 2017a; Stryker, 2004). For example, though mainstream sociology has begun to explore specific emotions such as happiness and anger (e.g., Leveto, 2016; Stets &

Tsushima, 2001), we know relatively little in regards to how specific emotions are enacted, embodied, and produced in social relations with others, within both the mainstream literature and sports coaching scholarship (Burke & Stets, 2009; Potrac et al., 2013; Potrac et al., 2017a). It has been suggested that the study of specific emotions would help us to understand their unique arousal and the social conditions which influence their intensity, duration, and the individual's psychosocial well-being (Leveto, 2016; Stets & Burke, 2005; Stets & Trettevik, 2014).

Building on this logic, it could be argued that the study of anger would produce a great wealth of knowledge and insight into the everyday lives of sports coaches. Within the current body of coaching literature, the emotion of anger is frequently hinted at but not directly researched (e.g., Ives et al., 2016; Magill et al., 2017; Nelson et al., 2013). Such findings are unsurprising as anger is often considered within sociology as one of the most commonly experienced and globally recognised emotions (Averill, 1983; Scherer & Tannenbaum, 1986; Schieman, 2006). A highly social emotion, anger has the potential to be not just personally and socially destructive, but also to inspire, motivate, and mobilise people to stand against the injustices of everyday life (Schieman, 2010). Thus, the sociological investigation of anger is greatly important, informing us on the nuances of social life and the complex processes of social relationships, in addition to producing unique knowledge about the norms and expectations that occur within those domains (Schieman, 2006; 2010). Furthermore, when looking to explore the interconnections between anger and identity, scholars have already begun to highlight how anger is often tied to an individual's self-concept, identity, or public image being placed under attack (Cupach & Canary, 1995). Indeed, anger within the workplace is commonly linked to the experiences of actual or perceived insult, injustice, unfairness, goal impediments, and the incompetent actions

of another (Berkowitz & Harmon-Jones, 2004; Izard, 1991; Schieman, 2006), all common features within the current body of sports coaching literature (e.g., Nelson et al., 2013; Potrac et al., 2013; Potrac et al., 2017b).

Furthermore, by exploring anger within sports coaching, we may better understand the different types of emotion management strategies sports coaches engage in and utilise during their everyday practices. Though sports coaching scholars have been able to highlight how coaches engage in emotion management through strategies such as surface acting and deep acting, arguably there is still much to be uncovered (Potrac et al., 2017b). For example, scholars of mainstream sociology (e.g., Thoits, 2004; Turner, 2009) have illustrated how individuals not only employ the broader strategies of surface acting and deep acting, but they also engage in bodily work and cognitive work, in which a vast array of techniques may be employed. In focusing on how sports coaches attempt to conceal, manipulate, and transform their feelings of anger, research may uncover the specific cognitive and physiological techniques employed (Potrac et al., 2017b). Thus, examining anger has the potential to produce unique insights to the interconnections between identity, emotion management, and the resultant psychosocial consequences (Hochschild, 1983; Nelson et al., 2013; Potrac et al., 2017a).

Directly seeking to address the abovementioned gaps within the body of sports coaching literature, the following research piece will aim to explore the interconnections between anger and identity within female football coaches. Taking an interpretive stance to research, the project utilised qualitative interviews that aimed to answer the following research questions:

a) When and why do female football coaches experience anger as a result of their interactions with contextual others?

b) How do female football coaches seek to manage or transform their privately felt or publicly displayed anger during interactions with others?

c) Why do female football coaches employ emotion management strategies in response to their feelings of anger, and what are the consequences of these strategic actions?

The significance of this research piece lies not just within its response to the calls of scholars from mainstream sociology (e.g., Burke & Stets, 2009; Leveto, 2016; Savage et al., 2016; Stets & Trettevik, 2014), but also in the breaking of new ground within sports coaching research, exploring the numerous unique insights to the interconnectedness of anger, identity, emotion management, and the resultant psychosocial consequences within female football coaches (Ives et al., 2019a; 2019b; Nelson, 2017; Potrac et al., 2017a; 2017b; Potrac & Smith, 2014). Indeed, the study of anger provides a unique line of inquiry, capable of exploring the activation, course, management, expression, and consequences of anger as an emotional process, allowing us to produce knowledge about the social relationships and conditions, contextual norms and expectations, and even the dynamics within wider society (Schieman, 2006; 2010). Additionally, the investigation of anger in relation to identity, and the subsequent management requirements, sheds light on the resultant positive and negative consequences female football coaches faced with particular reference to their well-being, professional development, and continued engagement with coaching (Nelson, 2017; Potrac et al., 2017b). Moreover, by exploring the specific strategies sports coaches employ when managing their feelings of anger, it is hoped the thesis may bridge the gap between the work of mainstream sociology and sports

coaching scholarship. Importantly, by uncovering elements of the experience of anger during coaching processes, it may be possible to better prepare and support both female football coaches and the wider sports coaching community through the provision of enhanced coach education and support systems (Ives et al., 2016; Potrac et al., 2017b). Indeed, it is hoped the findings of this research project will not only complement the body of sports coaching literature acquired to date, but may also be fruitfully applied to the development and preparation of sports coaches, by better supporting the coaches in how to manage their respective emotions, protect their identity, and avoid the negative physical and emotional consequences linked to poor emotion management and failure to verify one's identity. Finally, the research findings may provide a stimulus for further research into specific emotions and their interconnections with identity (Ives et al., 2019a; Nelson, 2017; Stets & Trettevik, 2014).

In terms of its structure, this paper is organised into five sections. Following this introduction, the reader will be guided through a review of the existing emotion literature within both mainstream sociology and sports coaching. The methodology chapter then provides a discussion and justification for the research paradigm, theoretical framework, and methods used. Next, the discussion chapter explores the real-life experiences of anger within the everyday practices of female football coaches. Finally, the paper is concluded by summarising the key research findings and theoretical contributions, in addition to considering the research limitations, and advocating for the continued integration of emotion into future coaching scholarship.

Chapter 2: Literature Review

2.1   Introduction

The following chapter aims to provide an in-depth review of the existing emotion literature within both mainstream sociology and sports coaching research. Following this brief introduction, the review will initially attempt to highlight the importance of emotions within everyday social life, whilst additionally providing a sociological definition of emotions from which the reader can draw upon in understanding the research piece. Building upon this, the reader will be submerged into the empirical research surrounding emotions within both mainstream sociology, and later those within sports coaching research. Underpinned by the theorisations of symbolic interactionism and dramaturgy, these sections of the literature review will highlight not just the presence of emotions, but also the interconnected nature of emotion and identity. In concluding the review, a final section highlights the gaps and limitations of our current knowledge, before providing the objectives and aims of this research project.

2.2   Emotions in mainstream sociology

Within everyday life, individuals will inevitably experience and encounter multiple different emotions (e.g., happiness, sadness, anger, excitement), it is argued that our lives do not just include emotional episodes but are defined by our emotional sensations and experiences (Jacobsen, 2018; Solomon, 2007). However, minus a few notable exceptions (e.g., Cooley, 1902; 1964, Durkheim, 1912; 1965), the presence and dynamics of emotion remained largely absent from early 20th-century sociological investigations (Jacobsen, 2018; Stets & Turner, 2014; Turner & Stets, 2005). This is often attributed to the focus early scholars, such as George Mead (1934), placed on the self as a cognitive entity rather than that of an emotional entity (Burke & Stets,

2009). Despite recognising the presence of emotions, scholars such as Mead were more concerned with issues of inequality, social change, and rational action (Jacobsen, 2018). It was only within the 1970s, where sociological research turned to a focus of 'everyday life', in which a growing interest into the study of emotions was simultaneously sparked (e.g., Hochschild, 1983; Jacobsen, 2018; Kemper, 1978; Thoits, 1989; Turner & Stets, 2005). Resultantly, social sciences have begun to recognise the importance of emotions in our understanding of social life, considering them a crucial link between the micro and macro levels of social reality (Jacobsen, 2018; Turner, 2002; Turner & Stets, 2005).

Emotions are greatly important in developing our sociological understanding of action, culture, and the self (Walby et al., 2012). Indeed, emotions are often referred to as the glue binding people together, a central dynamic in human behaviour, a driving force in social interaction, and vital to the production and reproduction of social structures, symbols, and systems (Stets & Turner, 2014; Turner, 2009; Turner & Stets, 2005). As individuals, we are often emotionally guided throughout life, our feelings about self and others, as well as our past emotional experiences, current emotional states, and anticipations of future feelings, influence our relationships, actions, and interactions (Burkitt, 2014; Jacobsen, 2018). Emotions are not just important on the individual level, but they also play a significant role in the ties which either bind together or set apart various individuals, groups, communities, and nations (e.g., families, friendships, local communities, social movements) (Jacobsen, 2018). Thus, numerous sociologists have argued that the emotions experienced by human beings are fundamental to social phenomena, a driving force of human behaviour, interaction, and social organisation (Stets & Turner, 2014; Walby et al., 2012). Though still relatively new, the surge in research on emotions 'is absolutely essential for sociology,

because no action can occur in a society without emotional involvement' (Barbalet, 2002, p.2). Without emotional theorisations, our accounts of social situations would be fragmented and incomplete; we would be unable to bridge the gap between the individual and the group (Bericat, 2016; Thoits, 2004; Walby et al., 2012).

Whilst there is no definitive answer to the question 'what are emotions?' (Turner & Stets, 2005; Van Brakel, 1994), multiple scholars have attempted to offer their understandings as potential answers (e.g., Barbalett, 2002; Jacobsen, 2018; Thoits, 1989). Despite such definitional debates, sociologists largely subscribe to the belief that emotions are socially constructed, originating not just in biology but also within culture (Gordon, 1981; Hochschild, 1979; Turner & Stets, 2005). That is, they view emotions as primarily dependent on an individual's social interaction and participation within social structures (Turner & stets, 2005). Through such experiences, members of a society learn a vocabulary of emotions, cultural ideologies, norms, beliefs, logics, and other symbolic elements (Thoits, 1989; Turner, 2009; Turner & Stets, 2005). Whilst these conditions vary across time and location, culturally they specify for individuals what they are to feel within particular situations, as well as how they should express these emotions (Hochschild, 1979; Turner, 2009; Turner & Stets, 2005). Thus, emotions are inherently social, emerging from our experiences and interactions in which we learn not just the cultural label for each emotion, but also which emotions are appropriate and how to use them within our various relationships (Thoits, 1989; Turner & Stets, 2005). In conceptualising the emotional experience Thoits (1989) proposed the involvement of the following components: '(a) appraisals of a situational stimulus or context (b) changes in physiological or bodily sensations (c) the free or inhibited display of expressive gestures, and (d) a cultural label applied to specific constellations of one or more of the first three components' (p.318). However, Thoits

(1989) expressed it is also important to understand that emotional experiences do not require all four components to be simultaneously present. Essentially, as Bericat (2016) explained, emotions are the bodily manifestations that occur as a result of the importance a natural or social event has on an individual.

One of the most commonly experienced, and frequently reported emotions within sociological inquiry, is the emotion of anger (Averill, 1982; Scherer & Tannenbaum, 1986; Schieman, 2010; Solomon, 2007). Indeed, it is argued that almost everyone will have experienced anger at some time in their life, whether that be as the angry actor, the target of another's anger, or merely a witness of the expression of anger (Schieman, 2006; Solomon, 2007). However, providing a definition for the emotional experience of anger remains a largely debated topic (Averill, 1982; Ellsworth & Scherer, 2003; Schieman, 2006; 2010; Solomon, 2007). Therefore, sociologists such as Schieman (2006; 2010) have proposed that anger may be best understood as an 'I know it when I feel (or see) it' emotion, typically identified by its unique triggers, physiological sensations, expressions, and social consequences (Fehr & Baldwin, 1996; Schieman, 2006; 2010). Thus, in determining whether or not individuals have experienced anger, sociologists often propose taking a subjective and perceptual approach to the individual's accounts of anger, holding them accountable for recognising and providing accurate self-reports of their emotional experiences (Schieman, 2010).

In conducting research within the sociological study of human emotions, there is a variety of explicit approaches from which to choose, including symbolic interactionism, power and status theory, dramaturgical theory, stratification theory, evolutionary theory, interaction ritual, and exchange theory (Turner, 2009; Turner & Stets, 2006). Most studies into emotions will be encamped into one of these traditions,

likewise, the literature review to follow will be primarily focused on empirical research in keeping with a symbolic interactionist approach, followed by work into the dramaturgical theories of emotion management. Generally, symbolic interactionist studies focus on understanding how individuals' attempt to negotiate, manage, and perform their various identity roles (e.g., family member, worker, friend) through specific interaction contexts (Burke & Stets, 2009; Scott, 2016; Turner, 2009). Simply put, during the various episodes of interaction they experience, individuals are motivated to confirm their context-dependent identity or more global self-conceptions (Turner, 2009; Turner & Stets, 2006). The result of such interaction produces what is referred to as identity verification or identity non-verification, both of which may arouse an emotional response (Turner, 2009; Turner & Stets, 2006). It is generally agreed within symbolic interactionism that when individuals receive support for their identity (identity verification), they will experience positive emotions, and when individuals lack support (identity non-verification), they will experience negative emotions (Burke & Stets, 2009; Stets & Trettevik, 2014; Styker, 2004).

Examining how in accordance with identity theory, workplace relationships may produce emotions as a result of feedback, Stets (2003; 2004; 2005) utilised a variety of laboratory studies. Specifically, she attempted to simulate a situation that would invoke the worker identity in her participants. Following the completion of simple tasks, a "manager" figure provided each "worker" participant with a score in relation to their performance. This score either met identity standard expectations, exceeded identity expectations, or, fell short of the participants' expectations. Her work has consistently demonstrated that: (1) when an individual receives feedback which is consistent with their identity standard (identity verification) they will experience positive emotions (2) when they receive feedback which falls short of their identity standard (identity non-

verification in a negative direction) they report negative emotions, and (3) when the feedback received exceeds their identity standard (identity non-verification in a positive direction) they report positive emotions.

Similarly, exploring the interplay between emotions and identity within married couples, Burke and Harrod (2005) sought to explore how individuals responded to overly positive appraisals in relation to their enactment of the spousal identity. Specifically, through a process of interviewing, videotaping conversation, and solving areas of disagreement, the pair sought to analyse the data of newly married couples over the first three years of their marriage. Overall, their predictions were confirmed, people experienced negative emotions in response to contradictory identity feedback. However, unlike in Stets (2003; 2004; 2005) research, negative emotions were aroused despite whether the feedback was more positive or more negative than their own self-conceptions. Furthermore, the pair highlighted how whilst the length of time within their relationship had no effect on the study outcomes, the strength of the relationship did. Those who were more deeply involved in their spousal identity expressed much stronger responses to identity discrepancies.

In expanding upon such research into the arousal of emotions through identity (non-)verification, Stets and Burke (2014) sought to analyse a large set of data derived from seven studies. Exploring studies which utilised both methods of survey and laboratory investigations, the pair attempted to review how individuals responded to identity feedback which was more negative or more positive than they expected. Whilst theories such as self-enhancement theory and affect control theory predict positive emotions in response to overly favourable feedback. Self-verification theory and identity theory predict negative and distressing responses to such inconsistent evaluations. In analysing the survey data set, the pair found that individuals tended to

feel positive emotions in response to slight positive non-verification. These results were in keeping with Stets (2003; 2004; 2005). However, when the positive non-verification was much greater than expected, both survey and laboratory data revealed that individuals would encounter a negative emotional response in keeping with Burke and Harrod (2005). Thus, whilst slight over-appraisal may make one feel good, those which go much further beyond the individual's identity standard expectations will instead induce negative emotions.

Moving beyond these simplistic accounts of positive-negative emotion, investigations have started to explore the specific emotions which individuals experience within certain situations (e.g., Leveto, 2016; Stets & Burke, 2005; Stets & Tsushima, 2001). In particular, research has attempted to reveal which emotions are elicited dependent on the commitment to an identity (Burke, 1991; Stryker, 2004), the attribution of blame (Stets & Burke, 2005), the power and status of the contextual other (Stets & Burke, 2005), the different types of identity (Tangney & Dearing, 2002), and, the effects of mutual verification (Burke & Stets, 1999). Within such studies, researchers were able to demonstrate the presence of a multitude of emotions, including; anger, jealousy, shame, discomfort, sadness, love, and, happiness (Burke & Stets, 2009).

In particular, Leveto (2016) attempted to explore the multi-dimensional emotion of happiness, a positively valenced emotion. Utilising a large sample of 1,100 college students, Leveto collected self-administered questionnaire data, which measured role identity and group identity, assessing their commitment, salience, and the emotional responses attached to each. Within her exploration, Leveto (2016) found that happiness was both a strong social product and a strong social force in the identity process. That is, whilst happiness was indeed a subjective emotion produced through

the process of identity verification, it was also a social force actively shaping identity and social interaction. Specifically, Leveto identified how when happiness was more frequent and endured, individuals also cited more positive self-evaluations of role-performance.

Similarly, in exploring negatively-valenced emotions, scholars such as Stets and Tsushima (2001) have explored how anger and the different types of identity may influence the emotion management strategies employed. Linking the experience of anger to the ways in which individuals manage their emotions, Stets and Tsushima (2001) attempted to explore the influence of anger on two different types of identity. Though their study did not explicitly explore how anger may be aroused in response to an individual's goal of verification being blocked, they were able to uncover how the intensity of anger within the family (group-based) identity, was much greater than that within the worker (role-based) identity. Attributing such results to the greater commitment individuals feel to group-based identities, considering the contextual others within this identity as more significant than those within their role-based identities. Furthermore, they found that in response to their feelings of anger, participants utilised a vast array of coping strategies, including but not exclusive to, seeking support, exercising, praying to god, and accepting the situation. Concluding, that whilst group-based identities opted for emotion-focused cognitive coping strategies, particularly praying to god, those in the role-based identity preferred situation-focused behavioural strategies, especially seeking support.

Furthermore, Collett and Lizardo (2010) explored how the emotion of anger was not just aroused within the worker identity, but also how the effect of status changed the cause of anger arousal. Analysing the 1996 General Social Surveys emotional module, Collet and Lizardo sought to explore how and why anger was aroused as a

result of occupational status, particularly low-status and high-status identities. As a result, they discovered, that anger is most commonly produced by those at opposite ends of the status and prestige hierarchy than in those who had middle-status occupations. Specifically, within individuals of low-status, anger is more likely to be aroused than within individuals of high-status. Indeed, Collet and Lizardo express how this may be attributed to the individual's increased exposure to sanctions and disadvantages such as under-rewarding and discrimination. However, within the high-status role anger was more likely to be aroused during interactions with low-status individuals, systematically directing anger down the status ladder. Therefore, concluding that whilst low-status individuals experience anger in response to their lack of control over life events, higher status individuals experienced anger when others did not meet their expectations, placing them in unfamiliar situations.

Another fundamental concern within sociology is understanding how emotions are regulated by an individual's culture and social structure, as well as how such emotional regulation affects the individual, group, or organisation (Lively & Weed, 2014; Wharton, 2009). Dramaturgical theory emphasises that individuals actively seek to present the self both dramatically and strategically in the presence of an audience (Turner, 2009; Turner & Stets, 2006). Indeed, guided by a cultural script of ideologies, norms, and values, individuals engage in strategic actions to manage their emotional display, emitting the emotions which are dictated by contextual emotion ideologies and rules (Turner, 2009; Turner & Stets, 2006). Perhaps most notable of the early sociological attempts to illustrate such dramaturgical theory was the work of Goffman (1959) and Hochschild (1983). Goffman (1959) proposed that when individuals experienced negative emotions in response to failed self-presentations, they often engage in strategic methods of manipulating their gestures. Attempting to present the

emotional response dictated to them within the cultural script, this would include altering their facial expressions, voice and speech, and, their body language. Significantly expanding on Goffman's work, Hochschild (1983) argued that individuals within the service industry were expected to manage their emotional displays in accordance with the corporate feeling and display norms (Ashforth & Humphrey, 1993; Lively & Heise, 2004; Wharton, 2009). The investigation by Hochschild (1983) into the airline industry examined how stewards were expected to maintain a pleasant and friendly demeanour even when their passengers were rude or unpleasant. She explained that under such stressful conditions, the workers would manage their emotions in order to present the appropriate display. In fact, not only did Delta airlines employ stewards based on their empathic, positive, and team player abilities, but they also trained them in how to "give off" and maintain a positive appearance, detailing the exact behaviours by which they are expected to abide.

