

# Lived Experiences of Male Coaches of Females-student Athletes

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**Abstract:** *The relationship between male coaches and female athletes, as an important interpersonal relationship in world competitive sports, plays an extremely important role in the professionalization reform of competitive sports. This article adopts the qualitative research method to conduct a thorough and detailed exploration of the relationship between "male coaches and female athletes" in China. The research believes that the theoretical innovation and practical exploration of male coaches' training methods for female athletes are mainly based on the in-depth understanding and differentiation of the conceptualized theories to avoid direction deviation. The future research on the relationship between male coaches and female athletes in China can only develop towards a scientific and systematic direction by taking into account both subjectivity and holism.*

**Keywords:** *male coaches, female athletes, training methods*

## 1. Introduction

With the continuous development of competitive sports, male coaches and female athletes have achieved excellent results in various sports competitions. Scholars from various countries have initiated research on the training relationship between male coaches and female athletes. Compared to other areas of research in the field of competitive sports, the study of the relationship between male coaches and female athletes has a significant "modernization" characteristic. Research suggests that the interpretation of the structural characteristics of the relationship between male coaches and female athletes is carried out in a multicultural system of social change, not only experiencing a transition from traditional social relationships to modern social relationships, but also practicing the pursuit of equality, fairness, and equal content. Chinese scholars generally reach a consensus on this topic, that is, the current research on the relationship between "male coaches and female athletes" in China is based on the borrowing of Western social theory concepts, and is the result of integrating and linking with local experience. At the same time, it is also a process of supplementing, revising, and improving Western theoretical concepts based on local theoretical practice. Therefore, the development logic of each stage of research is both progressive and permeated through practical development.

In the early research on the relationship between "male coaches and female athletes" in China, many scholars held the attitude of "stones from other mountains can be used to attack jade", and used Western social theory concepts as reference to study the relationship between "male coaches and female athletes" in China. With the gradual deepening of research, scholars have found that theoretical viewpoints that have been validated by Western society cannot fully explain the social phenomenon presented by the relationship between Chinese "male coaches and female athletes" [1]. The main reason for this phenomenon is the differential characteristics of the dynamic development of the relationship between male coaches and female athletes in China. Compared with the social attributes emphasized in the study of the relationship between male coaches and female athletes in Western society, the relationship between male coaches and female athletes in China not only possesses social relationship attributes, but also natural ethical and moral attributes. The formation and development of the structural characteristics of the relationship between "male coaches and female athletes" in China are not only influenced by the ideology of national social development, but also a natural result of the influence and promotion of history and culture [2]. Therefore, while seeking theoretical reference, it is necessary to consider the influence of various factors such as society and culture. However, early Western theoretical references promoted the localization of the relationship between Chinese "male coaches and female athletes" through content linking. The "localization research" mentioned in this article is a

method of combining the reasonable components of foreign theoretical concepts with local experience, thereby enhancing the understanding of the development of local social things, enhancing the practice of local social things, and creating theoretical concepts with local characteristics. The reason why the research on the relationship between "male coaches and female athletes" in China needs to be localized is that in terms of modern sports development, the research on the relationship between "male coaches and female athletes" originated from Western society, and its theoretical concepts are worth learning from [3]. However, different countries have different historical, cultural, and social ideologies, and the laws of social development also vary. This difference determines the differences in research results, but there is also a convergence between the two civilizations. Therefore, the focus of this article is to pay attention to and reflect on the localization direction of the relationship between Chinese "male coaches and female athletes".

