Exploring the barriers to South Asian cricket players' entry and progression in coaching

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Outline

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    1. Low value of formal coaching
    2. Separate systems, networks
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The problem situation

(ECB using APS data, 2014; Eureka! Insight, 2014)

% L2 coaches

6%

94%

% Players

■ South Asian   ■ Other

30%

70%
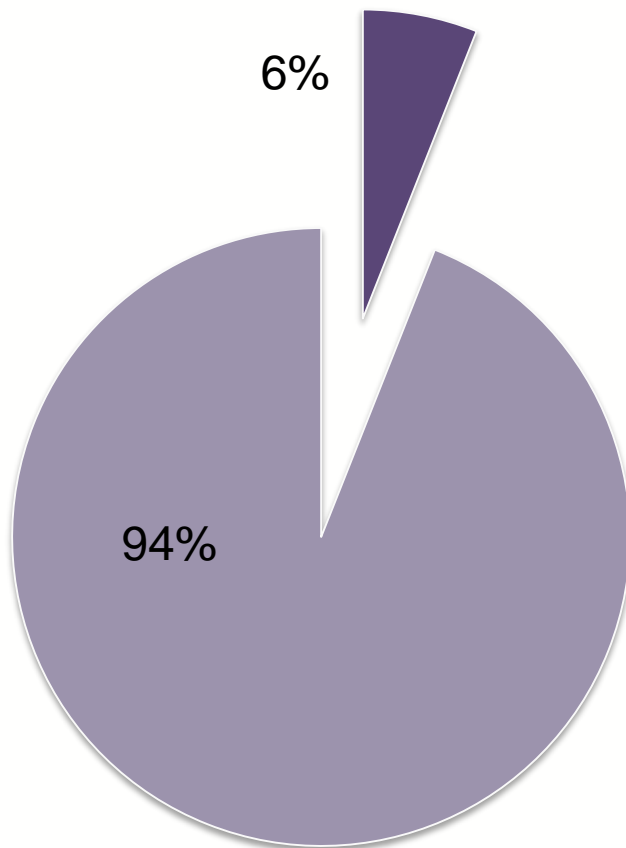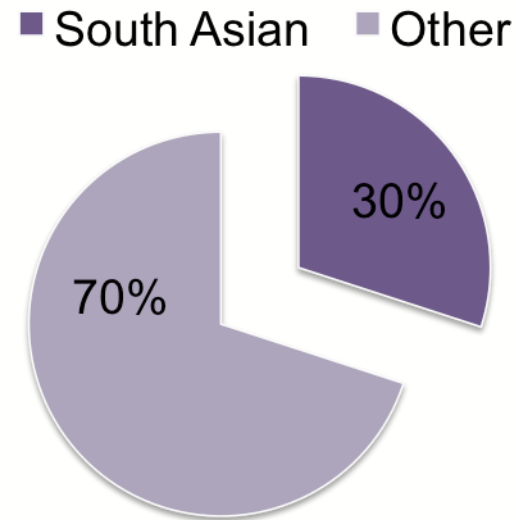
Reported experiences of formal coaching are the same (36% to 35%), so likely from unqualified coaches.

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Sensitising concepts

"A general sense of reference and guidance" (Blumer, 1969, p. 148)