Following Hochschild's lead, numerous scholars have explored the use of emotion management in a variety of occupations, for example, waitresses (e.g., Gatta, 2002; Paules, 1991), paralegals (e.g., Lively, 2001; Pierce, 1995), nurses (e.g., Smith, 1992), and police officers (e.g., Martins, 1999). Each of these occupations required employees to engage in and utilise emotion management techniques. The investigation by Pierce (1995) into paralegals explored not just how and why they engaged in emotion management, but also how the emotion norms and expectations of presentation differed across gender. Specifically, Pierce (1995) discovered how female paralegals were expected to engage in deference and caretaking. Despite being yelled at, ignored, interrupted, and subjected to interrogation and intimidation, the paralegals felt obliged to maintain a calm, understanding, comforting, and nurturing front. They understood that if they were to violate the institutionally determined

emotional expectations, they would be deemed 'unprofessional' and were likely to be sanctioned, referring to how such actions could see them lose their annual pay raise. Furthermore, when comparing the expectations of female paralegals to their male counterparts, Pierce found that despite sharing the same role, male paralegals were more likely to express anger without sanctions, they were also less likely to be nurturing and caring, core to the expectations of female paralegals.

Moving beyond the realm of occupational emotion management, Cahill and Eggleston (1994) attempted to explore the emotional lives of wheelchair users when in public. They discovered that wheelchair users frequently felt as though they were required to engage in emotion management during public interactions with 'walkers'. Following their observation, interview, and autobiographical account analysis, the pair found wheelchair users often experienced a variety of negative feelings in response to the way 'walkers' treated them. However, in order to maintain their 'moral' image in public, they would strategically employ emotion management. Specifically, utilising techniques such as humour to alleviate anxiety and awkwardness, as well as poise and grace to suppress feelings of anger. One example the researchers paid particular attention to was how wheelchair users responded to interactional difficulties within a restaurant. They highlighted how despite wheelchair users feeling angry towards waiters/waitresses for treating them as if they were invisible, they would instead suppress their feelings and attempt to remain calm and polite, maintaining a 'civilised' image in public.

More recently within mainstream sociology, Johnson et al., (2017) attempted to address the connections between age, emotional labour, emotional burnout, and engagement within the service sector. Specifically, they sought to understand how emotional labour and the consequence of emotional burnout might be influenced by

ageing. Focusing on two methods of emotional labour, surface acting, and deep acting, the research team sought to explore how service employees within Germany managed their emotions during direct customer contact. Following their analysis, they were able to conclude that older workers engaged in much more deep acting and far less surface acting than younger workers. Additionally, older workers were more likely to use positive emotion regulation strategies, having developed them throughout their various life experiences. Thus, the older employees investigated within this meta-analysis reported much less emotional burnout than their younger counterparts.

2.3 Emotions in sports coaching

Emotions are an inextricable feature of human experience, behaviour, and interaction (Burke & Stets, 2009; Hochschild, 1985; Potrac et al., 2017a). Whilst mainstream sociology has increasingly recognised the significance of emotions at the many levels of social life (e.g., Barbalet, 2002; Burke & Stets, 2009; Stets, 2005; Turner & Stets, 2006), the study of emotions remains largely absent from sports coaching literature (Ives et al., 2019a; Potrac et al., 2017a; Nelson et al., 2013). Though there are a few notable exceptions (e.g., Ives et al., 2016; Nelson et al., 2013; Potrac et al., 2017b), the majority of sports coaching literature to date, has painted coaching as a largely unemotional, sequential, and unproblematic activity underpinned by technical, tactical, and bio-scientific ideas and methods (Jones, 2000; 2011; Potrac et al., 2013; Toner et al., 2012). Such cognitive focused research has presented coaches, athletes, and contextual others as rational, calculating, and dispassionate individuals (Nelson et al., 2013; Potrac et al., 2013; Potrac et al., 2017a; Potrac & Marshall, 2011).

Within recent years coaching scholars have increasingly challenged and critiqued these overtly cognitive representations of coaching (e.g., Cassidy et al., 2009; Jones, 2006; 2011; Jones & Wallace, 2005; Potrac et al., 2017a), expressing

that coaching is far from unproblematic, not only is it inherently challenging and dynamic, but also a power-ridden activity which requires coaches to constantly manage and manipulate those around them to achieve their desired goals (Jones & Wallace, 2005; Nelson et al., 2013; Potrac et al., 2017a; Purdy et al., 2008). Indeed, not only do coaches indefinitely experience a variety of strong emotions whilst navigating their often dynamic and challenging reality (Jones, 2006; Potrac et al., 2013; Potrac & Marshall, 2011), but it is also contended that due to the intense nature of their interactions, coaches and athletes cannot 'separate feeling from perception' nor 'affectivity from judgement' (Nias, 1996, p.294). That is, due to the largely interactive and pedagogical nature of coaching, it is not possible for coaches and contextual others to separate their emotions from their practices (Jones, 2006; Potrac et al., 2017a; Potrac & Marshall, 2011).

Thus, for many coaching scholars (e.g., Nelson et al., 2013; Potrac et al., 2013; Potrac et al., 2017a; Potrac & Marshall, 2011; Purdy et al., 2008), 'the challenges, tensions, and dilemmas faced by coaches (and athletes) are not just cognitive or social in nature, but are emotional phenomena and need to be understood as such' (Potrac & Marshall, 2011, p.66). In response to the above, coaching scholars have increasingly called for the need to put the person back into the study of coaching (e.g., Jones, 2006; Jones, 2011; Nelson et al., 2013; Potrac et al., 2013; Potrac & Marshall, 2011), advocating scholars to move away from previous investigative methods which simplified coaching, and look to more adequately explore the thinking, feeling, and acting coach (Jones, 2011; Ives et al., 2019a; Potrac et al., 2017a; Toner et al., 2012). With many scholars suggesting that the failure to engage in such inquiry will undoubtedly leave sports coaching literature vulnerable to the accusation of producing largely inhuman accounts of practice (Burkitt, 2014; Potrac et al., 2013; Potrac et al.,

2017b). That is, until coaching scholarship develops a richer understanding of the emotional and embodied nature of practice, placing people and their interactions at the heart of their inquiries (Potrac et al., 2017a), we cannot hope to best prepare coaches for their often ambiguous, nuanced, and emotional work (Jones et al., 2011; Potrac et al., 2013; Potrac & Marshall, 2011).

Though sociological scholars such as Goffman (1959) and Hochschild (1983), have not explicitly explored the emotional nature of coaching and sport in general, it is possible to argue that in applying their various theoretical concepts, such as emotional labour and emotion management, coaching scholars may better be able to understand and explore the complex realities of coaching beyond those previously achieved (Potrac & Marshall, 2011; Theodosius, 2008). In fact, utilising Lazarus and Folkman's (1986) cognitive appraisal theory, Denzin's (1984) writings on understanding emotions, and Hochschild's (1983) work on emotional labour, Nelson et al., (2013) attempted to explore the relationship between cognition, emotion, and behaviour within semi-professional 'soccer' (football) coach Zach. Analysing the data set collected via a series of semi-structured interviews, not only did the research team highlight the numerous emotions Zach experienced within his coaching role (e.g., happiness, pride, frustration, and anger) but they also identified two key findings in relation to how and why Zach engaged in strategies of emotion management. Firstly, they discovered how in attempting to achieve his coaching objectives of optimising performance and winning matches, Zach would often conceal his true emotions and in their place present feelings that were more likely to result in coaching success. Secondly, the research team highlighted how Zach's personal experiences as a player were pivotal in determining how he wanted to present himself in front of his squad. That is, having been on the receiving end of another coach's emotional outburst, Zach

was better able to sympathise with the thoughts and feelings his own players may have felt.

Similarly, during their exploration of the micropolitical and emotional actions of community sports coaches, Ives et al., (2016) identified how participant James also engaged in various strategies of emotion management. Utilising the combination of observation and informal interviews, the research team illustrated how James would intentionally manage his emotional, physical, and verbal expressions to present an idealised version of his coaching self. Not only did James place significant importance on being perceived as a competent coach by various contextual stakeholders, particularly his line manager, but he was also aware of how such successful enactments may result in earning substantial rewards such as promotions and job security. In applying the theoretical concepts of Goffman (1959) and Hochschild (1983) the research team highlighted how as a result of his previous experiences James often sought to manage his emotions, engaging in both surface acting and deep acting. Additionally, Ives et al., (2016) uncovered how endured acts of emotional labour may have detrimental effects on sports coaches. Indeed, not only was James left emotionally and physically exhausted following repeated acts of emotion regulation, but he also questioned his very desire to pursue a future in coaching.

Further attempting to shed light on the social, emotional, and embodied nature of sports coaching, Potrac et al., (2016) developed the fictional story of grass-roots football coach Chris. Upon exploring the experiences of Chris, the research team highlighted the numerous embodied emotions (e.g., guilt, anxiety, fear, anger, excitement and, frustration) that emerged through the various social interactions and network relations Chris was exposed to. In applying Hochschild's (1983) theory of emotions, it was apparent Chris had developed a set of beliefs regarding how he

should think, feel, and act when performing his coaching role, particularly when discussing FA (The Football Association) implemented coaching styles. Indeed, though Chris often questioned the FA's approach in private, he regularly sought to conceal these thoughts and accompanying emotions when in the presence of key contextual others such as his FA mentor coach. Despite successfully presenting the desired outward display, Chris expressed how the inward feelings of anxiety and frustration were often accompanied by physiological sensations, for example, Chris referenced experiencing 'butterflies' in his stomach, sweaty palms, and an increased heart rate during these acts of emotional labour. Much like the research of Ives et al., (2016), following the long-endured engagement in emotion management Chris consequently suffered a significant loss in job motivation, with the research team concluding that he simply did not possess the emotional stamina required to sustain his continued acts of emotional labour.

Building further upon the above attempts at making coaching research a more holistic and personal study, scholars have recently begun to hint at the ways in which emotion and identity are in fact intertwined (e.g., Douglas & Carless, 2016; Magill et al., 2017; Potrac et al., 2017b). While theory and research within the educational and pedagogical domain has already recognised the emotional and embodied sensations experienced by both learner and teacher (e.g., Christie et al., 2008; Jones & Turner, 2006; Morgan et al., 2012), this has been largely absent within sports coaching (Douglas & Carless, 2016; Magill et al., 2017). Such inquiry within sports coaching can begin to explain how emotions matter to the individual's understanding of actions, culture, and importantly the self (Burkitt, 2014; Magill et al., 2017). In engaging with such debates, Magill et al., (2017) attempted to explore the inherently emotional, embodied, and relational experiences of two female athletes. Primarily drawing upon

the work of Burkitt (2014), the research team critically analysed the interview data gathered on Abigail and Megan's experiences of video-based feedback sessions. Engaging with each participant's stories, it is evident their emotional experiences were inextricably linked to their identity performances and social interactions. Indeed, due to the highly salient nature of their football player identities, they experienced intense emotions such as shame, guilt, and anger in response to experiences of identity non-verification. Furthermore, Megan expressed that though the embodied nature of her emotions would cause physiological responses such as the blushing of her cheeks, she would actively attempt to control such bodily deportment. Additionally, the research team illustrated both how through experiences of socialisation the participants had a clear understanding of how and when specific emotions were situationally appropriate to display, and how they would intentionally manage emotional displays to protect their respective identity. For example, though Megan felt angry upon receiving disconfirming feedback, she chose to conceal and suppress her feelings of anger. Expressing how such acts of deviant behaviour could have detrimental consequences to her football player identity, not only would she be labelled as having a "bad attitude", but she also risked being deselected from the team or worse yet the termination of her employment at the club.

Building upon the above, Potrac et al., (2017b) sought to highlight the interconnectedness of lead author Paul's coaching identity, embodied emotional experiences, and relations with contextual others at the club. Primarily applying the theoretical frameworks of Burkitt (2014) and Scott (2016), the research team identified numerous critical features that influenced Paul's coaching experiences. First of which was how Paul's sense of self-worth and resultant emotional response, was inextricably linked to his interpretation of how others felt about him. Indeed, for Paul identity

verification was provided not just in verbal appraisals of his performance but also through symbolic sentiments such as handshakes, smiles, and pats on the back, expressing how such interactions filled Paul with feelings of enjoyment and pride. However, the research team also highlighted how Paul's experiences were far from the positive and straightforward ones he desired. Facing often-contradictory objectives, such as winning matches whilst equitably distributing playing time, Paul was exposed to the direct criticism of the player's parents and contextual others. Such experiences of identity non-verification not only invoked feelings of frustration and guilt, but they also induced compatible embodied sensations (e.g., heat flushing through Paul's body) when engaging in both the initial and ongoing relations with those involved.

2.4   Conclusion

The above work has highlighted numerous aspects of the unique sociological and micro-political world of coaches. Building upon the work of mainstream sociology, coaching scholars have uncovered findings such as the need for coaches to obtain identity verification, the presence and arousal of emotion within their role, how coaches understandings are formed through experiences of socialisation, and the ways coaches often engage in emotional management strategies, within both their vast interactions and practices (e.g., Ives et al., 2016; Nelson et al., 2013; Potrac et al., 2017a). Indeed, coaching scholars have actively sought to produce rich insight into the emotional, embodied, and relational activity of coaching, complementing the previously cognitive-oriented accounts of coaching (Ives et al., 2019b; Nelson, 2017; Potrac et al., 2017b). However, despite such attempts to put the person back into the act of coaching, exploring the ways practitioners 'feel', 'see', 'act', and make sense of their coaching world, there is still much to be done before we can say we truly

understand the social complexity and emotional nature of coaching (Ives et al., 2016; Potrac et al., 2013; Potrac et al., 2017a).

Firstly, it is evident from the coaching literature presented above, that we still know very little about how coaches manage their own and others' emotions (Potrac et al., 2017b). Unlike the work within mainstream sociology (e.g., Thoits, 1989; 2011; Turner, 2009), coaching research has thus far focused largely on just two strategies of emotion management namely, surface acting and deep acting (e.g., Ives et al., 2016; Nelson et al., 2013; Potrac et al., 2015), largely overlooking the vast array of specific emotion management strategies available. Specifically, coaching research would benefit from exploring the many techniques of emotion management within the two strategies of bodily work and cognitive work (Thoits, 1989; 2004; Turner, 2009). Indeed, theoretical arguments in mainstream sociology have highlighted how individuals might employ bodily work techniques, such as deep breathing, fist-clenching, and exercise to induce the required physiological changes to their embodied emotional responses (Thoits, 2004; Turner, 2009). They have also illustrated cognitive work techniques including but not exclusive to problem-solving, reframing the situation, and distraction, to invoke thoughts and ideas associated with the appropriate emotional display (Thoits, 2004; Turner, 2009).

Furthermore, there remains a paucity of literature addressing how specific emotions are enacted, embodied, and produced in social relations with others, within both mainstream sociology and coaching scholarship (Burke & Stets, 2009; Potrac et al., 2013; Potrac et al., 2017a). Whilst sociologists have attempted to shed light on the presence of specific emotions, there is still much to be done. In concluding her study into how happiness was connected to the identity process, Leveto (2016) stated that emotions were more than just social products to be felt in response to the processes

of identity, they were also social forces. She expressed that more research must be done to investigate the frequency, intensity, and duration of emotions. Though the coaching research above (e.g., Nelson et al., 2013; Potrac et al., 2015; Ives et al., 2016; Potrac et al., 2017a) has highlighted how coach's positive emotions (e.g., excitement, satisfaction, and happiness) and negative emotions (e.g., anger, frustration, anxiety, and fear) are a result of identity feedback, little is known regarding how and why specific emotions are produced and reproduced within social interactions (Nelson et al., 2013; Potrac et al., 2015). If we are to truly understand the complexities of coaching, we must surely attempt to explore the coach's emotional experiences with the same rigour as that of mainstream sociology (e.g., Leveto, 2016; Nelson et al., 2013; Stets & Tsushima, 2001; Thoits, 2004). Indeed, within recent years, sports coaching scholarship has increasingly advocated for future studies to examine how specific emotions feature not just within the enactment of the coaching identity but also, in the creation, negotiation, and reinvention of the coach's identity (Ives et al., 2019a; Nelson, 2017). Moving beyond simplistic accounts of positive and negative emotions, and exploring the interconnectedness of identities, embodied experiences, and social relations in response to specific emotions, allow us not only to understand the true complexity of human emotions, but also to explore societal issues of sports coaching such as neo-liberalism, job satisfaction, and the health and well-being of sports workers (Burke & Stets, 2009; Ives et al., 2019a; Leveto, 2016; Stryker, 2004).

In determining which emotion scholars should seek to prioritise in developing a more implicit understanding of coaching, it could be argued that anger would provide a great wealth of knowledge and insight into the everyday lives of sports coaches. Not only has anger regularly been reported within previous coaching research (e.g., Nelson et al., 2013; Ives et al., 2016; Magill et al., 2017), but numerous studies within

mainstream sociology consider anger one of the most commonly experienced and globally recognised emotions, deeply important within most human relationships (Averill, 1983; Oatley & Jenkins, 2018; Scherer & Tannenbaum, 1986). Schieman (2006; 2010) expressed that the highly social emotion of anger is undoubtedly experienced by almost everyone at some point in their lives, whether that be through the internal feeling of anger, being the target of another's anger, and/or by witnessing the expression of anger between others. Additionally, numerous scholars have demonstrated how the experience of anger is tied to an individual's self-concept, identity, or public image being placed under attack (Cupach & Canary, 1995), and their subsequent attempts to renegotiate their situation and/or contextual relationships (Oatley & Jenkins, 2018). Indeed, scholars have highlighted how anger is most commonly elicited through experiences of injustice, actual or perceived insult, goal impediments, and other identity threatening factors (Berkowitz & Harmon-Jones, 2004; Oatley & Jenkins, 2018; Schieman, 2006; 2010), many of which have been highlighted within the everyday experiences of sports coaches alike those discussed above (e.g., Ives et al., 2016; Nelson et al., 2013; Potrac et al., 2017b). Not only is the emotion of anger heavily tied to the current findings within sports coaching and mainstream sociology, but it also has the potential to produce numerous unique insights to the interconnectedness of identity, emotion management, and the resultant psychosocial consequences (Hochschild, 1983; Schieman, 2006; Wharton, 1999). Firstly, unlike many other emotions, anger may be understood as a set of processes, including the activation, course, expression, management, and consequences (Schieman, 2006; 2010). As such, scholars may be better able to document the social conditions and patterns which influence the experience of anger, exploring the intensity, duration, management, and consequences of feeling angry (Schieman,

2006; 2010). Additionally, sociological inquiry has highlighted how power, status, and authority may influence the anger processes, specifically expressing how anger may occur more often in situations where job authority and dominance are required (Canary et al., 1998; Schieman, 2006). Finally, the study of anger may produce a unique set of knowledge regarding the nuances of social life and dynamics of wider society, engaging with social relationships and conditions, norms and expectations, and societal conflict (Shieman, 2006; 2010). Indeed, the emotion of anger may help us to understand not only how the management of anger is fundamental in avoiding the potential personal and social destruction of identity, but also how anger can inspire, mobilise, and propel individuals to alter the undesirable circumstances of their lives (Schieman, 2006; 2010).

In attempting to address the above gaps in sports coaching literature, the following research piece will attempt to explore the interconnections between anger and identity within female football coaches. As such the project will specifically attempt to answer the following research questions:

a) When and why do female football coaches experience anger as a result of their interactions with contextual others?

b) How do female football coaches' seek to manage or transform their privately felt or publicly displayed anger during interactions with others?

c) Why do female football coaches employ emotion management strategies in response to their feelings of anger and what are the consequences of these strategic actions?

Chapter 3: Methodology

3.1 Introduction

The following chapter will provide a discussion and justification for the paradigmatic, theoretical, and methodological decisions and actions adopted throughout this research project. Specifically, the chapter begins by introducing the paradigmatic stance and theoretical framework with which the study is aligned. Next, the reader will be guided through sections entailing the processes of sampling utilised and introducing the participants to whom I have gained access to. Following which, the chapter will seek to provide a rationale for the methods of research chosen, and how they have been employed in the process of data collection. Furthermore, I provide description and detail of the various techniques and approaches used to make sense of the data, including the theoretical frameworks and concepts the research data will draw upon. After explaining the representation format, I will conclude this chapter by expressing the criteria upon which I hope for this research to be judged.

3.2 Research aims/objectives

The study will seek to provide a rich understanding of the interplay between anger and identity in female football coaching. Specifically, it will seek to answer the following research questions:

a) When and why do female football coaches experience anger as a result of their interactions with contextual others?

b) How do female football coaches' seek to manage or transform their privately felt or publicly displayed anger during interactions with others?

c) Why do female football coaches employ emotion management strategies in response to their feelings of anger and what are the consequences of these strategic actions?