## **2. Theoretical innovation of male coaches on the lived experiences of female athletes**

### ***2.1 It is an innovation in fit and multi-level research***

In the process of localizing the relationship structure and characteristics of Chinese "male coaches and female athletes", in order to establish the modernity elements in the relationship structure characteristics, scholars search for a fit with local experience from the contract theory and trust concept formed in Western society [4]. However, compared to people's expectations of equality and justice in the face of benefits, the role of the "contract" element in the relationship between Chinese "male coaches and female athletes" is clearly not as effective. Regardless of the limitations of the 'contract' system itself and whether it can play the same role in different social system structures, it is evident that contracts lack flexibility due to their excessive rigidity when viewed solely from the moral elements required for the formation of the relationship between 'male coaches and female athletes', however, the formation of the trust content in the relationship between "male coaches and female athletes" in China is based on the familiarity of both parties and the two-way emotional connection, which is also the result of the long-term moral experience strategy sexual selection. This is clearly different from the way Western society reduces the complexity of the relationship between male coaches and female athletes through external legal mechanisms of punishment or prevention. From this, it can be seen that in the process of localizing the relationship between "male coaches and female athletes" in China, the alignment sought by referring to Western theoretical concepts is not the overall alignment of a certain theoretical concept, but rather a recognition of theoretical and conceptual elements based on the development and practice of things. For example, the relationship between "male coaches and female athletes" in China emphasizes long-term harmony and symbiosis. Even in contractual relationships represented by modern sports professionalization, this harmonious relationship is what the relationship between "male coaches and female athletes" aims to achieve. The traditional Chinese culture has a long-standing sense of identity towards relationships, and the core "altruistic" element in relationships is also valued by the relationship between Chinese "male coaches and female athletes"[5]. Therefore, the harmonious development of the relationship between male coaches and female athletes in China cannot lack external action constraints or internal psychological agreements. From the perspective of the social community of China and the West, seeking a fit in the study of the relationship between male coaches and female athletes is actually building a communication platform for the study of the relationship between male coaches and female athletes in China and the West, so that they can learn from each other in theory and experience. If theoretical insights and analytical methods are overly rooted in Western academic traditions, it will backfire and become trapped in Western theoretical concepts that cannot be identified. On the other hand, in the process of the localization of the relationship between "male coaches and female athletes" in China, there is still a lack of understanding of the abstraction of western social theory concepts. For example, Chinese and Western scholars have reached a consensus on the research method of the relationship between male coaches and female athletes, which is a system composed of multiple levels. However, in the process of theoretical practice, this "multi-level system" is understood as a "diversity theory" research model and summarized as an understanding based on multiple dimensions such as emotions, cognition, and experience. Obviously, the understanding and understanding of this theoretical concept only pay attention to the individual variables in the relationship structure of "male coaches and female athletes", and ignore the study of the relationship between "male coaches and female athletes" as a whole structure, which leads to the theoretical research under the research paradigm of "diversification theory" can't be carried out in depth and continuously, and the situation of "fragmentation" of theoretical research results has emerged.

## **2.2 It is an innovation in the theoretical research of competitive sports**

In recent years, the localization development of research on the relationship between male coaches and female athletes in China has increasingly attached importance to the citation of sociological classic theories formed in the early stages of China. The pattern of "Fei difference" theory is the most frequently discussed concept. The value of the theory of "differential order pattern" not only lies in its ability to clearly see the universal laws of the formation of interpersonal relationships in traditional Chinese society, but also provides a theoretical basis for Western society to understand the content of traditional Chinese social relationships that can be followed. Compared to the research on the relationship between Chinese "male coaches and female athletes" based on local theories and cultural concepts, another important role of localization research is to actively promote the mutual reference and integration of the theoretical concepts of the relationship between Chinese and Western "male coaches and female athletes". At a certain stage, enhancing the research of Chinese local theories has also become an important content for scholars to achieve theoretical extension output. If there is no local theory as a reference, there is no way to achieve theoretical integration. For Western or Chinese society, the proposal of any concept is based on a summary of historical and cultural experience, as well as a prediction of future social development and evolution. The concept of "differential order pattern" is a general content summary of interpersonal relationships based on the traditional Chinese social history scene, which has the basic characteristics of Chinese traditional social interpersonal relationships [6]. This concept still has a strong explanatory effect on the historical trend of the content of the relationship between "male coaches and female athletes" in China and even in the international context. Because various civilizations in the world are interconnected, each cultural content will have mutual influence under special historical conditions in the process of social development, which determines that it belongs to an important component of world history and culture. Furthermore, from a holistic perspective, since there is a global cultural flow, it is possible to generate similarities between things within the same scope, but similar relational characteristics may also differ due to differences in "space" and "time". Therefore, the research on the relationship between "male coaches and female athletes" in China under the concept of "differential order pattern" explores the cultural roots formed by the relationship between "male coaches and female athletes". Based on this, the concept expansion is an explanation of the relationship between "male coaches and female athletes" in modern Chinese society, as well as a guide to the path of Chinese characteristics.