CRITICAL RACE THEORY

- Institutional racism
- White privilege perpetuates discriminatory policies

BOURDIEU

- Social, cultural and symbolic capital
- Habitus and doxa
- Power and symbolic violence
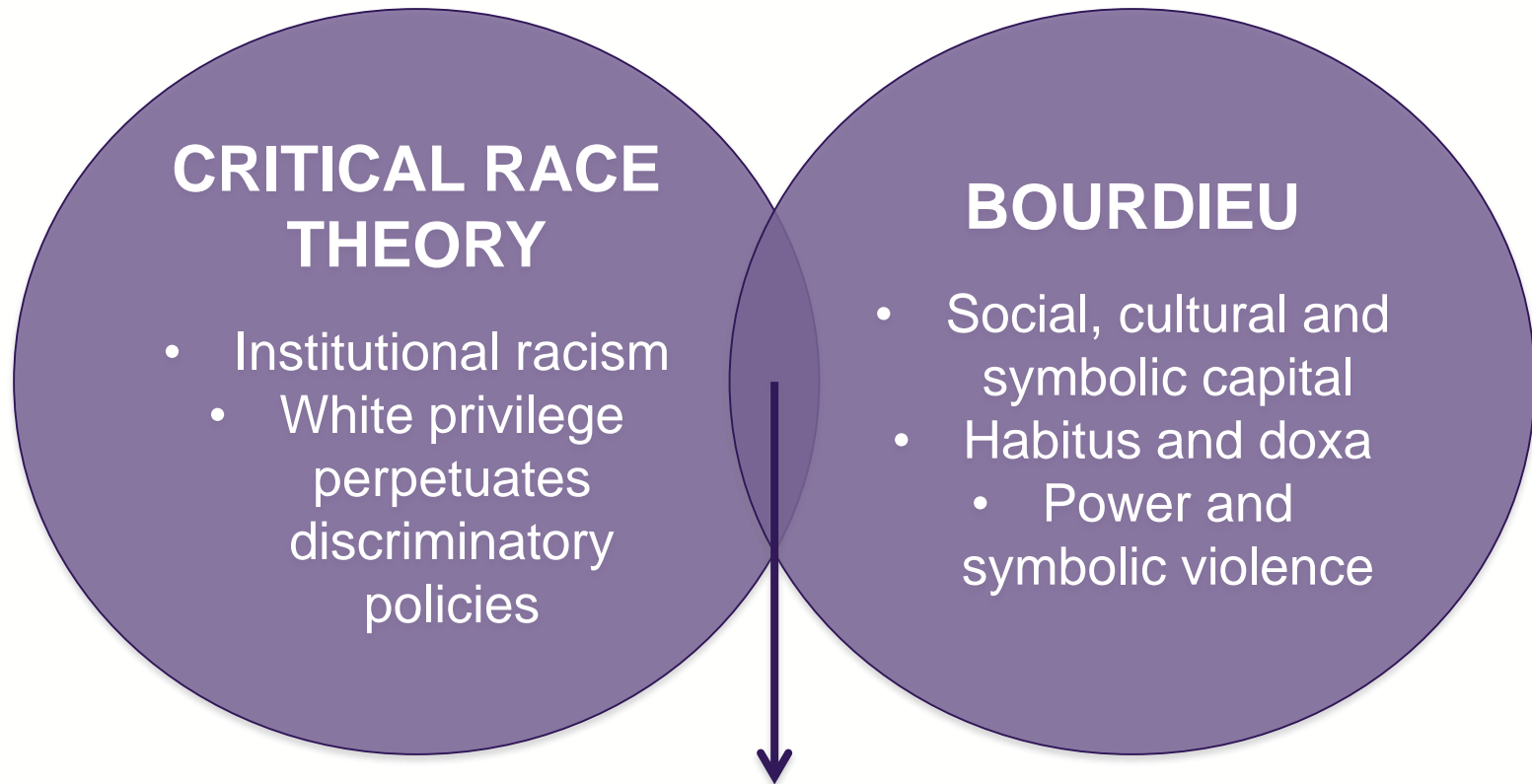
Fundamental aim to reveal divisive, insidious power relations (based on race) in order to challenge and weaken them (Cf. Piggott, 2012)

Methods

	West Yorks.	East London	TOTAL
Players	7	9	16
Coaches	9	8	17
TOTAL	16	17	**33**

Recruited through ECB county contact networks (likely positive bias)

Semi-structured interviews
- Most face-to-face, some telephone (London)
- Coaches were one-to-one
- Players were mixed one-to-one and group
- Took place in areas where participants were comfortable (e.g. club houses, homes)