3.3   Research paradigm

Tracy (2013) refers to paradigms as toolboxes; they are full of theories, practices, and ways of thinking, allowing us to understand reality, build knowledge, and gather information about the world in which we live. Therefore, the research process is often determined by the chosen paradigm, each having different implications on the methodological strategies and data interpretation processes (Gratton & Jones, 2004; Mallet & Tinning, 2014; Potrac et al., 2014). Thus far, within the body of coaching research, positivist (e.g. Barnett et al., 1992; Gould et al., 2002; Smoll & Smith, 1989), interpretivist (e.g. Ives et al., 2019b; Nelson et al., 2013; Potrac et al., 2017b), and poststructuralist (e.g. Denison, 2007; Fletcher & Scott, 2010; Lang, 2010) research paradigms have been utilised (Mallet & Tinning, 2014). Each paradigm consists of its own beliefs regarding ontology (how they view the nature of reality), epistemology (understanding of knowledge and the relationship between the inquirer and the known), and methodology (how we come to know or acquire knowledge of the world) (Denzin & Lincoln, 2005, Sparkes & Smith, 2014). Having explored each paradigm, I found that my beliefs and assumptions were in keeping with the interpretive paradigm. Theoretically speaking, this means I adopted a relativist ontology, subjectivist epistemology, and a qualitative methodology (Merriam, 2009; Denzin & Lincoln, 2005).

Ontologically speaking, the interpretivist stance rejects the view that there is just one social world, which consists solely of tangible facts that can be known (Potrac et al., 2014). Instead of one knowable truth, a relativist ontology proposes that there are multiple realities, each constructed through our individual interpretations of lived

experiences (Denzin & Lincoln, 2005; Potrac et al., 2014; Sparkes, 1992). Indeed, reality is mind-dependent, thus 'the knower and the process of knowing cannot be separated from what is known' (Sparkes, 1992, p.27). This is not to suggest that people's words and actions are 'created' by the mind. Rather social reality is dependent on our ability to assign meanings to our experiences, and our interpretations of social interactions (Potrac et al., 2014; Sparkes, 1992; Sparkes & Smith, 2014). As such, our understanding of reality is dependent on our particular political, cultural, and social contexts (Merriam, 2009; Potrac et al., 2014). Thus, sense-making is a flexible process, susceptible to change during various experiences and social situations, as such individuals are open to re-interpret past events and upon reflection change their stance (Sparkes, 1992).

Epistemologically then, my interpretative stance follows a subjectivist approach, pertaining to the view that knowledge is socially constructed (Potrac et al., 2014). Rejecting the belief that through objective measures we can find an external singular reality. I instead believe that through social interaction we are able to engage in the co-construction of knowledge, developing an understanding of social reality through the individual's subjectivities, interests, emotions, and values (Potrac et al., 2014; Sparkes, 1992). Therefore, within the process of research, the researcher and the researched become intertwined through their subjective, interactive, and co-constructed activities (Potrac et al., 2014; Sparkes & Smith, 2014). Therefore, throughout the research process, I also become a participant in the process of discovery. Whilst it is the reality of my participants, which are core to the research inquiry, I must acknowledge that it is not possible to see the world outside of my place in it (Sparkes, 1992).

In terms of my methodological assumptions, I adopt a qualitative approach. As an interpretivist, consideration must be given to how we continuously and reflectively attempt to make sense of our experiences, individually and collectively producing our unique social worlds (Merriam, 2009; Sparkes, 1992; Smith, 1989). However, these realities are not easily described, translated, and explained, they are not just facts which we can acquire from the world in which we live, but instead, it is believed that reality and knowledge are constructed through methods such as communication and practice (Tracy, 2013). Qualitative research utilises communicative methods to gather thick descriptions of the participant's social world (Potrac et al., 2014). Thus, allowing thick interpretations that describe, translate, and make-sense of the social world and peoples experiences within it (Merriam, 2009; Potrac et al., 2014). During this process of co-construction, both the researcher and the individual or phenomenon being researched must become fused together. As it is the interactions between both that create the findings we use to develop our theoretical knowledge (Sparkes & Smith, 2009; Guba & Lincoln, 1994). By aiming to develop a relationship between the known and what we can actually see, we develop 'truths' which sociological researchers can collectively believe (Bernal, 2002; Guba & Lincoln, 2005).

Though as an interpretive researcher my inquiries will be underpinned by the experiences of those whom I have interviewed, I admit it is not possible to see the world beyond my place in it (Spakes, 1992; Tracy, 2019). Therefore, I will attempt to practice qualitative methods of inquiry, which permit an empathic understanding of the participant's reality (Sparkes & Smith, 2009; Tracy, 2019). Placing myself into their world, experiencing their history, culture, role, and experiences as they see them (Tracy, 2019). In attempting to provide the participants with a voice, I aimed to remain non-judgemental throughout data collection, allowing me to obtain an accurate

understanding of their emotions and feelings (Tracy, 2019; Wiseman, 1996). Methodologically my focus was to generate thick description, followed by thick interpretation, interactively exploring and interpreting the experiences in-depth, in order to present themes that reflect the real-life experiences of female football coaches (Nelson et al., 2014; Sparkes & Smith, 2009).

Entering this research project my paradigmatic stance was ultimately driven by my experiences within football and university, as a player, performance-driven coach, and sports coaching student. Within coaching, I often felt that I was balancing, managing, and essentially juggling a variety of different realities. Each individual who entered into the environment, from a player to my employer, had their own interpretations and expectations, leaving me vulnerable to judgement. It was quite rare that I felt myself and the others present had a shared reality and the same knowledge base or level. As much of the research identified in the literature review suggests, I felt I was constantly fighting a micropolitical battle, playing a game of mental chess, and coping with the emotional nature of coaching (Huggan et al., 2015; Magill et al., 2017; Potrac & Jones, 2009a; Thompson et al., 2013). This made it very difficult for me to consider coaching in the same cardboard cut-out, generalised method by which positivist research has perhaps originally portrayed coaching. The social world is considered complex, and I believe coaching is both social and complex in its own right, with people defining their own experiences, making sense of their own realities, and generating individualised expressions (Nelson et al., 2014). It is my belief that the experiential knowledge and understanding I have obtained within coaching, will allow me to better understand and empathise with the participants during our interactions. Whilst interpretivism is not without limitations, it provides the basis for a much more humanistic, reality grounded understanding of coaching and its everyday demands.

That said, I do not contend interpretivism to be the best or only way to move coaching research forward, however, I do contend that with regard to the research objectives it has the potential to provide greater depth of understanding of emotion and identity, complementing that of previous research, expanding on the statistics, figures, and stories currently available to us as researchers, coaches, and educators (Potrac et al., 2014; Merriam, 2009).

3.4   *Theoretical approach – Symbolic Interactionism*

The micro-sociological perspective of symbolic interactionism focuses largely on small-scale and often face-to-face encounters between social actors (Charmaz et al., 2019; Scott, 2016). Theoretically speaking, symbolic interactionism views both self and society as mutually constructed, maintained, negotiated, and changed through a process of symbolic communication (Scott, 2016; Thoits & Virshup, 1997). Key to this emergence of self is the existence of shared meaningful symbols, both the spoken and unspoken language between individuals in which the meaning of such interaction is shared (Charmaz et al., 2019; Cooley, 1902; Mead, 1934). That is, because shared symbols have shared meaning, they allow individuals to "take the role of the other", imaginatively anticipating the response of contextual others to their behaviours and actions (Charmaz et al., 2019; Thoits & Virshup, 1997). This process of shifting perspective of oneself from subject to object is best understood through what Mead (1934) termed the "I" and the "me" aspect of self. Here, the I, refers to the active and spontaneous part of the self, experiencing, thinking, and acting within the immediate present. Whereas, the me is the reflective part of the self, imagining how others will interpret and respond to the actions of the I (Charmaz et al., 2019; Thoits & Virshup, 1997). By taking the role of the other and anticipating how one's self will be evaluated

by others, the me allows individuals to understand who they are in their own and others' eyes, developing their social self/identity (Thoits & Virshup, 1997).

As such, the ever-evolving theory of symbolic interactionism is considered to be the 'down to earth approach' to the sociological study of human behaviour and conduct (Denzin, 1992; Prus, 1996). Utilising qualitative methods to explore the relationship between, thinking, feeling, and acting people and the social forces which shape their emotions and behaviours (Charmaz et al., 2019). Employing 'sociological imagination', symbolic interactionist researchers are able to investigate the relationship between personal experience and the larger society, that is, it allows us to understand how individual's lives are shaped by their social experiences (Mills, 1959; Charmaz et al., 2019). As such, symbolic interactionism allows the researcher to understand how emotions are linked to an individual's identity. Investigating the subjective experiences of participants and exploring those contexts in which emotions are produced and managed (Harris, 2015; Thoits, 2013).

Upon engaging with the research processes and reflecting on the research aims, it became clear that my study aligned with the symbolic interactionist perspective. Symbolic interactionism considers self and society as mutually constructed, sustained, and adapted through a process of communication which utilises both language and symbols (Blumer, 1969; Cooley, 1902; Turner, 2000). Through this, identity can be understood as 'the set of integrated ideas about the self, the roles we play, and the qualities that make us unique' (Scott, 2016, p. 2). Whilst we do not simply possess an identity, we are able to construct and develop our identities throughout life, by engaging in social negotiation (Cooley, 1902; Scott, 2016). Identities are in fact contextual, shifting between situational demands, and it is through social interaction which identities are created, presented, challenged, and reproduced

or reinvented (Scott, 2016). Evolving social reflexive processes allow individuals to negotiate the symbolic meanings of their own and other's actions, thus engaging in processual identity development (Mead, 1934; Scott, 2016; Stryker, (1980 [2002]).

According to symbolic interactionism, individuals obtain numerous definitions of the self, each based upon the social roles and status one holds within society (McCall & Simmons, 1978; Thoits, 2012). These are known as role identities and allow the individual to identify who they are in response to the contextual relationships present (Thoits, 2012). McCall & Simmons (1978) refer to a role identity as being the imaginative view of oneself, it is how one wants to be and to act when occupying a certain social position. Attached to each role identity, individuals hold a distinct set of meanings and cultural expectations tied to the social structure and their position, in conjunction with their own distinct interpretations of their role (Burke & Stets, 2009; McCall & Simmons, 1978). These meanings guide both role behaviour and the individual's everyday conduct (Burke & Stets, 2009; McCall & Simmons, 1978; Thoits, 1986; 2012). The accumulation of such defining meanings is most commonly referred to as the identity standard. For each role identity, an individual possesses, attached is a distinct set of meanings, expectations, and self-conceptions, which guide their everyday conduct (Burke & Cast, 1997; Burke & Stets, 2009; Stryker, 1980). It is through socialisation which individuals interpret and negotiate their various experiences and interactions, learning the normative behaviours associated with their roles (Burke & Stets, 2009; Burke & Stryker, 2016; Thoits, 2012). Motivated to gain approving feedback regarding identity enactment, we anticipate the normative behaviours within a situation and attempt to conform to such expectations and norms (Thoits, 2003). Thus, individuals learn and develop their role-identity through society, interacting with various contextual others, such as family, friends, educators,

colleagues, the media, and many more social others (Burke & Stets, 2009; Thoits, 2012). When we behave in accordance with these socially acquired norms, even when in our own unique ways, we effectively reproduce and sustain social order (McCall & Simmons, 1978; Thoits, 2003).

When an individual is enacting one of their role identity performances, they are subject to evaluative social feedback regarding that role (Burke & Stets, 2009; Savage et al., 2016; Stets, 2003). These identity evaluations come in two forms namely, actual appraisals and reflected appraisals (Savage et al., 2016). Actual appraisals are the direct feedback received by the individual in relation to their role performance, usually provided by a significant contextual other (Savage et al., 2016). Whereas reflected appraisals are 'how persons think that others see them in the situation' (Burke & Stets, 2009, p.198), attempting to view the performance of their own role identity from the perspective of others who are present, interpreting their bodily displays and facial expressions (Savage et al., 2016).

During such evaluations, individuals will compare the feedback received to their role expectations. When the feedback received matches the self-conceptions held in the identity standard, identity-verification is said to have been achieved (Burke & Stets, 2009). Upon achieving identity verification, individuals experience a release of positively valenced emotions, such as pride and satisfaction (Cooley, 1902, McCall & Simmons, 1978; Stryker, 2004; Turner & Stets, 2006). Thus, they will feel good about themselves, perceiving their role identity as a purposeful, meaningful, and rewarding entity (Thoits, 2012). Going beyond their emotional response, individuals are also motivated by the numerous social rewards which successful identity enactment provides. Identity verification not only provides intrinsic rewards such as feelings of gratification and role competence, but also important extrinsic rewards such as money,

employment, promotions, and favours (McCall & Simmons, 1978; 2003; Thoits, 2012). Thus, individuals actively attempt to perform their roles in accordance with the societal expectations, motivated to achieve the rewards which identity legitimisation may provide (Burke & Stets, 2009; McCall & Simmons, 1978).

However, when a role performance is evaluated as failing to meet the identity standard and behavioural expectations, individuals experience identity non-verification (Burke & Stets, 2009; Savage et al., 2016). Identity theorists assume that when individuals encounter identity non-verification, they experience a negatively valenced emotional response (Burke & Stets, 2009; Burke & Stryker, 2016; Thoits, 2003; 2012). Such incongruity has been shown to generate negative emotions such as anger, shame, guilt, and distress (Burke & Stets, 2009; Turner & Stets, 2006). Arousal of such negative emotions is believed to be the result of the detrimental effects that disapproving feedback may have on the individual's self-esteem, self-efficacy, and self-concept (Burke & Stets, 2009; McCall & Simmons, 1978).

Moreover, symbolic interactionism recognises that people hold multiple role identities, which most theorists assume to be ranked by their subjective importance to the individual who possesses them (Burke & Stets, 2009; McCall & Simmons, 1978; Stryker, 1980). McCall & Simmons (1978) claimed that individuals organised their role identities hierarchically within the self, calling this the scale of salience (Burke & Stets, 2009). Salience, prominence, and commitment are frequently used to refer to the subjective value the individual attaches to each role, based upon their ideals, desires, and that which is most central to their being (Burke & Stets, 2009; McCall & Simmons, 1978; Thoits, 2012). Identity salience is further influenced by numerous factors, such as the investment of time, energy, and material resources, combined with the potential to receive rewards, support, and validation (Thoits, 2012). Strkyer (2004) argues that

those identities that are most salient will have a more intense effect. That is, when individuals are highly committed to their role identity, they will experience a more intense emotional response to the judgement received (Burke & Stets, 2009; Stryker, 2004). Thus, when individuals fail to meet social expectations in their more salient roles, they will experience a greater negative response. Additionally, when others who are present fail to meet expectations of their roles, it prevents individuals from meeting their own role expectations, and thus, also results in a strong negative response (Burke & Stets, 2009; Stryker, 2004).

Furthermore, identity theorists have discovered how the source of feedback is inextricably linked to the nature of the emotional experience (Burke & Stets, 2009; Stets & Burke, 2005). 'The power and status of the source of identity feedback carry additional meanings in a situation beyond the identity feedback itself' (Stets & Asencio, 2008, p.3). Here power refers to the control one possesses over the allocation of resources, and their ability to give rewards and punishments, whereas status can be determined by the degree of respect and affection obtained from others (Kemper, 2006; Stets & Asencio, 2008). Stets & Asencio (2008) explored how the emotions experienced during identity (non-)verification are linked not only to the congruence of the identity standard and identity-related feedback but also to the individual's social structure and situational relationships.

Building on the above, symbolic interactionism recognises that attached to role-identities were not just behavioural expectations, but also expectations regarding an individual's feelings and emotional expressions (Thoits, 2004; 2012). That is, through their social interaction, individuals acquire a collection of emotion ideologies, related to the appropriate attitudes, feelings, and emotional responses that can be elicited in society (Thoits, 2004; Turner, 2009). The resulting 'emotion culture' within social life,

causes individuals to subscribe to the use of emotion management, or what Hochschild (1979; 1983) termed emotional labour. During which, emotions become objects, open to transformation, interpretation, and regulation within social exchanges (Thoits, 1989; Hochschild, 1983). That is, in an attempt to abide by the prescribed emotional norms, individuals often alter their emotional feelings and/or display in some form (Charmaz et al., 2019).

Within the literature, emotion norms were first introduced by Hochschild (1979) as an umbrella term to cover both, how individuals should feel, as well as how they should respond, in particular emotional situations (Charmaz et al., 2019; Harris, 2015; Thoits, 2004). Within emotion norms, Hochschild (1979) proposed there are two rules namely, feeling rules and display rules. Here, feeling rules refer to what an individual should feel in a situation, they determine the intensity, duration, range, and/or targets of the aroused emotion (Thoits, 1990; 2004; Turner, 2009). Whereas display rules determine which emotions are socially acceptable to express in the given situation (Hochschild, 1983; Thoits, 2004). Such emotion norms and rules are learned through our experiences of socialisation, both direct and indirect (Charmaz et al., 2019). That is, throughout life individuals acquire emotional knowledge, values, and skills, learning culture-specific emotional rules, which are reinforced through external pressure to conform to normative expectations (Charmaz et al., 2019; Thoits, 2004). Not only do individuals desperately want to receive the social rewards such as promotions and power, but they also seek to avoid the scrutinization and sanctions which may be enforced following inappropriate emotional displays (Charmaz et al., 2019; Stets & Turner, 2014; Thoits, 1990; 2004).

When an individual experiences emotions which deviate from the emotional norms and societal expectations, they often engage in emotion management (Stets &

Turner, 2014). During such emotional management, individuals attempt to present contextually appropriate emotions (Goffman, 1967; Hochschild, 1979; Turner, 2009). Motivated by the desire to avoid violating emotion norms, individuals engage in numerous strategies to alter, hide, or transform their feelings or displays (Thoits, 2004). They can, for example, engage in surface acting which refers to the individual's ability to alter their face, body, and voice, to convince others that they are experiencing normative emotions, despite experiencing often contradictory feelings (Ashforth & Humphrey, 1993; Charmaz et al., 2019; Lively & Weed, 2014). Another strategy is to engage in bodily work, where individuals use techniques such as deep breathing, fist-clenching, and exercise, to induce the physiological adaptations required to allow socially appropriate emotional displays (Thoits, 2004; Turner, 2009). Furthermore, cognitive work can be utilised to invoke the appropriate thoughts and ideas associated with the emotion required (Turner, 2009). These are mind-dependent techniques, such as problem-solving, reframing the situation, and distraction (Thoits, 2004).

Finally, as stated above, individuals are socialised to seek approval and avoid sanctions (Thoits, 2004). The failure to conform to emotion norms and receive the rewards associated with successful role performance can be very painful for the individual (Charmaz et al., 2019; Thoits, 2004). Subjected to the critical judgement of others, individuals who fail to manage their emotions often receive feedback which undermines their role-identity and consequently elicits detrimental effects on self-esteem (Taylor, 2000; Thoits, 2004). When considering how continued, frequent, progressive, and/or failed attempts at emotional labour can impact upon the individual, scholars have reported contradictory results (Hochschild, 1983; Thoits, 2004; Wharton, 1996). Whilst, on the one hand, frequent engagement in emotion management has demonstrated the potential for individuals to suffer from self-

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alienation, a sense of inauthenticity, emotional and physical exhaustion, and increased psychological distress (Hochschild, 1983; Pierce, 1995; Wharton, 1996). Contrasting findings have highlighted potentially positive effects from successful engagements in emotion management, such as; a sense of pride, liberation, empowerment, and self-enhancement (Leidner, 1993; Lively, 2001; Stenross & Kleinman, 1989; Tolich, 1993). Thus, as of yet no firm conclusions have been made in regards to the endured effects of emotion management (Thoits, 2004).