## **3. Practical exploration of male coaches on the lives experiences of female athletes**

### **3.1 Practice in the direction of "subjectivity"**

Firstly, the internal cycle of theoretical deduction for the relationship between Chinese "male coaches and female athletes" is constructed. It is a process of raising questions from local experience and practice in the study of the relationship between Chinese "male coaches and female athletes", drawing on the achievements of ancient and modern Chinese and foreign civilizations for theoretical construction, and then returning to experience and practice for testing, and gradually establish a theoretical research system for the relationship between Chinese "male coaches and female athletes". Through this internal cycle, scientific propositions related to the relationship between Chinese "male coaches and female athletes" can be gradually established. In order to avoid the occurrence of non standardized void phenomenon, researchers need to go deep into the field research with issues, so that the theory can be generated from understanding local experience and practice. It is a process of making bold assumptions and carefully verifying [7]. During the process, scholars from different fields should be allowed to join the research and discussion camp on the relationship between Chinese "male coaches and female athletes", and with an inclusive attitude, allow them to express different opinions on the research on the relationship between Chinese "male coaches and female athletes". Secondly, using the internal cycle formed as the driving force to promote the construction of an external cycle that starts from theory and verifies the original theoretical proposition through empirical verification. The main goal of external circulation is to promote the formation of long-term academic value issues in the relationship between Chinese "male coaches and female athletes", and to engage in dialogue with the research on the relationship between male coaches and female athletes in Western society. For example, the relationship between male coaches and female athletes in China is based on the development of the traditional "teacher apprentice relationship" in society. After studying and analyzing the operational mode of "reporting" in the "master apprentice relationship", it was found that it is theoretically consistent with the explanation given by the concept of "behaviorist exchange" in the study of the

"coach athlete" relationship in Western society. Even though it is the same way of conveying behavior, there are also behavioral elements of reward and punishment. The difference between the two lies in the "behaviorist exchange" theory where people choose to act based on value, while the operation of "report" in the "master apprentice relationship" is driven by ethics and morality. It can explain the basis for action among the subjects of the "coach athlete" relationship in China under the failure of policy or institutional constraints. This is a concept extracted from practice, which can ultimately become a theoretical element in the formation of external circulation through re examination in practice. It participates in the dialogue with the theoretical research on the relationship between male coaches and female athletes in Western society.

### ***3.2 Practice in the direction of "integrity"***

Firstly, the logical approach to the formation and development of the relationship structure between Chinese "male coaches and female athletes" is the foundation for the establishment of the theory of the relationship between Chinese "male coaches and female athletes". The theoretical research on the relationship between male coaches and female athletes in China is based on the development of real society and rooted in the soil of historical practice. It can be said that the accumulation of experience in Chinese history and culture has provided a practical basis for the study of the relationship between male coaches and female athletes in China, while also promoting the development of theoretical logic. The accumulation of 5000 years of Chinese history and culture has nurtured the excellent traditional virtues and culture of China. The characteristic deduction from the formation of the "master apprentice relationship" to the relationship between male coaches and female athletes in modern society is not only the result of social change and the continuous development of people's needs, but also a reflection of the mutual integration of Chinese and Western civilizations. For example, by understanding the contemporary characteristics of the relationship between male coaches and female athletes, it can be found that the relationship between male coaches and female athletes is based on the traditional social "teacher apprentice relationship"[8]. From the formation of the "master apprentice relationship" to the interpretation of the relationship between male coaches and female athletes in modern society, the process not only expresses the pursuit of equality in the relationship structure, but also supplements the content of morality and fairness in practice, that is, compensating for the identity of vulnerable groups in the relationship structure, and identifying the morality in identity characteristics.