- Recorded and transcribed verbatim
- Analysed by two first authors using Nvivo 10

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Findings

Leisure time is constrained
No perceived career in coaching
Coaching is misunderstood
Uncoached players rarely value coaching

Coaching is low priority
and low value

Lack of integration
Importance of role models and
coach ethnicity
County coaching for whites,
protected by 'gatekeepers'
Coaching manual is alienating
Language of resources

The system and
inclusivity

Separate systems and
absence of pathways

White privilege
perpetuates the system

Cricket run by whites, for whites
SA play is informal and transient
Feeling outside the system
No access to networks of influence
Lack of knowledge and communication

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Low value of formal coaching

Coached players value coaching

A lot of the players that don't go into coaching ... probably because they were talented players who basically played on talent and don't probably understand coaching, don't understand the ethos behind it. **(CY)**

If you get 11 Asian cricketers that have been brought up in English clubs or have played representative cricket they won't have to be told [to get into coaching]. It's embedded within them. **(CY)**

No perceived career

The biggest restriction I would say is the word 'voluntary.' within an Asian community they still don't get that word 'volunteering.' They still don't get why people do stuff for the kindness of their heart outside of giving money to charity and stuff like that. And therefore, if I am volunteering why am I paying 350 quid for a level two coaching qualification? **(CL)**

Separate systems, networks

Informal system

> *It's a team model whereas in the white communities it's a club model so you will be part of that club… The guys before I was at this club were predominantly white guys and they had a real sense of belonging, and of club. They'd come in every Tuesday night to the clubhouse and those that were handy with a hammer and nail would be fixing everything… Unfortunately where we play cricket… you play cricket, you get here for one o'clock and the game starts at two. As soon as the game finishes, everyone runs off.* **(PY)**

Lack of access to networks of influence

> *With regards to the specific question of if anything has hindered my coaching opportunities, I think that the initial early levels I have been fine, but the more elite level a certain amount of networking is required and again this network/mind-set/opportunity may not readily exist for the South Asian community and this could be a point to note.* **(CY)**

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White privilege & role models

White gatekeepers protect county roles

> *…like a lot of roles in society, they've always been dominated by white people. And that's just a kind of white... political thing, you know. They've always been regarded as a kind of superior race. So anybody who's different from that… wherever they are, their true potential isn't used in that organisation or they've been looked over for promotion constantly. And eventually they can't put it down to anything else other than it must be a racial issue…* **(CY)**

The 'manual' is alienating

> *One of my biggest criticisms, and again I strongly believe why a lot of South Asian people don't necessarily like coaching qualifications is their attitude is 'Why should I play like that? If I can hit a ball from outside or mid-wicket for six, why should I then be playing that through the offside because the coach and manual says that's what you're meant to do?'* **(CL)**