3.5   Sampling Strategies

Utilising a purposive sampling strategy, a total of seven female football coaches were recruited for this research project. This allowed me to identify and select individuals especially knowledgeable and experienced within their coaching role (Patton, 2002; Sparkes & Smith, 2014; Tracy, 2013). Patton (2002) expressed that the 'logic and power' of purposive sampling lies heavily in its ability to produce 'information-rich cases', selecting participants who have stories to share central to the purpose of inquiry (p.230). To assist me in obtaining an information-rich sample, I employed a combination of criterion-based sampling and snowball sampling (Patton, 2002; Sparkes & Smith, 2014; Tracy, 2013). Criterion-based sampling identifies a potentially information-rich population who possess characteristics, attributes, and/or experiences specific to the research project aims (Merriam, 2009; Patton, 2002; Sparkes & Smith, 2014). Predominantly informed by the research objectives (see section 3.2), individuals needed to match the following predetermined criteria: (1) be a female football coach (2) currently or have recently coached within football (3) be willing and permitted to discuss their experiences in-depth (4) have experienced feelings of anger during their coaching practices (5) be willing and able to provide informed consent. Additionally, in order to expand the sample and discover a greater

network of participants who meet the criteria, snowball sampling was employed (Sparkes & Smith, 2014; Tracy, 2013). By asking each participant recruited to direct me towards others who met the inclusion criteria, the sample grew much like a snowball rolling downhill, expanding as I acquired more information-rich cases (Patton, 2002).

Upon initiating the recruitment process, I identified three coaches from my personal network who matched the above criteria. As such, I began by contacting each of them separately via email, providing them with the participant information sheet and consent form. Within these early conversations, we discussed the purpose of the study and confirmed the participants current coaching position matched the criteria. Once these emails had resulted in receiving informed consent, conversations could develop through either email or mobile applications such as messages, phone calls, and Whatsapp chats. These messages allowed us to consider potential dates, times, and places at which an interview could be held. Once all the above had been successfully obtained, a formal interview invite could be sent confirming the study details, participant information, and an interview guide. Upon completing the interview each participant was asked: "do you know of, or have contact with any other female coaches, alike yourself, who would be suited to the research project?". This attempt to snowball my sample, when applied to each of the additional participants, provided me with a total sample size of seven. Each participant in the study was a female, currently performing their coaching role for at least one hour a week. Representing a variety of coaching positions, from a part-time volunteer to FA coaching mentors and those who coach full-time. The sample represented a range of ages (21-45 years old), and years of experience coaching football (2-30 years). The sample held an FA (The

Football Association) registered qualification, amongst various others in sport and leadership, more information can be found in the table below (Table 1).

With the research objectives and my philosophical position in mind, I was satisfied with my relatively small sample (Robson & McCarten, 2016). This is because qualitative data is not usually defined by the sample size but on the quality and depth of data (Gratton & Jones, 2014). Therefore, I aimed to recruit participants and interview them until no new data relevant to the research were emerging and I could claim with confidence that the research questions had been answered.

Table 1: Background information on the 7 female football coaches at time of data collection.

Name (pseudonym)	Age	Highest Coaching Award	Years Experience	Coaching Context				
				Gender of participants	Age of participants	Full time or part time	Voluntary or Paid	Type of participants
Stephanie	22	Level 1	3	Female	15-16	Part time	Voluntary unpaid role	Grass-roots teams
				Female	Adults 16+			
				Mixed	4-8			
Kiera	25	Level 1	6	Mixed	10-11	Full time	Paid	Primary school group sessions
Francesca	47	UEFA B	20	Female	15-16	Part time	Voluntary unpaid role	Grass-roots teams
					Adults 16+			Performance level (Tier 4)
Millie	21	Level 1	3	Male	9-10	Part time	Voluntary unpaid role	Grass-roots teams
				Female	10-11	Part time	Paid	Primary school group sessions
Lucy	22	Level 2	3	Male	11-15	Part time	Paid	Performance Academy
Jill	38	UEFA B	15	Female	14-18	Part time	Voluntary unpaid role	Grass-roots team
				Male	15-16	Part time	Paid	Performance Academy
Elen	30	UEFA B	15	Female	Adults 16+	Part time	Voluntary unpaid role	Grass-roots team
					12-16	Part time	Paid	Professional level (RTC)

3.6 Data collection

In keeping with much sociological and sports coaching research which also sought rich description (e.g., Huggan et al., 2015; Ives et al., 2016; Magill et al., 2017; Potrac & Jones, 2009a; Potrac et al., 2017b; Thompson et al., 2013), I opted to utilise qualitative interviews (Nelson et al., 2013; Purdy, 2014). By engaging in a process of question guided conversation, the participants were able to share with me their ideas, thoughts, opinions, and feelings relative to the research (Merriam, 2009; Patton, 2002; Sparkes & Smith, 2014). Engaging in relaxed, honest and open discussion, I was able to obtain an understanding of how the feeling of anger can impact female sports coaches and their relative practices (Merriam, 2009; Tracy, 2013). Participants referred to concealing, hiding, or even transforming their anger, thus shedding light on the unobservable elements of coaching, such as emotions, thoughts, reflections, and future practice (Ives et al., 2016; Sparkes & Smith, 2014; Thompson et al., 2013). In effect, qualitative interviewing allowed me to understand what each of the participant coaches did, how they did it, and why they did it in those ways (Merriam, 2009; Purdy, 2014). Despite their many advantages, qualitative interviews are far from straightforward (Purdy, 2014; Tracy, 2013). Whilst offering the participant a voice is of great benefit to interpretive research, it also increases both the complexity and ambiguity of collected data (Potrac & Jones, 2009a; Purdy, 2014). Additionally, interviewing with the aim of collecting in-depth information can be time-consuming, placing strain on studies with time limits (Robson & McCarten, 2016; Purdy, 2014).

With this in mind, I specifically chose to employ a semi-structured interview technique, allowing for both directionality and spontaneity (Merriam, 2009). Popular within sports coaching research (e.g. Ives et al., 2016; Nelson et al., 2014), the collection tool provides the combination of structure through a predetermined interview

guide, with the freedom to adapt and adjust to the participant's unique responses (Nelson et al., 2014; Sparkes & Smith, 2014). The interview guide provides conversational direction, gathering phenomenological, contextual, and comparable information (Sparkes & Smith, 2009; Tracy, 2013). The open-ended questions allowed the participant to respond in an unrestricted manner, thus conversation was able to develop naturally (Holloway, 1997; Robson & McCarten, 2016). Semi-structured interviews whilst seemingly providing the best of both, are still subject to criticism. The structured guide and more directional nature can create barriers in building a strong rapport, thus the participant may withhold some of their experiences or information (Sparkes & Smith, 2014). In turn, we risk losing complexity within our participant's stories, yet remaining complex enough to increase the difficulty of analysis from that of structured data collection (Sparkes & Smith, 2014).

Having decided on an interview technique, my attention moved onto the practicality of interviewing. Before data collection could begin there were numerous tasks to perform and elements to consider, first of which, was the development of an interview guide. Reflecting on the research aims, current literature, and discussions with my supervisors, I attempted to identify and predict the questions and probes required to generate the best participant responses (Tracy, 2013). Following my initial draft attempts, I piloted the guide on my second supervisor. This highlighted the importance of using questions that were simple, conversational, clear, and explorative, opening up an area for discussion and discovery (Sparkes & Smith, 2014; Tracy, 2013). Thus, the guide employed for data collection was intentionally left open to deviation, additional lines of questioning, and active engagement in the discussion (Tracy, 2013, Sparkes & Smith, 2014). However, there were sections of the interview guide which I intentionally left more rigorous and structured. For example, in the

opening and closing phases of my interviews, I knew exactly what I wanted to ask and how I would ask it, this is because I needed to gain a set of standardised contextual details from each participant (Tracy, 2013).

Following the development of an interview guide, my attention moved to the context of the interview. From reading research methods texts (e.g. Merriam, 2009; Purdy, 2014; Tracy, 2013), I was aware that the time and location of an interview has the ability to influence the quality of the data (Manderson et al., 2006). Following the advice of Tracy (2013), I attempted to develop a list of suitable locations by considering travel access, noise disturbance, safety, privacy, and comfort. Having developed a list of suitable locations for each participant, I encouraged them to select their location of preference (Purdy, 2014; Tracy, 2013). This process not only ensured the participant would be comfortable but provided a relatively safe setting for the collection of in-depth information (Gratton & Jones, 2010; King & Horrocks, 2010; Tracy, 2013). Six of the seven participants selected a (different) local coffee shop for their interview. Due to travel constraints, the seventh participant was interviewed at her workplace in a quiet and confidential room. Furthermore, the interview location remained the same for each participant's second interview, attempting to control the potential negative impacts a change of location may have on the interview dynamics (Manderson et al., 2006).

Having selected a location, each participant could now be interviewed. Initiating the interview phase, I was keen to achieve successful data collection, so before and during each interview I also considered my appearance, conduct, and behaviours (Merriam, 2009; Sparkes & Smith, 2014). Acknowledging how each of these components could significantly enhance the participant-researcher relationship, thus helping me to obtain rich and meaningful data (King & Horrocks, 2010; Sparkes & Smith, 2014; Tracy, 2013). With regards to my appearance, I purposely wore casual

clothes (e.g. top and shorts, or jumpers and jeans), avoiding formal or sports branded attire, such as my coaching tracksuit or university polo. Whilst having similarities to the participants can create a feeling of comfort, being seen as an 'expert' often causes participants to produce more restricted responses (Cushion, 2014; King & Horrocks, 2010). Aware of the need to build rapport with participants and enhance the level of trust and cooperation, I also considered how I would conduct myself within each interview (Tracy, 2013). Whilst maintaining a friendly and respectful persona, I also attempted to be an 'active listener', hoping this would help the interviewee to be more open in their storytelling (Sparkes & Smith, 2014; Tracy, 2013). In practice, this involved appearing extremely interested in the participant's story, not just being responsive throughout the conversation but actively utilising body language and facial expressions too (O'Reilly, 2012; Sparkes & Smith, 2014). Additionally, I engaged in a process of story-sharing where appropriate, providing insight to my own coaching experiences I was able to develop a greater sense of trust and enhance the rapport between participant and myself (King & Horrocks, 2010). Another technique employed to enhance the collection of rich descriptive data was the use of probing questions. In addition to providing me with in-depth responses, these tools also allowed the participants to confirm or correct my interpretation of their thoughts, feelings, and stories (Gratton & Jones, 2010; Merriam, 2009; Sparkes & Smith, 2014). When I needed to obtain more details, I would utilise elaboration probes, often asking a follow-up question such as "Can you tell me more about that?" and "Would you be able to provide an example of this?". Similarly, if I felt that I didn't fully understand any words, phrases or stories shared, clarification probes such as "I'm sorry, what is it you mean by that?" or "Could you please describe that to me again to help with my understanding?" were employed. Finally, I would also use detail-oriented probes,

these allowed me to ensure the stories shared by each participant were 'complete', asking about the who, what, when, where, and how. By using these probes, I was able to delve deeper into the participant's stories, enhancing my personal understanding and ensuring a more accurate interpretation would be made during the data analysis (Rubin & Rubin, 2005; Merriam, 2009; Tracy, 2013).

In capturing the full interview, I audio-recorded them on my smartphone (Gratton & Jones, 2010; King & Horrocks, 2010; Purdy, 2014). However, I was aware that the use of an audio device could cause the participant to become nervous or tense (King & Horrocks, 2010). Therefore, before each interview began the participant was introduced to the audio device. This introduction covered the various concerns they may have over the confidentiality and storage of their interview data (Purdy, 2014). I would express how their data was protected, accessible to only me, stored on my personal password-protected laptop. Participants were assured at this point that pseudonyms would be used to maintain the anonymity of all individuals, businesses and locations discussed, ensuring the participant's identity could not be discovered. Additionally, they received a reminder of their right to withdraw any or all information should they wish to. Following each interview, the audio file was transcribed verbatim onto a Microsoft Word document. Accurately transferring the words spoken into text form, including any stutters, slang, laughter, and even the facial expression or body signals used (Riley, 1990; Purdy, 2014). Once this record had been completed, I could return the transcribed document to the participant. Providing them with an opportunity to check over the accuracy of their experiences, though not compulsory, and also allowed them a final chance to withdraw any information they did not wish to be made public (King & Horrocks, 2010; Purdy, 2014).

Following the first round of interviews, I did not believe enough depth of information had been collected to answer the research questions. Thus, to address themes that emerged during round one, explore further gaps in my knowledge and understanding, and to clarify any areas of ambiguity, a second round of interviewing was implemented. Much later during the analysis and discussion phases, it became clear that further clarification in some areas were also required to effectively answer the research questions. Because of this, I decided to contact two of the participants and requested a short phone call conversation to cover a final few questions. Having tied up these final loose ends, I felt that the data collected was sufficient in answering the research questions (Glaser & Strauss, 1967; Merriam, 2009; Nelson et al., 2013). To conclude, each participant was interviewed on two separate occasions, with the interview lasting approximately 60 minutes. In total 14 interviews were conducted, generating 821 minutes of interview data.

3.7   Data analysis

For me, the analysis process was far from a straightforward and isolated event, I found that upon selecting a research topic I was instantly submerged into a continuous process of learning, reflecting, analysing, and writing (Taylor, 2014; Wolcott, 1994, 2001). In other words, data analysis was a continuous and cyclic process, whether I was generating knowledge through reading literature, interviewing participants, writing up sections of the research, or even just engaging in my own coaching practices, I was always thinking about my research project questions (Magill et al., 2017; Tracy, 2013). Thus, for me, data analysis naturally took the form of an iterative approach. This can be defined as a reflexive process in which the researcher is able to go back and forth between emic readings of the data, the etic application of existing literature, and engaging in the processes of writing (Tracy, 2013; 2018).

The emic processes involved reading and re-reading the interview transcripts, whilst highlighting the keywords or quotes which emerged (Tracy, 2013). With interpretive creativity and an empathic understanding of the participant's story in mind, I chose to analyse my research manually, utilising highlighters, pen, and paper, alongside Microsoft Word and Excel (Tracy, 2018). Whilst I had engaged in reflective and analytical processes much earlier, the first true attempt to analyse my data took place following the very first interview with Francesca. Where possible, I attempted to transcribe the audio-recordings immediately after interviewing each participant. Typing up the interviews this soon helped facilitate a more focused and efficient analysis process, with the participant's expressions and phrases still fresh in my memory (Tracy, 2018). Having begun the analysis process, I then sought to read and re-read the transcripts, immersing myself into the data. Using highlighter and comment bubbles I began the process of descriptive primary coding, picking out information line-by-line from the data which answered the questions of who, what, when, and where (Glaser & Strauss, 1967; Tracy, 2013). Despite having already submerged myself into the theory of the research project, at this stage of the analysis I attempted to put this insight to one side. I wanted to allow the data to speak for itself, I tried to remain open to the multiple meanings and stories which emerged, including any surprises (Tracy, 2018). Following the analysis of each interview, the findings were transferred to an excel spreadsheet detailing the participant, codes, and quotes or words associated with each code.

At this point the etic phases of analysis took place, using existing literature surrounding symbolic interactionism, I attempted to make sense of the various experiences and aspects presented (Magill et al., 2017; Tracy, 2013). Practically, this meant using relevant theory to make sense of and better organise the data I had

coded, seeking to answer the more complex questions of how and why (Tracy, 2018). During this phase, some of the more fractured codes were grouped using theoretical terms, a process Tracy (2018) refers to as hierarchical coding. For example, I was able to take codes such as 'I took a deep breath', 'I started clapping', and 'I start thinking about how I can solve the problem', and group them using the theoretical terms bodily work, cognitive work, or surface acting. Throughout the above processes and entire research project, I would engage in discussions with my supervisors about my findings, from ringing them after an interview, to spending a day together following the first round of interviews conversing over the findings. Not only did this invite feedback on the emerging data and my processes, but it also helped to clarify my interpretations and feelings (Tracy, 2018). This contact proved vital after the second phase of coding, it not only clarified the direction of the research and our understanding of the emergent data, but it also provided clear direction and purpose for the second round of interviewing (Tracy, 2018).

Furthermore, before engaging in the structured process of writing up my discussion, I engaged in a form of Tracy's (2018) analytical outline technique. For this, I began by identifying a story of headings from the data on the excel sheet. Once I had a logical order, I placed the headings onto a word document and then inserted the key quotes which matched each heading. Using different colours and fonts to identify the participant and which one of their experiences the quote related to. This was far from a perfect activity, but it provided a great way of brainstorming and generating deep exploration into how the data gathered could answer the research questions and build upon the current body of literature (Tracy, 2018). Whilst not exactly how Tracy (2013; 2018) described analytical outlines, following my gut desires I developed an

experimental approach to the technique, which served as a useful map for the larger discussion.

Finally, the act of writing up the findings from my interviews allowed me to consider the meaning of my findings, reflect on my interpretations, and alter the data where necessary (Gullion, 2016; Madden, 2017; Tracy, 2013). Engaging in the written phase of analysis is an important way of knowing, illuminating the researcher's thoughts and ideas about their data (Gullion, 2016; Richardson, 1994). In practice, this element of data analysis began following the conclusion of interview round one. This allowed me to engage in deep conversations with my supervisors about the potential structure of the discussion, the theoretical links made, and the depth of data collection thus far. Essentially, through engaging in the processes of writing up my data, I was able to assess exactly how rich the data collected was, if they were appropriate in answering the research questions, and highlight areas for further theoretical exploration (Groom et al., 2014). Not only did this enhance my second round of interviewing and the quality of data collection, but it provided focus to the research project too. Whilst the above represents the data analysis as a relatively straightforward process, I often found I strayed from what appeared a simple step-by-step guide. That is, it was a constant process of coding, interpreting, brainstorming, discussing with my supervisors, and coding again (Gibbs, 2018; Tracy, 2018).

The collection of data, emic readings of transcripts, etic application of theory, and attempts at producing written results, were repeated in a continuous manner. Only drawing them to a close once I felt the research questions had been answered in a way that was both academically significant and interesting to the key coaching and scholarly audience it was aimed at (Tracy, 2018). I also reflected upon and evaluated the success of both data collection and analysis. This helped me to recognise the

strengths and weaknesses of my processes, adapting my interview guide or probing techniques for subsequent interviews to build upon and enrich the data collection (Jones et al., 2004; Tracy, 2018).

3.8   Representation

The realist tale, which depicts the research in a dispassionate third-person voice, remains the most dominant form of representation within qualitative research (Groom et al., 2014; Partington, 2001; Van Maanen, 1988). However, the way in which the researcher attempts to 'evacuate' themselves from the final text conflicted with my interpretive methods used to collect, analyse, and make sense of the data (Sparkes, 2002, p.52). From my viewpoint, as a researcher, I am ever-present in the generation and development of the research project (Sparkes, 1992; Taylor, 2014). The project is guided by my decisions, it is the quotes which I select, and the interpretations which I make which produce the final story told (Sparkes, 2002). Therefore, I opted to present the data using a modified realist tale, taking ownership of the research project and the final written product (Groom et al., 2014; Richardson, 1990; Sparkes, 2002). Purdy et al., (2008) explain that the modified realist tale contrasts from the traditional realist tale by acknowledging the involvement of the author as the interpreter of knowledge, and presenter of storied discussion. Thus, where I felt it was appropriate, I would write myself into the text, acknowledging that the story presented was a representation of the coach's stories and realities, based upon my subjective interpretations (Huggan et al., 2015; Sparkes, 2002). As such, I do not consider this story to be the only story which is true or definitive, but to be one version which offers significant insight and information surrounding the role of coaching (Nelson et al., 2014; Sparkes, 2002).

Therefore, the modified realist tale I hope to tell is a representative story, from which I hope coaches and researchers alike can gather naturalistic generalisations

(Sparkes & Smith, 2014). This process of naturalistic generalisation, or recognisability, understands that the phenomena are based on a participant or group of participants' experiences, as expressed during a certain time, space, and context (Delmar, 2010). Unlike scientific generalisability often found within quantitative research, here, the researcher attempts to achieve generalisability through the production of data which resonates with the reader and their personal experiences in life (Smith, 2018). In practice, this required me to utilise a vast number of participant quotes, as well as a rich theoretical application. As to sufficiently evidence, the phenomena being discussed, in a way that the readers could draw connections to their own lives (Smith, 2018). That is, when producing the story, I wanted the participants and coaches alike to recognise the story being told, to feel as though it was written about them, their practices and the various experiences of anger they have encountered (Smith, 2018; Sparkes & Smith, 2014; Wolcott, 1995).

3.9   Judging the research

Qualitative research often adopts very different ontological and epistemological assumptions to that of quantitative, and therefore, the traditional methods of judgement such as validity are deemed illegitimate by numerous researchers (Lincoln & Guba, 1985; Smith et al., 2014; Sparkes, 2002; Tracy, 2010). Whilst all research is concerned with producing knowledge which is ethical, reliable, and valid, qualitative research and its focus on the communicative influences, arguably cannot be done justice by the rigorous and highly standardised traditional methods of judgement (Merriam, 2009; Flick, 2009). Thus, researchers have since offered alternative methods for the judgement of qualitative criteria.