Secondly, the logical approach to the theoretical generation and research methods of the relationship between male coaches and female athletes in China. It reflects the understanding of the necessary connections and prescriptive nature between the various elements of the research content on the relationship between Chinese "male coaches and female athletes". It determines that the direction of problem research cannot be limited to superficial phenomena, but should delve deeper into its essence [9]. At the same time, it advocates the establishment of a holistic theoretical research concept, which forms a research stance with qualitative research as the main paradigm. The theoretical generation of the study on the relationship between male coaches and female athletes in China was formed and continuously developed in the historical process. As presented in the analysis of the temporal characteristics and reflection on the localization research content of the relationship between Chinese "male coaches and female athletes" in the article, there is a unity of content between the theoretical development of the relationship between Chinese "male coaches and female athletes" and the temporal characteristics [10]. Therefore, in the process of studying the relationship between male coaches and female athletes in China, the primary focus on grasping theoretical content is the changes in the internal institutional structure of Chinese society and the impact of ideology. This is determined by the needs of national and social development, as well as by human social attributes, and is a natural choice for development. For research methods, it is necessary to distinguish the relationship between Chinese "male coaches and female athletes" from the quantitative approach commonly adopted in Western society. The study suggests that adopting a quantitative approach to study the relationship and its content between Chinese "male coaches and female athletes" can only explain the possible manifestation of the relationship as a natural science, but can't explain and explain the logic formed between its multi-level relationships, just as the dimension of the relationship can't be measured with a ruler.

Thirdly, the logical approach to the content of "community" in practice. The relationship between Chinese "male coaches and female athletes" is a relationship structure composed of two subjects, that is, in daily training activities, coaches and athletes are both the subject of practice and the subject of objects. Therefore, as a dual subject relationship, the relationship formed between coaches and athletes is a "inter subjectivity" relationship. It differs from the Western society's view of the relationship

between male coaches and female athletes as a "subject object" relationship. For example, Western society studies the "subject object" content of the relationship between "male coaches and female athletes" based on leadership theory. Treating the relationship between Chinese "male coaches and female athletes" as a "inter subjectivity" relationship acknowledges the "community" characteristics of the relationship structure. The manifestation of the "community" characteristics in the practice of the relationship between Chinese "male coaches and female athletes" is not only a grasp of the "inter subjectivity" content, but also a grasp of the relationship between Chinese "male coaches and female athletes" and external relationships, that is, a grasp of the relationship between social groups outside of the relationship structure. It has a trend of national unity, while also recognizing that the world is for the public.

#### 4. Conclusion

The relationship between male coaches and female athletes, as an important interpersonal relationship in world competitive sports, plays an extremely important role in the professionalization reform of competitive sports. Cultural flows around the world may generate similarities between things within the same scope, which can also show significant differences due to differences in "space" and "time". Therefore, research on the relationship between male coaches and female athletes in China requires a deep understanding and differentiation of conceptualized theories to avoid directional deviation. The future research on the relationship between male coaches and female athletes in China can only develop towards a scientific and systematic direction by taking into account both subjectivity and holism.

#### Acknowledgement

Funding Statement: This work was supported by the General topics of the Hunan Provincial Social Science Achievement Evaluation Committee in 2023 (Grant No. XSP2023JYC205); the Hunan Provincial Department of Education Scientific Research Project in 2021(Grant No. 21C1599).

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