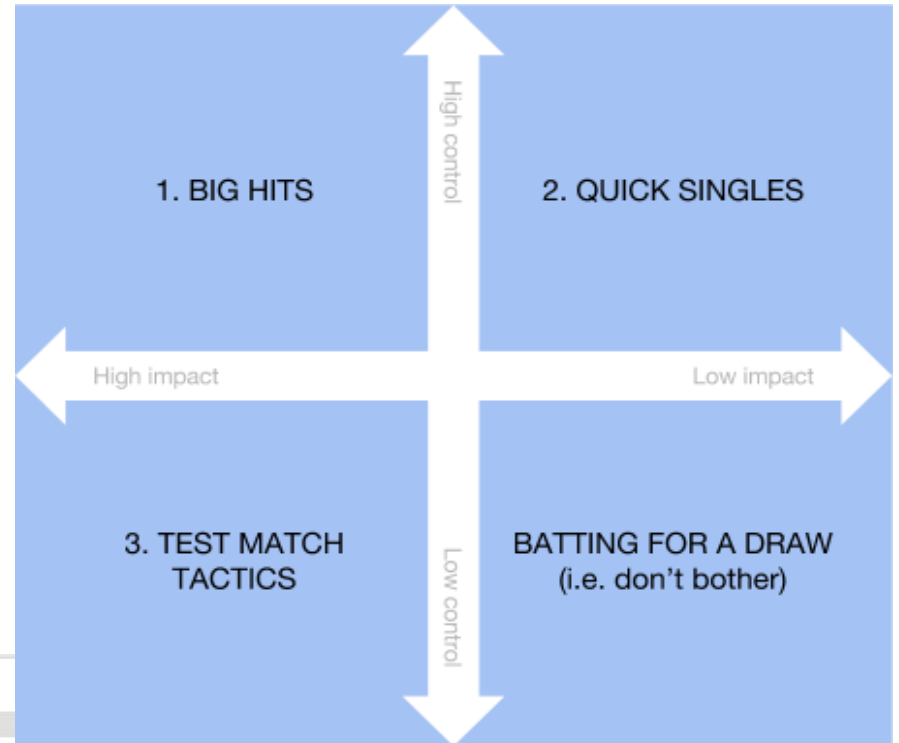LEEDS BECKETT UNIVERSITY

Theoretical interpretation

CRT

•Institutional racism is evident in nature of coaching manuals, courses and pathways (separation of systems)

•SA coaches are kept out of higher profile, decision-making positions (e.g. county coach, committees)

BOURDIEU

•SA players lack required forms of social and cultural capital (networks, 'English' technical knowledge)

•No symbolic capital, therefore no ability to influence either habitus or doxa of the field

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Recommendations

- Due to complexity of factors we made recommendation 'chains'.
- Each recommended action is *necessary* but *insufficient* for producing change.
- Collectively *sufficient*?

1. BIG HITS

2. QUICK SINGLES

High control

High impact

Low impact

3. TEST MATCH TACTICS

BATTING FOR A DRAW (i.e. don't bother)

Low control

Coach Education
From Playground to Test Arena
Play your part

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Community Coach Education

ECB course selector

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Recommendation 'chains' (1)

Modifying 'the system' ('democricket')

1	Proactively identify white privilege and processes and seek to disrupt them with early intervention.
2	Establish county-wide BME forum(s) for sharing ideas and good practice, with the requirement to meet or interact at regional and national level.
3	**Encourage and enable more South Asians into influential, decision-making positions, including coach educator roles, thereby widening the 'network'.**
4	**ECB needs to open up to and reach out to more informal spaces of play and recognise and value a greater diversity of playing and competition formats.**
5	Provide cultural diversity and equality training to all coaches and coach educators to increase sensitivity to important cultural and religious differences.

Recommendation 'chains' (2)

Promoting the value of coaching

6	Promote the value of cricket and coaching as legitimate activities (career, part-time or voluntary) to parents and senior community leaders (e.g. 'Elders' and religious leaders). This includes providing information about coach development and education and using innovative communication approaches.
7	**Promote the value of coaching to players via enhancing club structures (i.e. to 'put something back in') and relationships with county boards.**
8	**Create more full-time paid coaching roles (and workforce development roles) that are accessible to South Asians (i.e. careers in cricket coaching).**

Recommendation 'chains' (3)

Making coaching (education) more accessible

9	**Increase the visibility of South Asian coaches - in the county system where possible - to act as inspirational role models to aspiring coaches (i.e. dispelling the glass ceiling myth). This may encompass a degree of positive discrimination in recruitment practices.**
10	Establish a strategy aimed at engaging with a potential 'missed generation' (i.e. players in the 35-45 age bracket coming to the end of their careers, likely to have experienced overt and covert racism and may be disillusioned with the system).
11	**Undertake a review of coaching resources and course material in terms of: a) their form, language and accessibility; and b) the technical scope and flexibility of 'the manual'.**
12	Increase funding available for coaching qualifications and increase local delivery of courses.

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Thanks for listening

Any questions?

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