One of which is the letting go position developed by Sparkes (1998; 2002). Here, the researcher 'lets go' of the traditional judgement criteria, that is, they abandon

validity and the pursuit for the truth in determining the 'goodness' of qualitative research (Nelson et al., 2014; Sparkes & Smith, 2014; Wolcott; 1994). Informed by a relativist perspective, the letting go position proposes that judgements about social research should depend on time- and place-contingent lists of characteristics (Smith & Hodkinson, 2009), through which the reader is able to sort the 'good' from the 'not-so-good' qualitative research (Sparkes & Smith, 2014; p. 195). As social researchers, we seek out judgement regarding the significance or value of our work (Sparkes & Smith, 2014). This is not to suggest that 'anything goes' when assessing the research quality, and it certainly does not mean to suggest that all knowledge claims are equal to one another (Nelson et al., 2014; Sparkes & Smith, 2014). The relativist ontology, does, however, take into consideration the ability for research to grow, and researchers to make new or more advanced judgements when considering their own and others' work (Nelson et al., 2014; Smith & Deemer, 2000). Selecting criteria to utilise is by no means universal, but instead, the criteria I selected are what I considered an appropriate set of characterising traits individually applicable to the research purpose and objectives (Sparkes, 2002). However, it should be noted that whilst this does propose a list-like quality, the number of criteria achieved, is not directly related to the quality of the research in comparison to others, which achieve more or less characteristics (Sparkes, 2002).

Therefore, with the guidance of Tracy's (2010) criteria list, I invite the reader to consider the goodness of the research project, through five criteria. Specifically, I ask the reader to evaluate the study in relation to the following questions:

1. Does the research provide a significant contribution to our understanding of social life? That is, does this research provide insight into the

experiences of female coaches, highlighting the emotional nature of anger within their everyday coaching practices.

2. Is this a worthy topic, is the topic of research relevant, timely, and interesting?

3. Can the study claim to be rich in rigour? That is, can the thesis claim to have used 'sufficient, abundant, appropriate, and complex theoretical constructs, data and time in the field, sample(s), context(s), and data collection and analysis processes' (Tracy, 2010, p.840)

4. Does the study demonstrate credibility in its uses of participant stories and theoretical application? Was the amount of time spent with each participant, and the reflections of the findings sought, significant in producing an accurate and fair interpretation of events?

5. Does the study provide resonance in the form of naturalistic generalisations? That is, does the research offer both to develop your understanding of the female coach's social worlds by experiencing their reality with them, as well as permitting you to make sense of representative situations in your own life.

Despite the above list, I do also acknowledge that lists of characteristics are in fact always open-ended, they will be constantly reviewed and reinterpreted dependent on where we stand in relation to the research. Therefore, the criteria applied in order to judge a piece of research can change depending upon the context and the purposes (Smith & Deemer, 2000; Smith & Hodkinson, 2005). This is because a characteristic of research we thought important at one time and in one place may take on diminished importance at another time and place, our 'perspectives, climates, cultures, and goals change' constantly (Kerry-Moran, 2008, p.498). Therefore, in keeping with Potrac &

Jones (2009a), I placed a large sum of focus on ensuring the coaches could recognise themselves in the findings. That the 'goodness' of this research project, alike many other coaching projects, was presented in the thick description, which justifies the interpretations which were later offered and allowed each reader no matter how briefly, the ability to experience the lives of these female football coaches.

Chapter 4: Results and Discussion

4.1. *Introduction*

The following chapter aims to present the key findings from this research project, addressing the presence of anger within female football coaches' everyday experiences, and how the emotional response of anger is intertwined with their coaching identity. The results are presented as two interrelated themes: (1) *A degree of professionalism*; and (2) *I will never cross that line*. The discussion will initially explore the role identity of female football coaches and their experiences of anger, following which, the chapter will move on to highlight both how and why female football coaches engage in emotion management strategies to suppress, conceal, and transform their feelings of anger. The chapter includes a variety of quotations gathered through the interview data, from which real-life insight can be obtained, providing understanding to the thoughts, feelings, and meanings ascribed to the participants' previous experiences in the field. Furthermore, threaded into the discussion, is an attempt to make theoretical sense of the coaches' experiences of anger, exploring their identity, emotional experiences, and emotion management strategies principally understood through the application of symbolic interactionism and dramaturgical theory.

4.2 *A degree of professionalism*

4.2.1 The role identity of a female football coach

According to symbolic interactionism, identity is considered a complex process. We do not simply possess an identity, instead, through social negotiation, we construct and develop our identities throughout life (Cooley, 1902; Scott, 2016). Identities are broadly considered as processual, evolving through our social reflexive processes, within which we negotiate the symbolic meanings of our own and other's actions

(Stryker, 1980 [2002]; Mead, 1934; Scott, 2016). Additionally, our identity is considered performative, people are able to display various versions of themselves, and through social interaction and personal reflection, they may develop these versions (Burke & Stets, 2009; Cooley, 1902; Turner, 2000). As such, identities are considered contextual, dynamically shifting to match the situational demands and social structure (Mead, 1934; Scott, 2016; Turner, 2000). When these versions of self are enacted by the individual due to a specific social position or status, they are considered to be role identities (McCall & Simmons, 1978; Burke & Stets, 2009). When enacting a certain role in society, others will define and behave towards us in response to that role and our role performance, thus society shapes how we come to define our accepted role identities (Thoits, 2003). According to symbolic interactionism, individuals occupy numerous different roles in society, indeed those interviewed referred to being coaches, players, students, sisters, workers, friends and more (Burke & Stets, 2009; Thoits & Virshup, 1997). However, each role has its own unique distinctions, as such the role identity of a coach provides a definition of the self, allowing the coach to understand who they are within their social environment, separate to their other roles (McCall & Simmons, 1978; Mead, 1934; Thoits, 1986; 2012). The enactment of their coaching role provides structure, organisation, and meaning to their coaching practice (Burke & Stets, 2009). Importantly, the coaches described their deep desire to be seen as a good coach:

> I'm trying to model what I would perceive as the perfect coach because I always want to put across the perfect P.E. lesson or the perfect football club or training session … I would just wanna be someone that people think, oh, I really like her she's really good at her job, I wanna be like her one day. (Kiera)

They [Lucy's boss and his assistant] did do like assessments recently, with both of them watching, even though there's no like you know you're gonna get fired if you don't pass the assessment, it's nothing like that, but you still just wanna look good. (Lucy)

For me, I think it's natural that everyone wants to look like a good coach. Erm, this would definitely be something that would cross my mind throughout a session, probably more than once if I had people watching me. So, like, when I was coaching the boy's team, parents would always be watching me, it's an added pressure and you want people to like you and think you are good at your job … sometimes other coaches would be watching, and I didn't ever want them to think I was useless, or my sessions looked boring and messy. So yeah, it was important that they could see I knew what I was doing. (Millie)

The above responses demonstrate the great level of importance the coaches placed on being recognised as a good coach by their peers and significant others, highlighting how they aimed to perform successfully in front of players, parents, coaches, and their superiors. Specifically, Kiera sought to be seen as a role model by her players, Lucy deeply desired for her sessions to look good in front of her superiors, and similarly, Millie felt it was greatly important the parents/spectators perceived her as good at her job as the coach. Perhaps a constant thought for the coaches when performing and evaluating their role, Millie expressed how she often asked herself during practices 'am I a good coach or not?'. When asked what they believe makes a 'good' coach, each coach was able to provide a clear set of expectations they believed integral to successful role performance, through both their own and others' eyes. Whilst they touched on several characteristics and traits, interestingly most of the coaches

mentioned the term professionalism. As detailed below, the coaches often considered professionalism as encompassing of their vast performance criteria:

I think irrespective of whether you are a professional coach you should have a degree of professionalism … there should be professionalism in everything you do, a coach should put their players first, and the reason you do what you do should be for your players … you can have as much textbook knowledge as you like, but if you're not able to convey that to people, and build those relationships then you're not going to get too far … you've got to be reliable and able to build trust, you've got to be honest, I think you've got to be committed, and I think you've also gotta be, let's say empathetic because you have to see things from other people's point of view in order to support and coach them to develop further as well. (Ellen)

Professionalism definitely, just because players look up to coaches who are professional about what they do … so things like making sure I've got a session planned, I know what I'm going to do with the players I know what they need to work on, I know players strengths and weaknesses, and say not like be like relaxed in the session, but making sure all my attention is focused on them, not taking a phone call, or just making sure in that hour it's all focused on them and that's what is important for that hour. (Millie)

Professional at all times, you need to do like just little things like being on time, acting in a professional manner, conducting yourself well and things like that, you need to be motivated towards the session that you're coaching to get the best out of the kids, again even if you don't

feel like doing it you still need to act like you are ... appearing to be

organised and appearing to know what you're doing. Like you should

know anyway but you want it to come across like that, have your

sessions set up on time, be punctual, wear the right kit, looking the

part, you know fake it till you make it ... you have to like act as that

role of a coach. (Lucy)

Whilst each of the coach's above responses were unique to their own coaching context, it was clear that both professionalism and the player's experience were integral performance judgement criteria. When exploring professionalism in relation to being considered a 'good' coach, Ellen, Millie and Lucy expressed how the term encompassed a vast array of behaviours. Amongst those behaviours were self-presentation, time management, organisation, and commitment. Going beyond professionalism, particular focus was placed on how the coaches could help the players to develop, enjoy their experience, and assist their continued learning. Indeed, the coaches expressed wanting to be recognised as fair, empathetic, trustworthy, competent, and flexible. In making sense of these conceptions, identity theory suggests that each role identity an individual holds contains a specific and separate set of meanings, which define the identity (Burke & Cast, 1997; Burke & Stets, 2009). These defining meanings, form what is referred to as the *identity standard*, serving as a character reference for the individual when performing a particular identity, such as that of a coach (Burke & Stets, 2009; Thoits, 2012). The accumulation of these self-conceptions, which allow the coach to understand who they are within their coaching role, are achieved by evaluating oneself through the eyes of contextual others, such as a manager or their players (Burke & Stets, 2009; Stryker, 1980 [2002]; Thoits, 2012). Consequently, the coaches are motivated to behave in normative ways,

attempting to meet the expectations placed on them, and be identified as competent in their role performance (McCall & Simmons, 1978; Thoits, 2003). When asked how they had accumulated these meanings and behavioural expectations, the coaches referred to learning them through various interactions with others. Most of the coaches discussed how they had developed an understanding of what makes a good coach through their observations and experiences of being coached themselves. They reflected:

> Through watching my own coaches over the years, I've learnt what a good coach is through them, also watching a lot of football on TV and how some coach's teams perform consistently for them, yeah that's kind of made me realise what it takes to be a good coach … I started playing when I was ten and so I've probably gone through ten different coaches in the club, and yeah some of them have shown good character and behaviour and some haven't, and I've learnt through them. (Kiera)

> From watching other coaches, from being in and playing football myself, I know who was a good coach and who wasn't, I took some of their traits and I threw away probably about 70% of the rest of it … from work and life experience and I've always been in sports like athletics and all that, so I have worked with a lot of people, and also doing my UEFA B badges, that helped a lot, and the Level 2. (Jill)

> Through other coaches, through I've seen other coaches do it like I have got a lot of friends who are coaches and I would say that the way you coach in front of a group of children is very different to when they

are talking to me. So just watching and being coached and being the player on the other side of things. I think there are coaches that I have liked and coaches that I haven't liked, and there are ways they have gone about things so I think learning from my playing experience would be a big one. (Millie)

Evidently, the coaches utilised a variety of sources, people, and experiences in developing their understanding of what makes a good coach. Amongst their reflections, they discussed the impact of media and the professional game, as well as through evaluating and interacting with coaches from the player or colleague perspective. Core to a coach's development, Jill touched on how her opinion of what makes a good coach had been shaped by her experiences on the coach education pathway, undergoing her Level 2 and UEFA B badge completion. Furthermore, the coaches mentioned interactions such as conversing with superiors, having interactions with more elite players, and educational opportunities (e.g., university courses). However, some of the coaches referred to a more formal understanding of their coaching role. Francesca's club had an ethos, 'always try to play fair' and to create 'an environment that they [the players] enjoy' very similar to the standards she associated with a good coach. Likewise, Ellen explained:

The club that I coach in, we have a philosophy if you like and a how we coach type document, which kind of goes through things in terms of erm, how we create the right environment and what we should be doing in terms of encouraging players, safe environment, allowing them to make mistakes. And then similarly we go over some of the professionalism elements as well, in terms of your appearance, erm,

timekeeping, your organisation, even as much as like equal playing

time and stuff like that. (Ellen)

Whilst Ellen and Francesca alike the others had developed an understanding of their coaching role through various observations and coaching experiences, they also received a more formal understanding of the expectations placed on them. Such documentation and written or spoken agreements allowed them to better understand how they would be judged by contextual others whilst performing their role within the respective club environment. Thus, not only did the coaches desire to be seen as a role-model and a 'good' coach, but they also received both formal and informal guidance on how best to meet such performance objectives. Within Thoits (2003) paper, she suggested that due to the individual's desire to be recognised as competent when enacting a role performance, the individual is motivated to anticipate and perform to the expectations of others, much like how the participant coaches described learning good coaching qualities through their observations and interactions with other coaches. Indeed, symbolic interactionism proposes that individuals are socialised into what it means to be a coach (Burke & Stets, 2009; Stryker, 2016), learning their role identities and the normative behaviours attached to those identities through their interactions with contextual others (Thoits, 2012). Thus, role expectations are learnt through our interactions with various others, this includes but is not exclusive to, our parents, friends, educators, co-workers, and even the media (Burke & Stets, 2009). Throughout the data collection phase, the coaches specifically mentioned numerous contextual others, from their own coaches to the participants, the TV sports coverage, and their FA education, each of whom contributed to their understanding of the expectations placed on them within their coaching role. The combination of the prescribed expectations, acquired self-conceptions and their resultant identity

standard, guided the coaches' role performances assisting them in their attempts to be seen as a 'good' coach. In attempting to uncover why the coaches sought to behave in accordance with these expectations and to be recognised as a good coach, they explained:

you feel good if it's a good session … like when you teach a kid how to volley a ball and their ankle is floppy and it's just rubbish and then you go in and correct it and then they do it well, you feel good … or like when one of the parents comes up to you and says oh so and so really likes working with you or like they love your sessions and that, like that's really rewarding … and you wanna show that you're a competent coach so that the company sees me as quite a valuable asset and it's good to be in a position where my opinions and my input are kind of like valued … and there is financial rewards if the team were like to win leagues and win trophies and stuff and then obviously rewards in terms of being able to coach high level groups. (Lucy)

it's one of those things that you have to earn the respect, you're never just going to walk in and it's going to be there … so gaining respect for me was massive, having their respect and me respecting them … and I like to see the self-growth, and because I know I've come so far because I do critique myself a lot. (Jill)

I want praise and I want to feel like I am doing a good job … I would hopefully gain the respect of the team, and then the respect of my superiors as well, being a young coach that's like super important to me, because I feel like it's really important to earn as much respect and trust as possible … and if I can see them progressing and we're

getting better results throughout the league like I feel great … it gives

me a lot more confidence in what I am doing, and belief that I am doing

things the right way and maybe more freedom in terms of being able

to plan the sessions how I want without having so much input from

higher up as well. (Stephanie)

As evident from the quotes, the coaches understood that the successful and competent performance of their coaching role had the ability to produce a variety of rewards. Specifically, when successful the coaches expressed feelings of satisfaction and enjoyment, as well as financial rewards, trophies, increased self-confidence and the ability to obtain the respect and trust of contextual others (e.g., the parents, participants, and managers). Applying the theoretical concepts of identity theory, it may be argued that when the coaches achieve their objective of being recognised as a good or competent practitioner, they will experience *identity verification.* Identity verification refers to when the individual evaluates their role performance or receives direct feedback in relation to their identity performance, which is in keeping with the expectations and self-conception held within their identity standard (Burke & Stets, 2009). Indeed, motivated by the potential to achieve numerous intrinsic and extrinsic social rewards, individuals actively seek out opportunities to verify their role identity (Burke & Stets, 2009; McCall & Simmons, 1978; 2003; Thoits, 2012). In keeping with both identity theory and the findings of sports coaching scholars (e.g., Cassidy et al., 2015; McCall & Simmons, 1978; Potrac et al., 2013; Thoits, 2012), the coaches expressed how successful role performance produced numerous intrinsic rewards such as increased self-confidence, self-growth, and satisfaction, but also, potential extrinsic rewards including money, employment, favours, and promotion. Additionally, in comparing the findings to that of similar sports coaching research (e.g., Cassidy et

al., 2015; Potrac & Jones, 2009a; 2009b; Jones et al., 2004) it may be concluded that the coaches endeavoured to advance the 'buy-in' of their contextual stakeholders. That is, the coaches sought to gain the respect and trust of the managers, players, parents and others present, considering this greatly important to their ability to achieve those rewards and to become as Lucy expressed, 'a valuable asset' within their respective clubs.

4.2.2 Identity non-verification and the arousal of anger

Despite their desire to achieve identity verification and the rewards attached to successful identity performances, the coaches mentioned how on various occasions they felt they were failing to meet the expectations placed upon them. Specifically, the coaches expressed:

> So I've got all these different groups around, like maybe five, six of them, and this one group is like pure messing about … they're dicking around, balls are flying off everywhere, they have to keep running to get them, people are missing goes, like if I say right once everybody's done ten passes standstill then everyone else is done, but that one group is still chasing a football around the other end of the pitch, and I'm just like, what are you doing … it just looks like a shambles from the sidelines and there are just balls flying everywhere … they're not getting anything out of the session, which means I'm not getting anything out of the session … I'm there to coach them and get them better so if that's not happening then it's like, well I'm, I'm wasting my time … I don't like it when my sessions look bad because I know that they're not. (Lucy)

Every week I have a problem with like parents on a matchday and also at training, this particular time was at training ... he [a players parent] was helping me out, and I was the lead coach, but basically what happened was he kept speaking over me, talking over me, coaching over me, telling the kids off while I was coaching, and the session was really like spaced out and all the kids weren't listening … he was making me look stupid and silly for what he was doing … I was under so much pressure because these were the kids that I was coaching, and I needed to get a performance out of them on a Saturday, on a game day, I had something that I needed to work towards for them to achieve, so if they didn't achieve that, then my job role as the coach would have failed. (Millie)

So, we had to set up organisationally a little bit different … there was a conversation about both mine and a colleague's squad, about players not being retained for the following season. There was also, within this whole organisational change, comments made about me personally, questioning my commitment to run a team which would have enabled those players to stay, and almost being used as an excuse for us not structuring in that way, because I couldn't commit to running that team ... so, the club chairman who is also a good friend made those specific comments … it felt like with regards to the players that we were going to have to release, that we were letting them down, and it was unjustified … it felt like people were questioning me, and it was also most frustrating because if there is anything I perceive

myself to be, it's committed. So, it was almost like a complete, what's the word, just in complete contrast to how I perceive myself. (Ellen)

So in my contract, it states that I should travel a reasonable distance to and from work … [after driving over that distance] I got a message saying "oh, by the way, it's not on your timetable but you need to go to Tiddley Park now and do this session", Tiddley Park again that's a long way, so I refused to do it … and then a few days later my boss got back from his holiday, called me into a meeting … and then issued me with a letter of concern. So I was absolutely fuming with that because I don't feel like I had done anything wrong and I stated it back to him that it's in my contract I should only travel a reasonable amount of miles a day and I felt like I had travelled over that for that day. (Kiera)

From the quotes above, it is possible to gain just a small insight into the often complex and challenging reality of social interactions within coaching, from managing the behaviours of their participants to maintaining the support of parents and contextual stakeholders. For example, Lucy openly discussed how her session objectives would be impeded by the disruptive and anti-social behaviours of others. Expressing how the session was interrupted by disobedient participants, their refusal to participate and ignoring Lucy's instructions. However, it wasn't always the participant's behaviours which impeded the coach's performance objectives. Indeed, the experience shared by Millie details a player's parent who attempted to take lead in her sessions, despite Millie being the sole coach, he actively disrupted her session by speaking over her and interrupting her during important team discussions. Furthermore, Ellen and Kiera discussed how their boss/chairman had negatively evaluated their coaching role and contradicted the values and standards they attempted to uphold when performing their

coaching identity, blaming Ellen for the structural change at her club and issuing Kiera with a letter of concern. Consequently, the coaches felt they had failed to meet their performance objectives or job expectations. As mentioned above, identity theory suggests that individuals evaluate their coaching performance based on their identity standard (Savage et al., 2016; Burke & Stets, 2009; Stets, 2003), however, when an individual perceives that their current performance is not meeting their identity meanings and expectations, they experience identity non-verification (Savage et al., 2016). When attempting to achieve identity verification, the literature suggests our perceptions come in two forms namely, *actual appraisals* and *reflected appraisals* (Savage et al., 2016). An actual appraisal occurs when an individual provides direct feedback regarding a specific role performance (Savage et al., 2016). For example, within Kiera and Ellen's experiences, the feedback received allowed them to understand exactly how contextual others such as their boss or chairman judged them within the situation. Reflected appraisals, on the other hand, are how an individual perceives that others see them within a certain situation (Burke & Stets, 2009). This is dependent on how the individual interprets and understands others views of their coaching enactment, attempting to read others displays to generate an assessment of their role performance (Savage et al., 2016). When reflecting upon their coaching practices, Millie and Lucy, felt their performances were not meeting the expectations placed upon them, from failing to meet session objectives to being unable to manage the behaviours of others. For each of the coaches, regardless of how their identities were disconfirmed, they all discussed how these experiences of non-verification led to the arousal of anger. Discussing how they felt, the coaches described their anger in the following ways:

I was absolutely fuming with that … I was angry throughout the session because I knew subconsciously that he [the disobedient participant] was standing there and he wasn't joining in … I could feel that my temperature was rising, I feel more, for some reason my face goes really hot when I'm angry, so I had a hot face. I can feel myself, I think I probably went very red, bright red. And yeah like obviously my heart was beating very fast because I was, well just because that's what happens when I'm angry. Probably palms were a bit sweaty as well. (Kiera)

I was literally, I was getting more angry, like standing there … it made my blood boil, I was really really tense … when I'm angry my face explains my mood basically … I was red, I was tense, yeah I was just boiling inside … my boiling point had gone probably about fifty to one hundred in the space of 0.5 seconds. (Millie)

I was livid for about two weeks … when I get angry I get tense as I say my eyes bulge, my whole body language is not, it's not inviting, it's just like, you know if you come near me you're about to get stamped on … I can feel myself tensing up … I always like hold my arms, so I would literally just be squeezing at my muscle … my heart would be beating like at one hundred miles per hour, I'll be like wanting to squeeze my face until there's nothing there, errrr, I will be tired because I am so angry I will get physically exhausted and I will be sweating as well like that is for sure, I'll be sweating. (Jill)

Whilst the physiological sensations, intensity, and duration of these feelings differed, each individual expressed feeling angry towards their situation. Describing how they would experience changes in their physiology, the coaches identified increased body temperature, an increased heart rate, sweaty palms, and muscular tension amongst other effects. Theoretically speaking, anger is typically described as one of the most commonly experienced and recognisable emotions, identified through its unique triggers, physiological responses, and expressions (Fehr & Baldwin, 1996; Schieman, 2010). Indeed, Schieman (2010) considers anger as an "I know it when I feel (or see) it" emotion, it is an emotion we can distinguish with little difficulty. When probing further into the reasons each coach experienced these feelings of anger, they expressed:

> The fact that I couldn't control someone who is that much younger than me. And I do it like everyday, it's my job, so I like to think that I can control a class … it just ruins the session … consequences for me are that I wasn't able to do my lesson with the class, afterwards they [the teacher] might ask me or ask the children how it went, and if the children say "oh we didn't get much done", then I look a little bit silly … and ultimately they could go back to my boss and say, "Kiera's struggling with this class and we don't know whether she should be doing the P.E. here anymore" … that's an extreme consequence but … I can't afford to lose my job, it's my only job and I need it if I want to keep progressing in my career. (Kiera)

> The kids lost respect … I thought I was incapable because that feeling of your players not listening to you or finding it funny that you got angry it, it puts a downer on me as a coach and it makes me question am I a good coach or not?, can I lead this team or not?, because I have let

one small thing get to me, how am I going to get that respect back from the players? … when you're trying to lead a session and you've got interruptions the whole time not just from the kids but from your own assistant coach as well, it tends to mess up your whole session and you lose track of what you're doing … and my confidence within myself, as a coach, because I'd, I wouldn't feel like I was good enough for the job. (Millie)

It doesn't look good, like the session doesn't look good, and I know they're just having fun but I just don't know, it's pointless, it's not like I'm asking them to play like through balls into a number 9, do a Maradona and then score an overhead kick, it's pretty simple stuff like I'm asking them to do, so I just expect it to be done, it's just standards really. If they won't do the basics right, then why would they listen to me when I do the more complicated stuff. It's just setting boundaries, I think … at the end of the day if they don't listen to what I'm saying, they're not gonna get better, if they don't get better they're not gonna win, if they don't win, there might be things like attached to that, like yes their own development will suffer, my reputation as a coach might suffer, there might be rewards at the end for them doing well, which I or the team might miss out on. (Lucy)

It is apparent from the above quotes that each coach experienced the arousal of anger when their respective performance objectives were being blocked. Concerned by the security of employment, Kiera felt that her inability to control the participant's placed her employment and future as a coach at risk. Whilst Millie who was also facing session interruptions and thus failing to meet her session objectives would be left

questioning her abilities as a coach which was diminishing her confidence. However, for Lucy, the way her sessions looked and would be interpreted by others was particularly important. She often felt let down by her participant's performances, describing her session as a shambles and pointless. A common belief amongst identity theorists is that when an individual encounters identity non-verification, they will experience a negatively-valenced emotional response, such as that of anger (Burke & Stets, 2009; Stryker, 2016; Thoits, 2003; 2012). This negative response is largely stimulated by the effects disapproving feedback may have on the individual, attacking their self-esteem, self-efficacy, and self-concept (Burke & Stets, 2009; McCall & Simmons, 1978). Indeed, one of the most common elicitors of anger is the direct or indirect actions which threaten the individual's identity or public image (Cupach & Canary, 1995). Additionally, anger is more likely to be stimulated when the individual perceives their appraisal to be unjust, unfair, or insulting, with regards to their values as a coach (Schiemann, 2006).

4.2.3 Coaching as an identity of great importance

Furthermore, the coach's experience of anger appeared to be largely linked to the importance they placed on their coaching role. When asked how important coaching was to them, they stated:

> Yeah, it is really important to me obviously because I love like engaging with the people that I'm working with, mainly the guys, I love watching them develop and I like problem-solving … I like it in the respect that I am mentoring them too, from boys to men, in terms of skills that they will transfer into later life, because it's not just football so, yeah it is a massive part of my life ... I do love it ... I am an all or

nothing person … I am a very competitive person and in my thinking, everybody should try 100% cause that's the sort of person I am. (Jill)

Really important cause I obviously received a lot of coaching as a kid and I feel like that helped me a lot not only as a player but as a person, it erm taught me a lot outside of football … coaching is important because I feel like I'm giving back to the sport that gave a lot to me as a kid, in terms of how much of my life does it take up, probably more than it should. Yeah, it takes up quite a lot like I've come to uni to study sport specifically because I wanna take football coaching forward so yeah I would say it takes up quite a lot of my life ... I want to go over to America and start coaching college soccer eventually … even if it's just in a voluntary capacity, even if I can't get a proper job like I would still want to coach. (Stephanie)

Really important because it's my job so it's how I have a source of income, it's fun for me as well I guess, yeah that's why it's important to me … it's very important because it's not just a job it's a career, so I wanna pursue a career in coaching and I feel like I'm definitely improving … so it's something that I'm looking to pursue further, ultimately in the future, I would like to have my own women's football team, be head coach of that, so it's all these small steps that add up to reaching that goal in the future. So yeah it's really important to me. (Kiera)

As highlighted above, most of the coaches attached a great deal of importance to their coaching role and prospective future as a coach. Indeed, for Jill her deep desire to win

was extremely important, as evident when discussing the matches which she had lost when coaching, describing her anger as "off the Richter scale". On the other hand, Stephanie and Kiera expressed the rewarding nature of coaching, discussing how they received intrinsic benefits such as enjoyment and stress release. Additionally, Kiera receives extrinsic monetary rewards, as her full-time job, coaching is her main source of financial income. Furthermore, they each discuss the importance of their progression as a coach, and their desires to continue coaching, pursuing career aspirations, and dedicating a great deal of time to their respective coaching role. Within symbolic interactionism, it is widely recognised that individuals can hold multiple roles and each role is ranked by its subjective importance to the individual (Burke & Stets, 2009; McCall & Simmons, 1978; Stryker, 1980 [2002]). This subjective value determines the salience, or commitment, an individual will feel towards each of their role identities, thus, those with a greater value will feature higher on the identity hierarchy (McCall & Simmons, 1978; Thoits, 2012). When determining the salience of an identity, Thoits (2012) suggested numerous factors which can influence an individual's perception of role importance. They include the investment of time, effort, and material resources, from planning sessions to travelling to fixtures, and purchasing equipment, combined with the intrinsic and extrinsic rewards available, and the amount of validation which they obtain through their role enactment (Thoits, 2012). Indeed, for the participants, this included monetary rewards, pride in performance outcomes being achieved, and praise from a significant other.

4.2.4 Workplace hierarchies and the intensity of anger

Interestingly, one factor which appeared to directly influence the intensity and duration of the participant's anger in non-verifying situations was their understanding of workplace hierarchies. For example:

The club chairman, who is also a good friend made those specific comments … questioning my commitment to run a team which would have enabled those players to stay … I was then questioning myself a lot more in this situation because the comments had been made by somebody who I respect. And somebody with, I won't say the right, the word credentials is in my head but somebody who has kind of got the right backing and understanding to actually make the judgements in the first place, so it then makes you think, I guess it's a credible opinion in that respect. (Ellen)

In terms of the most sort of deep-felt [experience of anger], it would have been the time where the [head] coach, when I felt he disrespected me because I wanted, obviously I want respect from someone who's more senior than me, and erm, it hurts a lot more when it comes from someone who is higher up … so when I feel like I have been disrespected or disregarded by them, yeah it hurts more and makes me angrier on a personal level as well as at the professional level … because the players, I see them, it might be wrong to say this, but they're not quite, they're on a different level, where I am like middle tier, I would say the [head] coach is top tier, then the players are like the bottom tier because obviously, they're the ones who have the least input on the decision making and things like that. So, as he was so much higher up than me it hurts more and made my anger much more intense. (Stephanie)

I was about to start a football club again at a different school, and one of the boys turned around and said you're a girl, you're rubbish at

football, I'm going to be faster than you, I'm going to be better than you and I'm going to beat you. So, erm, yeah that made me quite angry but not to the point where I was going to lose my shit ... because they're just going by stereotypes that they've learnt from people, erm, he had never even seen me kick a ball or seen me teach, so his opinion didn't actually count at that time … He's not important if it was my own football coach for instance who said I was shit at football then yeah I would be feeling really down, I'd feel like giving up probably. (Kiera)

As evident within the above quotes, the coaches believed that their emotional experiences were typically stronger when the feedback came from an individual perceived to be in a position of authority and/or was someone that the participants held in high regard. During the interviews, Ellen discussed numerous experiences, one her most intense was her encounter with the club chairman. Ellen expressed how his credentials meant she had a lot of respect for him, considering his opinion to be credible. Receiving such negative feedback about her commitment from someone she respected led to Ellen becoming extremely angry, questioning her position at the club. Similarly, Stephanie explained how her deepest felt anger, was not during her experiences of misbehaving participants but in fact when her senior coach disrespected her. She expressed that due to his position on the hierarchy being above herself, and the players being below her, his opinion was much more valuable, as she was most keen to gain his respect. Furthermore, Kiera discussed how her anger was mildest when the feedback came from someone far less significant, explaining how the player and their opinion wasn't important to her. However, had the same feedback have come from her coach, someone of greater importance, she insisted that would

have caused a much more intense response. In keeping with identity theory, the nature of the emotions which emerge following identity non-verification are inextricably linked to the source of feedback and the degree of power that person has within the interaction (Burke & Stets, 2009; Stets & Burke, 2005). Burke and Stets (2009) argue, identity disruptions are much more distressing and thus anger-provoking when they are received from more significant others, due to there often being much more at stake (Burke, 1991). Thus, when receiving disconfirming feedback, the individual was likely to react more negatively when the feedback came from someone they believed to have control over identity resources, and or, felt a great amount of respect towards (Stets & Asencio, 2008).

4.3   I will never cross that line

4.3.1 Deciding to engage in emotion management: Concealing feelings of anger

Sociologists have proposed that the emotions we feel when enacting a role identity are not simply expressed how they are experienced but are often managed and regulated (Burke & Stets, 2009; Hochschild, 1979; Thoits, 1990; 2004; Wharton, 2014). Throughout the interview process, each coach was able to reflect upon numerous occasions in which anger was experienced due to identity non-verification. However, it was clear this anger was often not displayed in its true and fullest form. Reflecting on their experiences of feeling angry, and the resultant expression or response to this anger, the coaches discussed attempting to suppress or conceal their anger. For example:

> I knew I couldn't display that anger … it wouldn't have been right for
> me to do so … the anger that I would have released wouldn't have
> been acceptable for me to show in front of those girls it's not right to
> do it in front of kids … don't get me wrong I was still angry, I still wanted

to tell her to go home … if that situation happened in this coffee shop, I would definitely react differently because I'm not in front of people that have to look at me as a role model … but as a coach yeah, I have got to maintain my professionalism … to know to not display that anger and not let that get the better of me, it's just like, it's just your first instinct, just to not react to it and to be more professional. (Millie)

The anger I was feeling was a lot more, directed at people and their behaviours, the anger I was displaying was a lot more generalised intentionally … I probably felt more angry than I was portraying … I think outwardly, this is the thing, so I will still try and maintain that professional balance … I think it's ok to be angry any time but the bit that's less ok is the way that you then deal with that and the display like we've spoken about … if you can't control that and maintain the standards that we spoke about at the beginning in terms of your professionalism, that's when it becomes a problem … I think once you lose the ability to control yourself and maintain your, if you've consciously got a set of standards that you want to maintain, if you then can't because your emotional state has overrun that, then that is probably the limit. (Ellen)

You have to reign it in … I know there is a point that I need to stop, especially because they are young, and the way I would explode to them I could go up another gear but I wouldn't go up another gear, cause that means I'm going to be f'ing and blinding, and once I get to that stage, there's no coming back from it … I think you can get angry to an extent that people are not going to go away and cry … if they

weren't kid's I could've said everything … whereas with kids you can't

have it out … I'm always weary of the fact the parents are there and

that's their children, which means I will never cross that line … and as

angry as I get I will never put someone through what I've been through

... so we had a twenty-four hour rule, you've got to get over it in twenty-

four hours. (Jill)

As illustrated above, each of the coaches often felt the need to manage or transform their anger in some way. Considering their true feelings of anger to be inappropriate, the coaches felt obligated to manage their anger in the presence of certain others. Millie and Jill highlighted how when coaching 'children', the display of more intense anger would be unacceptable, and contradicted their coaching values. Similarly, Ellen felt that if she displayed her true feelings of anger, she risked 'losing control', and as a result would be unable to maintain the standards of professionalism she held in such high regard. Such attempts by the coaches to shape their experience and display of anger may be understood through the application of *emotion management*, whereby an individual attempts to bring their experience or expression of feeling in line with the emotion norms attached to a specific situation (Charmaz et al., 2019; Lively & Weed, 2014). According to Hochschild (1983), when these acts of emotional regulation have a "paid" value and occur within one's public or work, life, they may be distinguished instead as *emotional labour*. However, for the purpose of this thesis, the term emotion management will be utilised to describe all acts of emotional regulation, regardless of the setting. As documented in the previous theme, the coaches demonstrated a deep desire to be seen as competent practitioners, and therefore, motivated by the potential to advance the buy-in of key contextual stakeholders and achieve various social rewards, they actively sought to behave in accordance with their socially acquired role

expectations (Burke & Stets, 2009; Cassidy et al., 2015; Thoits, 2004; 2012). Building upon this analysis, the coaches quotes above demonstrate how attached to those role expectations are not just behavioural expectations, but also expectations regarding an individual's feelings and emotional expressions (Thoits, 2004; 2012). Indeed, through their experiences of socialisation, the coaches also acquire a collection of emotion ideologies and norms, through which the subscription to emotion management is informed (Thoits, 2004; Turner, 2009). Within these emotion norms, Hochschild (1983) proposed individuals are subject to two social rules, namely *feeling rules* and *display rules*. Feeling rules refer to what an individual should feel in a situation, they determine the intensity, duration, range, and/or targets of the aroused emotion (Thoits, 1990; 2004; Turner, 2009). Interestingly, Jill mentioned what she called a twenty-four-hour rule, whereby Jill actively attempted to manage her own and other's feelings, enforcing her own rules regarding how long negative feelings, such as that of anger, may be endured. Additionally, Ellen expressed how despite her most intense feelings of anger having a much more direct target and source of blame, she felt her standards of professionalism obligated her to control those feelings and express instead a more generalised, less intense version of anger. Display rules, by contrast, guide the appropriate expression of emotion in given situations (Hochschild, 1983; Thoits, 2004). Applying display rules to the emotion management of Millie, we can clearly see how the change in environment and situation, imposed a different set of display rules. Whilst Millie would happily have displayed her anger within the coffee shop, she expressed that when coaching, her position as a role model, and the need to maintain her standards of professionalism, meant the outward expression of anger would be inappropriate. Furthermore, both of these emotion rules may also be easily identified within the above quotes, through the coaches' spontaneous use of terms such as; "I

could/couldn't" and "I "should/shouldn't", for example Millie expressed "I knew I couldn't display that anger" (Thoits, 1990; Hochschild, 1979; 1983).

4.3.2 Utilising the various strategies of emotion management in response to anger

Within the coaches various attempts to employ emotion management, and consequently conform to the contextual feeling and display rules, sociological inquiry predicts that individuals are likely to engage in a variety of strategies and techniques. When asked how they managed to suppress, conceal, and manipulate their intense feelings of anger, one of the key strategies highlighted by the coaches, was their attempts to display a different emotional experience to that which they were feeling. Specifically, the coaches expressed:

> When we conceded the goal, I don't even think that there was any concealing my anger … my head went down, my whole body will just slump … my eyes would've popped because they always pop, my hands would've been out and then I would've looked at the ground … but you literally have two seconds, because that ball is going back to the centre spot and you need to gee these girls back up because their heads have already gone down … you can't afford to lose it … I literally had to like let everything go and just stay in the moment … the onus is on me now to try and help these girls as opposed to screaming and shouting because they've conceded a goal … so it would've been back to normal … I would've been like right, "ok guys, let's get this back" … so the voice would obviously have gone higher, I would've been clapping my hands, and I wouldn't have been in one spot I would've stepped onto the pitch because I always step onto the pitch.
> (Jill)

I would turn around and just be like completely different … I can't even show I'm remotely annoyed or stressed out … it's almost faking it, like yeah I'm annoyed but I'm not annoyed at them … you kind of just put that frustration to one side then just act like you would've if that hadn't happened … from angry and frowning and kind of aggressive looking … it goes back to normal standards that I would expect myself to act with as a coach, so being encouraging, being like positive body language more so than obviously negative … like being energetic, like you're just engrossed in whatever you're coaching so, like demonstrations for example, I've not got a flat voice, I'm doing it with energy, I'm not walking from one cone to another, like I'm jogging or pointing … and just coaching the session I had planned. (Lucy)

You could see the anger … I crossed my arms, head went down, probably a little bit red in the face … but I built up my confidence … I didn't let it affect how I was coaching the kids … I raised my voice a lot more, I needed to be more confident, I needed like, confidence to come out … I tried to talk over him [a disruptive parent] and make my voice sound more like demanding … I started you know walking around a bit more, doing more demonstrations, getting involved a bit more, you know using my hands and trying to not let myself be all tense and like angry if you know what I mean … started using a few like hand signals and my voice was probably yeah a little bit louder, clearer, more instructions, smiling … cause I knew that's how I would like to coach and that's how I wanted to coach. (Millie)

Interestingly, each of the coaches at some point in their reflections, expressed how they would put on an 'act', attempting to perform their coaching role as though they were not experiencing anger. That is, they consciously attempted to transform their feelings and/or expressions of anger, into more positive and 'normal' coaching behaviours. Indeed, Jill and Lucy both use the phrase 'back to normal', to describe the process of transforming their anger induced behaviours into more positive expressions which matched the coaching standards they attempt to uphold. According to Hochschild (1983), when an individual attempts to manage their emotions, they may engage in the performance of *surface acting*. Surface acting is the process by which individuals attempt to display an emotion which they do not feel, achieved by manipulating the behaviours and communications of their face, body and voice (Ashforth & Humphrey, 1993; Lively & Weed, 2014; Turner, 2009). Whilst the coaches initial and immediate response to the arousal of anger was often displayed in part through their facial and bodily expressions, their understanding of the contextual emotion rules and their own role expectations was demonstrated in their subsequent engagements with surface acting (Hochschild, 1983). Indeed, attempting to hide their initial and ongoing feelings of anger, the coaches consciously manipulated their facial expressions, body language, and voice, attempting to display normative behaviours. The coaches expressed how when pretending their feelings of anger didn't exist, they actively transformed their expressions of crossed arms, frowning, and a firm tone of voice, into a smile, energetic jogging, enthusiastic hand gestures, clapping, and a louder, clearer, higher tone of voice. Alongside the strategic employment of surface acting, the coaches also discussed how in managing their emotions they would attempt to control the physical sensations induced by the arousal anger. For example:

Sounds weird but a deep breath just resets everything … like if they do something wrong, I just take a deep breath just like for a second … it's just like a moment of composure ... cause in that second where I might be ready to snap at something … if I take a deep breath then it'll just relax me for a minute and I'll just think, right ok like, I think it just relieves a bit of like tension. And it composes you mentally to think of what you're going to do or say. (Lucy)

I just calmed my breathing down … cause my heart was probably going like soo fast, I literally took a deep breath, calmed myself down, breathed a little bit, and then once I had done that, I could walk over to her, completely erm, in a friendly way not in an angry way. (Millie)

After the whistle, I will walk because obviously I will have to go to the ref and that will be a good outlet as well … I drag my feet, kick my feet, and I'm thinking, I'm trying to like, bring it down a bit … become more relaxed because I'm very tense at that period … I'll grab at my muscles … so I think erm walking relaxes you a bit more … and I probably breathe more because obviously when you're really angry … I haven't worked out why … but I hold my breath a lot … like waiting for something to happen, so yeah breathing, I know I'll be breathing more trying to relax and stuff … I'm just trying to calm down. (Jill)

I took some deep breaths and just tried to like think about how I was going to deal with the situation … walking off for a minute and coming back … gave myself half a second, and just collected myself, made sure I wasn't frowning anymore, tried to relax my body … when I was

angry I could feel like my fists were tensed up, and at one point I did

cross my arms over … I did relax slightly, like my muscles weren't as

tight. (Stephanie)

In the above quotes, the coaches discuss their attempts to control the physical sensations which were triggered during the arousal of anger. In their attempts to achieve composure and relax their muscle tightness and increased heart rates, the coaches would engage in going for a walk, taking a deep breath, and dragging or kicking their feet. Therefore, I would argue that not only did the coaches engage in surface acting when employing emotion management, but they also utilised specific tactical acts of *bodily work*. The term bodily work refers to the process of altering one's physiological response to anger, in order to produce a more appropriate emotional expression (Thoits, 1990; 2004; Turner, 2009). For example, each of the coaches interviewed referenced an attempt to regulate their breathing, taking a deep breath or calming the rate at which they were taking breaths. Additionally, Jill and Stephanie strategically attempted to relax their muscular tension by grabbing at their muscles, clenching their fists, and walking away. Corresponding with mainstream sociologies findings, in which bodily work techniques such as deep breathing, fist-clenching, and self-talk have been identified (Thoits, 1990; 2004; Turner, 2009; Turner & Stets, 2006), the coaches understood that by attempting to suppress or control the physiological sensations of anger, they were able to decrease their heart rate, reduce muscular tension, and gain a greater sense of composure. In addition to surface acting and bodily work, the coaches identified yet another strategy through which they attempted to manage their emotions, they expressed:

I went and picked up some cones to lay out … to give myself a couple

of minutes to think … who's gonna replace the player in this session,

that's what is going through my head. So I'm putting it to one side straight away … I'm just thinking right I've got this session planned, who am I gonna put in that players position, because that player is key to the session it's a counter attacking session, and I'm just trying to get my head around how that session was gonna work without that player. (Francesca)

While you're taking that breath you're thinking right, how can I solve the situation … I try and just figure out like why there is a problem … and then I might change it accordingly … so I just ask questions like to myself and just think like, ok is there a way that I can change it. (Lucy)

After that situation I went and spoke to the head of the sports department there and I kind of just asked him what he thought would've been the best like way to deal with it … speaking to him, it made me feel slightly better about the situation, and made me feel confident that I could deal with it better the next time it like arose. (Stephanie)

I definitely did seek support from people outside of the situation, and erm to me actually talking things through is a big support mechanism I will use anywhere. That was both at a family level, so I spoke to a family member, in terms of them knowing me and knowing probably the more emotional side of things, and also from a coaching perspective, so I've got a reasonable network of people that I trust and that have the right knowledge in the right context who I kind of use as

a bit of sounding board in respect to this … distraction is kind of where

I am at now … I can kind of park that bad situation to one side and

focus on the positive situations I've got in the other coaching contexts

…and then the withdrawal is certainly what I am doing now in terms

of all of that side of things is muted because I'm not interested and I

don't want to have to look at it … yeah I'm kind of avoiding the situation

for my own sanity at the moment. (Ellen)

Amongst the above quotes, it is possible to highlight the coaches' employment of a further three specific emotion management techniques, namely problem-solving, support seeking, and withdrawal. Each of these techniques allow the coach to manage both their immediate and ongoing feelings of anger, through the strategic tool of *cognitive work*, individuals prevent inappropriate emotional displays from taking place, by invoking situationally appropriate thoughts and idea's (Thoits, 1990; 2004; Turner, 2009; Turner & Stets, 2006). For example, through seeking support, Stephanie managed not only to resolve her current feelings of anger, but she was also able to understand how someone more experienced than herself would have handled the same situation, better preparing her for future experiences of anger arousing situations. Similarly, by attempting to solve the problems within her coaching session, Francesca was able to prepare herself, setting up a clear strategy which would allow her to achieve her session objectives, despite the anger-provoking actions of others. Whilst some of the coaches mentioned how their first instinct may be to perform specific techniques associated with either bodily work or cognitive work, it may be deducted from the findings of this thesis, that coaches commonly seek to employ a variety of strategic emotion management techniques when attempting to conceal, suppress, or transform their feelings of anger. For example, Lucy discussed how

having taken a deep breath and composed herself, she was then able to begin the process of problem-solving, assessing how to appropriately adapt and alter the situation in order to achieve her performance objectives. Similarly, Ellen was able to draw upon and use a multitude of techniques within the same ongoing situation, from taking a deep breath to her attempts at creating a distraction, seeking support, and even her eventual need to withdraw entirely from one of the clubs she voluntarily coached. Despite these normative displays, each coach was in some way or another managing their anger.

4.3.3 Understanding why the coaches managed their anger

Exploring the reasons coaches employ such dramatic and strategic acts of emotion management, the coaches expressed how their motives for concealing, manipulating, and transforming feelings of anger, often differed in relation to the situation and context. Discussing why they wanted to manage their anger and not display their true feelings, the coaches explained:

> Well, because I'm in a professional organisation, it's my career. It's my job, he's my boss, I can't just, although I feel like he was talking to me like a piece of crap I can't just talk to him like a piece of crap or I'll be out the door … I can't afford to lose my job it's my only job and I need it if I want to keep progressing in my career … and again it would've got round the company and I just would have felt awful so I felt like I had to do it in a more professional manner. (Kiera)

> I have got to be mature and deal with it properly … if they think that I am nasty and horrible they aren't going to come to my session anymore, and my boss wouldn't be pleased, if I had lost her loads of kids from my session she would have to lose that school and I would

probably lose my job because I would have lost her a whole school and they have got a coach that speaks to them terribly. (Millie)

you'd lose the respect of the parents and the parents really respected me, I had the parents on side … having their respect and me respecting them was massive … and I didn't want to be micromanaged, and I knew if things were getting out of hand, parents would obviously talk to Anna [Jill's boss] … and I didn't want her coming to my matches trying to tell me how to coach cause I had gone through, I had done my badges … I didn't want Anna to come and watch my games, and coach with me and probably try and take over, cause I'm my own person and that is really important to me. (Jill)

As much as I am feeling incredibly angry at what she is saying I'm not firing that anger back at her at this time because it was not the time or the place to have an argument, we were losing the game, and having the person who's probably most likely to win you the game even more frustrated than they currently were was not the way forward, so it wouldn't have benefitted anybody to have a stand-up row whilst stood in the stands … I know that will come later in an argument or a discussion about it, but at that time I just need her to focus back on the game. (Francesca)

The quotes above provide just a small insight into the diverse and manifold reasons female football coaches attempt to strategically manage their experiences of anger. Illustrating, how the coaches sought to avoid losing contextual others support and respect, attempted to achieve performance objectives such as that of winning

matches, and particularly important to Kiera and Millie was the need to protect their employment status and source of income. Within theme one, the coaches expressed how successful identity enactment was accompanied by multiple intrinsic and extrinsic rewards, including increased self-confidence, promotions, power, and monetary incentives (McCall & Simmons, 1978; Thoits, 2003). Building upon these findings, it may be argued that the coaches' engagement with emotion management was incentivised simultaneously by their desire to achieve social rewards, and avoid potential scrutinization's and sanctions (Burke & Stets, 2009; Hochschild, 1979; Thoits, 1990; 2004; Turner & Stets, 2006). For example, whilst Francesca sought to secure a vital three points, and Millie hoped to retain her participants, the coaches also understood how inappropriate displays of anger could have serious negative consequences on their coaching identity. Most detrimental of the consequences mentioned above, was that of job loss, both Mille and Kiera understood that by expressing their true feelings of anger, they placed their career, and source of financial income, at risk.

4.3.4 *The consequences of managing anger*

As a result of the various consequences attached to inappropriate displays of anger, acts of emotion management can be a frequent, intense, enduring, and constant battle for sports coaches (Magill et al., 2017; Nelson et al., 2013; Nelson et al., 2014; Potrac et al., 2017). When asked how their continued engagements in emotion management made the coaches feel, there was a contrasting set of answers from coach to coach, and even experience to experience. When reflecting upon the negative consequences of emotion management, the coaches articulated:

It's exhausting controlling your emotions all day … I had no motivation to be there anymore, it was to the point I was looking for other jobs. (Kiera)

I think it can be quite stressful because you're trying to make sure that nothing spills over and trying to manage that can be really stressful not just when you're angry even if you're just feeling a bit down and don't really wanna be coaching it can be super stressful trying to conceal it … I didn't like having to conceal it, I'm not someone that really likes doing things like that, it's quite, it takes a toll, like it makes me feel like, I don't know how to explain it, quite like exhausted, like I just wanna slump my shoulders a bit and like curl up. (Stephanie)

It was very pre-occupying in my thoughts, compared to things I was meant to be focused on like work … even from a tired perspective and even a stressed perspective as well, it would be something that would keep me up at night so to speak, and yeah I think it would just put a stress and a strain on relationships … I was just completely demotivated … it was becoming all-consuming, and effecting me personally, it was something that was going to end up being at a detriment to my health and my career, and my everything, so rather than be preoccupied by the negative situation, to put it to one side is going to stop causing that frustration and going through those loops again … I have almost withdrawn a little bit and don't feel like investing any more of my time on those people, I wouldn't say it's knocked my confidence but it probably did in terms of when I was questioning through it, but now I'm through that period (Ellen)

Evidently, the physical and mental demands associated with managing one's anger produced varying negative consequences for the coaches. For Kiera and Stephanie, enduring a full session or entire day of anger concealment was exhausting. Stephanie mentioned how stressful it would be to continue coaching despite feeling angry, expressing how it can take its toll on her when the anger-provoking issue is left unresolved. Likewise, Ellen considered her endured, unresolved, episodes of emotion management to be pre-occupying, all-consuming, and detrimental to her psychological well-being. Having endured the management of her anger for well over six months, Ellen described the situation as all-consuming. Detrimental to her health and coaching career, she was left completely demotivated. Likewise, much of the research into emotion management to date has highlighted numerous consequences on an individual's well-being, including; psychological distress, emotional and physical exhaustion, lowered self-esteem, job dissatisfaction, and self-alienation (Hochschild, 1983; Nelson, 2017; Thoits, 2004; Wharton, 1996). The frustration of concealing their true self and the inauthenticity of their actions, can not only be stressful, but has the potential to create resentment, and significantly lower the coaches job satisfaction (Magill et al., 2017; Nelson, 2017). The great psychological effort required to regulate emotions in compliance with role expectations has been known to result in what sociologists have termed 'emotional burnout' (Anomneze et al., 2016; Ashforth & Humphrey, 1993; Grandey, 2000). Whereby, similarly to Ellen, despite their best efforts, the individual just can't give any more of themselves to the role, they are entirely exhausted (Ashforth & Humphrey, 1993). Despite employing various cognitive work techniques, the significant duration of this situation, led to Ellen experiencing emotional burnout, and it was the result of such complete physical, emotional, and mental exhaustion which forced Ellen to make the conscious decision to withdraw from

her respective coaching position at that club. However, frequent emotion management did not always result in such detrimental consequences. In fact, the coaches also experienced numerous benefits and rewards as a result of their emotional control, stating:

> It sounds really simple like, but the more sessions you do the more kind of problems you face in a session … you just automatically train yourself into controlling those emotions … you just have to coach yourself into, into controlling them … else you won't be a successful coach, you won't get what you want out of sessions because, you won't enjoy your job basically, every session you will, you will just break probably if its kids … you get a lot of like satisfaction out of the players enjoying themselves and that's what I like to see as a coach, so me having to like control my emotions and stuff is what helps me to love my job I guess. (Millie)

> I feel personally quite good about it because there are ways that I could've handled it that would not hold the level of respect that I would expect myself to give to people … if I had displayed fully like the extent to my anger, I think a lot of them would've been like hang on a minute that's super unprofessional, so I think yeah maintaining that professionalism is rewarding. (Stephanie)

> I think I'm quite, yeah quite satisfied that I've managed to hold it in … like I said I want this to be my career, I wanna do it when I'm older, I wanna have my own football team, so I need to find I guess more ways to kind of combat the anger so that I can then progress in my career

and get to where I wanna be when I'm older and yeah I think probably

five to ten years I could be at the top of my game so all these

experiences I have that make me angry, I'm gonna learn from them

basically and I'll hopefully become a better coach a result of it. (Kiera)

From the above, it is clear that whilst the experience of anger, and its subsequent emotion management requirements may on occasions produce negative consequences, the coaches also considered their strategic employment of anger management techniques as pivotal to their professional development and job satisfaction. For Millie, engaging in emotion management was a critical part of the role, allowing her to love her job, and giving her great satisfaction when successful. Similarly, Stephanie and Kiera discuss how rewarding managing their anger can feel. Kiera elaborated on this, expressing that by controlling her emotions she was engaging in personal and professional development, insisting it would make her a better coach in the future. Just as the coaches' experiences above suggest, literature has drawn upon not just the negative consequences of frequent engagement in emotion management, but also the potential positive consequences which may emerge (Hochschild, 1983; Maslach, 1982; Thoits, 2004; Wharton, 1996). In fact, successful emotion management and the ability to cope with the emotional demands of one's role can have several positive influences on the individual (Ashforth & Humphrey, 1993; Kinman et al., 2011; Sutton, 2014). Whilst most research has been conducted within the field of teaching, they have found numerous benefits beyond the extrinsic rewards which may come with the role, including; enhanced feelings of job satisfaction, personal accomplishment, and increased self-confidence and self-efficacy (Ashforth & Humphrey, 1993; Kinman et al., 2011; Wharton, 1993). It is, in fact, possible that alike teachers, coaches consider their engagement with emotion

management as a feature of the role, understanding this engagement to be integral to their professional success as a coach (Anomneze et al., 2016; Kinman et al., 2011; Sutton, 2014).

Chapter 5: Conclusion

5.1   Summary of the key findings

Directly seeking to build upon the current body of sociological and coaching research to date, this thesis presents embryonic research findings into the experiences of anger within the everyday practices and lives of female football coaches. Specifically, it addressed the following research questions: a) When and why do female football coaches experience anger as a result of their interactions with contextual others? b) How do female football coaches seek to manage or transform their privately felt or publicly displayed anger during interactions with others? c) Why do female football coaches employ emotion management strategies in response to their feelings of anger and what are the consequences of these strategic actions?

When reflecting upon the findings of this investigation, it can be concluded that much alike the vast body of literature addressing sports coaching to date (e.g., Ives et al., 2016; Nelson et al., 2013; Potrac et al., 2015; Potrac et al., 2017b), the coaches placed considerable importance on being recognised as 'good' and 'professional' practitioners whilst attempting to achieve various coaching objectives. However, unlike the current body of research, this thesis demonstrates that when the coaches' identity performances are blocked or interrupted by the actions of others, the coaches experienced identity non-verification, and consequently the arousal of anger. Indeed, looking back at their experiences, the coaches explained how acts of anti-social behaviour, having their coaching standards insulted or attacked by key contextual stakeholders (e.g., the club chairman, line managers, athletes, and other coaches), and even losing matches directly led to the arousal of anger. Such findings provide initial exploratory insights into how the specific emotion of anger is aroused within the coaching setting, giving further credence to the growing body of coaching research

(e.g., Ives et al., 2019b; Magill et al., 2017; Potrac et al., 2017b), and more generally, mainstream sociologies (e.g., Burke & Harrod, 2005; Stets, 2005; Stets & Burke, 2014) exploration of the interconnectedness of identity and emotion.

Learning from both their formal and informal observations and interactions with various contextual others (e.g., other coaches, club chairman, players, spectators, parents etc.), the coaches had a clear understanding of how they were expected to behave and what they were required to achieve during their coaching practices. Within identity theory this can be understood as the identity standard, a character reference for role identity performances based upon the accumulation of self-conceptions (Burke & Stets, 2009; Stryker, 1980 [2002]; Thoits, 2012). The participants identified characteristics like punctuality, fairness, and commitment, alongside objectives such as providing equitable game time, upholding fair play, and winning matches as the expectations and standards upon which their performance could be evaluated and judged. However, as presented in the results and discussion chapter, the coaches sometimes felt they were failing to meet such objectives and performance expectations. Within sociology, when individuals experience such actual or perceived insult, unfairness, goal impediment, and/or the incompetent actions of others which threaten their identity, individuals will commonly experience the arousal of anger (Cupach & Canary, 1995; Berkowitz & Harmon-Jones, 2004; Izard, 1991; Schieman, 2006). Likewise, through the findings of this thesis it may be concluded, that whether it is through the actual or reflected appraisal of their performance, the coaches experience of anger was a direct consequence of identity non-verification.

Regardless of the circumstances that led to the arousal of anger and the varying intensity and duration of these feelings, the coaches' experiences of anger were accompanied by distinct physiological sensations. In-keeping with the ideas of

Schieman (2006), the coaches' feelings of anger induced, for example, sweaty palms, an increased heart rate, muscular tension, and increased body temperature. Interestingly, scholars within mainstream sociology (e.g., Burke & Harrod, 2005, Stets & Tsushima, 2001) have successfully highlighted how when enacting a deeply salient identity, individuals will experience much stronger negative emotions in response to disconfirming identity feedback. Similarly, the coaches experience of anger appeared to be largely linked to the importance they placed on their role as a coach. That is, the coaches experienced strong feelings of anger regardless as to whether they were full-time employees or community volunteers because the role was greatly important to them, consuming large amounts of their time, energy, and material resources. In theoretical terms, then, I would argue that the coaches viewed their role as a prominent or salient identity (Burke & Stets, 2009; McCall & Simmons, 1978; Thoits, 2012). Additionally, building upon the sociological investigation by Collet and Lizardo (2010) into workplace anger, the findings of this thesis demonstrate how the intensity and duration of anger experienced by the coaches were directly related to their understanding of workplace hierarchies. Evidently, when the coaches received feedback from someone they perceived to be in a position of authority and/or was held in high regard by the coach, the emotional experience of anger was much stronger. Such differences may be attributed to the individual's power over identity resources, the great amount of respect afforded to them, and or, the element of risk in terms of the sanctions which may follow such negative identity appraisals.

Despite experiencing such intense episodes of anger during their coaching practices, the coaches often sought to conceal, manipulate, or transform their anger. Utilising Hochschild's (1983) theory of emotion management, I would argue that the coaches felt obliged to regulate their public display of anger, abiding by the emotional

and societal norms embedded within their coaching role. Indeed, many of the coaches felt that the public display of anger would contradict their identity standards and their ability to uphold the standards of professionalism they actively sought to present. Thus, in their attempts to conform to the situational feeling rules and display rules, the coaches engaged in emotion management, and more specifically the strategic process of surface acting, in which the coaches actively attempted to manipulate their face, body, and voice (Hochschild, 1979; 1983; Thoits, 2012). Such findings support the vast array of research into workplace emotion management within both mainstream sociology (e.g., Johnson et al., 2017; Pierce, 1995; Stets & Tsushima, 2001), and recent sports coaching literature (e.g., Ives et al., 2016; Nelson et al., 2013; Potrac et al., 2015). The coaches in this study also attempted to manage their private feelings and public expressions during their various interactions with contextual others through bodily work and cognitive work (Stets & Turner, 2006; Thoits, 2004; Turner, 2009). Indeed, the findings of this thesis have supported the belief that coaches strategically attempt to put on an 'act', concealing and transforming their feelings of anger into a more situationally appropriate emotional display (e.g., Ives et al., 2016; Magill et al., 2017; Nelson et al., 2013; Potrac et al., 2017b). Building upon such findings, the thesis provides a detailed insight into the specific bodily work strategies female sports coaches employed, from deep breathing and gripping their muscles, to clapping and self-talk, to regulate their physiological response to anger and produce in its place a more situationally appropriate emotional expression (Thoits, 2004; Turner, 2009). Furthermore, this thesis also demonstrates how coaches use various cognitive techniques, including problem-solving, thought stopping, distraction, and withdrawal, in their attempts to prevent inappropriate public displays of anger (Thoits, 2004; Turner, 2009).

When considering the great importance coaches placed on being recognised as competent practitioners, it may be argued that not only were their engagements with emotion management inspired by the potential to achieve identity verification and the rewards which follow, but also by the desire to avoid the potentially detrimental sanctions associated with identity non-verification (McCall & Simmons, 1978; Thoits, 2012). Specifically, the coaches expressed how successful coaching performances provided them with opportunities for numerous rewards, from social approval and enhanced stakeholder buy-in to monetary incentives, employment, power, favours, and even intrinsic feelings of satisfaction, enjoyment, and increased self-efficacy. In contrast, failure to meet role expectations had potentially detrimental effects on their identity and self-esteem, including the worst possible scenario of job loss or withdrawal from coaching.

However, engaging with emotion management is a far from simple and straightforward activity. Building upon the current findings (e.g., Ives et al, 2016; Potrac et al., 2015; Potrac et al., 2017b), the data within this thesis revealed that prolonged engagements with emotion management, particularly when attempting to control repeated episodes of anger arousal, can have negative psychological effects for female sports coaches. That is, whilst emotion management is a part of the job, which is important for attaining external rewards such as enhanced job satisfaction, personal accomplishment, and increased self-confidence, the continuous act of presenting an inauthentic self might have detrimental consequences on their well-being and identity. Indeed, much like the experiences of Paul (Potrac et al., 2017b) and James (Ives et al., 2016), some of the coaches discussed feeling intense psychological distress, emotional and physical exhaustion, lowered self-esteem, job dissatisfaction, and self-alienation. The inauthenticity of their performances provoked feelings of resentment

towards their role, and for one coach, in particular, her prolonged engagements in emotion management contributed to her completely withdrawing from the role.

5.2 Contribution to knowledge

By exploring the interconnections between identity and female football coaches experiences of anger, I have endeavoured to consider when and why these individuals experience anger in their everyday practices, how anger is managed and transformed within various relationships and interactions, and why these coaches sought to manage their feelings of anger in the ways that they did. The stories shared by the participant female football coaches would suggest that anger is most commonly a direct consequence of identity non-verification, through either the actual or perceived threat placed upon their identity, or through their objectives and goals being impeded by the actions of others. Though such findings are by no means new to research within mainstream sociology (e.g., Cupach & Canary, 1995; Schieman, 2006; Stets, 2005; Stets & Tsushima, 2001), the thesis expands upon the current body of sports coaching research (e.g., Ives et al., 2016; Nelson et al., 2013; Potrac et al., 2015), going beyond more generalised accounts of emotions and specifically shedding light on the presence of anger within coaching practices. As I alluded to earlier (see chapter 1), the study of anger is particularly fruitful to the study of sports coaching, not only in shedding light on the interconnections between identity and emotion, but also in its exploration of workplace hierarchies, identity salience, and the potentially detrimental psychosocial consequences of experiencing anger and managing public displays of anger (Cupach & Canary, 1995; Hochschild, 1983; Schieman, 2006; Potrac et al., 2017a). Indeed, not only have the findings of the thesis supported the claim that identity non-verification arouses anger, but they also give further credence to the body of research addressing emotional arousal in relation to the influence of identity

salience (e.g., Burke & Harrod, 2005; Magill et al., 2017; Stets & Tsushima, 2001) and the relative power and status of the contextual other/s (e.g., Collet & Lizardo, 2010; Stets & Asencio, 2008).

Additionally, this thesis uncovers the specific tools female football coaches used in the management of their anger. Whilst techniques of bodily work and cognitive work have been acknowledged by mainstream sociologists (e.g., Stets & Turner, 2006; Thoits, 2012; Turner, 2009), coaching research has thus far only just begun to scratch the surface of emotion management techniques. Indeed, though coaching scholars (e.g., Ives et al., 2016; Magill et al., 2017; Nelson et al., 2013) have highlighted how coaches often use surface acting and deep acting in the management of emotion, I contend that the experiences shared within this thesis are the first to provide a detailed report of the specific physical and cognitive coping mechanisms employed by sports coaches in response to the arousal of anger. Therefore, in offering novel insights into the arousal of anger within sports coaching and the specific emotion management strategies utilised to cope with feelings of anger, I would argue that this thesis has made a positive contribution to the sociological study of emotions in sports coaching.

In this regard, I believe the findings of this thesis not only add further credence to the argument for better recognising emotions and their relationship with identity, but also offers further insight into the emotional, power-ridden, and challenging nature of practice (Jones & Wallace, 2005; Nelson et al., 2013; Potrac et al., 2017a; Purdy et al., 2008). Consequently, I believe that this masters research project makes an important contribution to sports coaching knowledge not only through its original empirical insights into the interconnectedness of anger and identity, but also by shining a light on the specific emotion management strategies utilised by female sports coaches, and the resultant psychosocial consequences such emotional endeavours

may have. Uncovering not just how coaches feel, think, and act within their various interactions, but also why coaches choose to strategically and dramatically perform their role in the ways that they do. Thus, this thesis supports the attempt of coaching scholarship to better recognise and engage with the emotional challenges, tensions, and dilemmas of practice (Potrac et al., 2013). Prior to this study, we knew very little about the interconnected nature of identity and the specific emotions which are present within sports coaches' everyday practices. Therefore, I hope that the findings presented in this thesis will not only encourage further scholarly inquiry into this under-examined area of sports coaching but also help us to develop a more nuanced understanding of the demands and dilemmas, as well as the potential social and psychological issues, that individuals may face when they invest into a career in sports coaching.

5.3 Limitations of the thesis

Following such conclusions, it is important to identify any limitations the research project unearthed during its completion. Firstly, though the quality and depth of data were sufficient in answering the pre-determined research objectives (Gratton & Jones, 2014; Robson & McCarten, 2016), it is worth remembering that the data came from just seven female football coaches. Therefore, whilst these findings are both rich and descriptive, thus sufficient in shining a light on the interconnected nature of anger of identity within female football coaches, they are perhaps less representative than those which may have been collected from a larger sample. Indeed, Huffman and Tracy (2018) expressed that when considering the representative nature of a paper, the author should consider whether the findings adequately express the voices of a potentially diverse community. Likewise, though the exploration of female football coaches was selected with the intention of complimenting the largely male-dominated

accounts of sports coaching research (e.g., Nelson et al., 2013; Ives et al., 2016; Potrac et al., 2016; Potrac et al., 2017b), it cannot naturally and unproblematically be assumed that the unique findings of this thesis mirror the experiences of male sports coaches, nor the various domains of sports coaching outside of football. Furthermore, whilst not usually associated with qualitative research, the samples relatively small size, specific characteristics, and localised recruitment, may have limited the potential generalisability of the findings within this thesis. However, I hope, that the findings of this thesis resonate, at least in part, with sports coaches of all domains, backgrounds, genders, and cultures.

5.4   Suggestions for future research

Finally, I hope that the findings of this study may provide a stimulus for further research into the emotional nature of sports coaching and the strategic processes of identity management within practice. In particular, I would encourage scholars to examine each of the specific emotions which may present themselves within the creation, enactment, negotiation, and reinvention of the sports coaches' identities. In-keeping with Leveto (2016), following her investigation into college student's experiences of happiness, I contend that further exploration is required into the frequency, intensity, and duration of specific emotions. Such inquiry may shed further light on how emotions are not just a strong social product aroused through identity feedback, but potentially also a strong social force within identity processes, shaping role performances and contextual interactions (Leveto, 2016). Indeed, by considering how specific emotions (e.g., happiness, sadness, fear, and, joy), like anger, are aroused, experienced, managed, and expressed, researchers may uncover insights into aspects such as employment trends, identity salience, power and status, job satisfaction, and the sports workers resultant health and well-being (Ives et al., 2019a; Nelson et al., 2013;

Potrac et al., 2017a). Thus, I believe that it is our responsibility as researchers, to better engage with the specific emotions which are aroused, experienced, and enacted within sports coaching, as the findings of such research can only extend our understanding of what it means to be a sports coach, and our subsequent contribution to coach education and pedagogy (Douglas & Carless, 2016; Potrac et al., 2017a; Potrac & Smith, 2014).

Additionally, considering the findings discussed above, it may be important for coaching scholarship to attempt to unveil the strategic and/or natural expression of specific emotions. That is, whilst much of the research to date in both mainstream sociology and sports coaching has sought to address the concealment and suppression of emotion, there is little research exploring if coaches and athletes ever attempt to dramatically and strategically present specific emotions. In relation to anger, we may consider the words of Aristotle, who stated 'a man who does not get angry at the right time (in the right way, at the right person, in an appropriate situation) is a fool' (cited in Solomon, 2007, p.13). Indeed, expanding upon this Solomon (2007) asked 'aren't there times when it is perfectly right to get angry?', arguing that the display of anger may, in fact, be essential and often the rational response to adversity, an emotion capable of manipulating not just the angry party but also the social other (p.25). Indeed, within the workplace, scholars have contended that the emotion of anger plays a pivotal role in the achievement of personal, social, and organisational outcomes, associated with social control and power over others (Canary et al., 1998; Schieman, 2006). Whilst coaches must often report to a contextual stakeholder of greater power and status to themselves, they also exhibit authoritarian power in their decision-making, sanctioning, supervision, and responsibility over performance successes and failures, characteristics which lend themselves to the expression of

strong emotions such as anger (Schieman, 2006; Smith, 2002). Thus, whilst this thesis addresses much to do with the emotional management of anger arousal, there is surely more to be learnt in considering the expression of anger, and understanding the consequences both positive and negative that its outward display may have on sports coaches and their respective personal, social, and organisational objectives.

Furthermore, it may prove particularly beneficial for scholars of sports coaching to more critically examine how coaches emotional support systems are related to their consequent psychosocial well-being and continued engagement in their coaching identity (Nelson, 2017; Potrac et al., 2017a). Though sports coaching scholarship (e.g., Ives et al., 2016; Potrac et al., 2015; Potrac et al., 2017b) and the findings of this thesis have begun to highlight how coaches endured engagements with emotional management can have either positive or negative consequences on the coaches job motivation, mental health, and physical well-being, we are still unable to, with any certainty, conclude what causes coaches to suffer those detrimental consequences. Therefore, I contend that future inquiries should, where possible, seek to explore what influences an individual's emotional stamina, the exact situations which lead to either positive or negative consequences, and the social and emotional support available within the coaches unique network (Nelson, 2017; Potrac et al., 2017a; Thoits, 1989). Such findings would not only more adequately inform the provision of coach education, but they would also assist us in better preparing and supporting coaches in their continued engagement and development with their respective coaching roles.

Lastly, it is hoped that this thesis will stimulate further discussion surrounding the experiences of female football coaches, complimenting the calls of scholars such as LaVoi (2016) to take forward and truly attempt to engage with the issue of women in coaching positions. That is, whilst this thesis has taken the first step towards a

greater understanding of the everyday experiences of female football coaches in relation to their experiences of anger, it cannot be unproblematically assumed that these experiences mirror those of their male counterparts. Indeed, when considering research such as that of Pierce (1995), into the emotional labour of paralegals, it is quite possible that despite sharing the same role, female football coaches are subjected to gender specific expectations, ideologies, and norms, which guide their engagements and the subsequent psychosocial consequences of emotion management. Therefore, in building upon the results of this thesis, it is essential that as sports coaching scholars we implore to more frequently consider the experiences of female coaches. Considering both the similarities and differences of their experiences in relation to their male counterparts, consulting with and listening to their stories, communicating the key findings, and giving an often overlooked and isolated population a much needed voice (Kilvington & Price, 2017).

Chapter 6: References

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Chapter 7: Appendices

7.1 Appendix 1 – Ethical Approval

bucks
new university

1 November 2017

Miss Alix Todd
137 Hughenden Road
High Wycombe
Buckinghamshire
HP13 6PN

Dear Alix

Ethical approval: Ref UEP2017Oct02Todd

I am writing to confirm that ethical approval was granted by the University Research Ethics Panel of Buckinghamshire New University on 1 November 2017 for your project:

"A study into the interplay between anger and identity in performance female football coaches."

This approval is valid for data collection between 1 November 2017 and 1 November 2018.

Please ensure that you quote the above reference number as evidence of ethical approval and in all materials used to recruit participants.

The Research and Enterprise Development Unit must be notified of any amendments to the proposed research or any extension to the period of data collection.

I hope that your research project goes well.

Yours sincerely,

Dr M. Nakisa

Secretary to the University Research Ethics Panel
Research and Enterprise Development Unit

'A study into the interplay between anger and identity in female football coaches'

Information Sheet for Participants

You have been invited to take part in a research project for a postgraduate MPhil award, the study is under the permission and approval of Bucks New University. It is vital that you understand fully what the research is, why it is being undertaken, and what it will involve. Please read the following information and after you have read and understood the information, you can then decide on whether you want to take part in this study or not.

What is the research about?

The purpose of this study is to explore how and why female football coaches experience and respond to anger. I hope that the findings of this investigation might serve to not only advance our knowledge of coaching within the female game more generally, but that they may also help the preparation and development of practitioners by illustrating at least some of the everyday demands, experiences, and understood realities of the profession that have previously been ignored, concealed, or taken for granted.

Who is involved in the research project?

For the following MPhil Research project, I (Alix Todd) will lead the study.

Alongside myself as a Bucks New University student are my two supervisors; Dr Ben Ives (Bucks New University) and Dr Ben Clayton (Bucks New University).

Approval and ethical clearance granted by Bucks New University.

What will I be asked to do?

If you agree to participate in this study you will be required to engage in approximately two face-to-face interviews. Each interview would last in the region of 60-90 minutes. Interviews would be conducted at a time and location most appropriate to yourself. During the interviews you would be asked to talk about: a) those times when you experienced anger in your role as a female football coach? How and why you experienced such anger? (b) The strategies you employed in response to this anger? What did you do? How did you do it? Why did you adopt these strategies? (c) What were the consequences of the strategies that you employed?

What happens then?

Each interview would be audio recorded and transcribed verbatim. Following each interview you would be sent, via email, an electronic word-processed transcribed copy of the interview to comment on its accuracy and elaborate on any topics that you would like to discuss further. All interview data would be subject to analysis and would form the basis of an MPhil Research project.

If I participate, will my participation be anonymous and confidential?

Yes. When writing-up the study all names of people involved, including the names of individuals, locations and other identifiable information, would be changed to protect your identity, and no one other than the research team would know that you had taken part in the study. While every effort would be made to retain your anonymity it is important to acknowledge this cannot be fully guaranteed.

What are the benefits of being involved?

There remains limited understanding of how coaches experience and make sense of practice, especially in relation to female coaching practitioners. Your participation in this study, then, might help the field to develop a more reality grounded understanding of this area of investigation. Such understanding could potentially be used to inform the preparation and professional development of not just female football coaches, but the coaching community as a whole.

What are the possible disadvantages/risks of taking part?

The risks involved in this study are minimal. However, it is possible that the recollection of certain emotions and accompanying events might prove distressing. In light of this, it is important to acknowledge that you are not obliged to respond to any of the questions asked. If talking about certain events prove distressing we would encourage you to inform us that you would prefer not to discuss this topic so that we might pursue another line of enquiry instead. Please also be aware that further guidance and support for sports coaches is available from The County FA Welfare Officer: http://www.thefa.com/football-rules-governance/safeguarding/county-fa-safeguarding-contacts

Finally, it should also be noted that the research project and all materials used to recruit participants have received full ethical approval from the ethics committee at: Buckinghamshire New University, 1st November 2018, Ref: UEP2017Oct02Todd.

What happens if I change my mind about being involved?

Your participation in this study is entirely voluntary – you can choose whether you want to take part or not. If you agree to take part in the study you can still withdraw at any time before the interview and then at any point up to 5 weeks after receiving the interview transcript. If you decide to withdraw from the study all interview data would be securely destroyed.

Thank you very much for taking the time to read this information. If you have any questions please contact:

Name:	Alix Todd
Email:	alixtodd19@outlook.com
Tel:	07488930993
University address:	Bucks New University
	Queen Alexandra Road
	High Wycombe
	HP11 2JZ

7.3 Appendix 3 – Participant Consent Form

bucks
new university

Consent Form for A study into the interplay between anger and identity in female football coaches

The following document has been approved by Bucks New University.
The study aims to collect information related to the identity of female football coaches and their experiences of anger within the coaching environment.
The study has been developed in aid of an MPhil research project by and for Alixandra Todd, with the support of supervisors Ben Ives and Ben Clayton, both Bucks New University representatives.
The information will be published as an MPhil Research piece, however as stated on participant information sheet, confidentiality, anonymity, and the ability to withdraw all apply. Furthermore, the interview data will be confidential to myself (Alix) and my supervisors.
For more information and to assure you are happy to proceed please seek the guidance of the participant information sheet provided.

Please tick the appropriate boxes

I have read and understood the project information sheet.   ☐

I have been given the opportunity to ask questions about the project.   ☐

I agree to take part in the project. Taking part in the project will include being interviewed
and recorded via an audio device.   ☐

I understand that my taking part is voluntary; I can withdraw from the study at any time up
for up to 5 weeks after my participation and I will not be asked questions about why I no longer
want to take part.   ☐

I understand my personal details such as phone number or address will not be revealed
to people outside of this project.   ☐

I understand that my words may be quoted in publications, reports, web pages, and other research
outputs but my name and any organisation and key contextual stakeholder to whom I make reference   ☐
will not be used.

I agree for the data I provided to be archived and made available to other researchers on request.   ☐

I understand that other researchers will have access to these data only if they agree to preserve the
confidentiality of these data.   ☐

I understand that other researchers may use my words in publications, reports, web
pages and other research outputs.   ☐

I agree to assign the copyright I hold in any materials related to this project to Alix Todd   ☐

On this basis I am happy to participate in the study titled: 'A study into the interplay between anger and identity in performance female football coaches'.

Name of Participant ....   Signature...............................   Date.............

Name of Researcher...............................   Signature...............................   Date.............

'A study into the interplay between anger and identity in performance female football coaches'

Interview guide

Describe a time in which you experienced anger in response to the direct or indirect actions of another (e.g. player, parent, club official, other coach, line manager)?

- What events led to you experiencing this anger?

- What did this anger feel like? Can you describe what it felt like physiologically?

- How would you describe the intensity of this anger, and why?

- Why did you experience this anger? What specifically caused you to feel angry?

- Did you display, hide, transform, overplay, or otherwise manage this anger?

- Why did you act in these ways?

- How did you learn to act in these ways?

- What strategies did you employ to alter your feelings or displays of anger? For example, did you:

    o Use relaxation techniques (e.g. deep breathing, self-talk, or fist clenching)? How and why?
    o Manipulate your body movements, facial expressions, and intonations of speech? How and why?
    o Withdraw, leave? How and why?
    o Seek support, advice, practical aid? How and why?
    o Use distraction, thought-stopping, or seeing the situation differently? How and why?
    o Use any other strategies to deliberately change your feelings or displays of anger? How and why?

Please could you then repeat the above process for an additional 1-2 examples.