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CARDIFF METROPOLITAN UNIVERSITY

Prifysgol Fetropolitan Caerdydd

CARDIFF SCHOOL OF SPORT

DEGREE OF BACHELOR OF SCIENCE

(HONOURS)

SPORT & PHYSICAL EDUCATION

**AN AUTOETHNOGRAPHY OF THE BELIEFS, VALUES
& COMPLEXITIES WE FACE WITH DISABILITY SPORT**

**(Dissertation submitted under the discipline of
Sports Coaching)**

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An autoethnography of the beliefs, values and complexities

we face with disability sport

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ABSTRACT

The aim of the study was fundamentally two-fold; (1) to examine the social stigma associated with disability in a sporting context, and (2) to understand the dynamic complexities and stereotypical based assumptions within social structures. These were explored through the means of autoethnography; more specifically through my relationship with Michael, a friend who suffers from Multiple Sclerosis. The resultant stories are, in turn, theorised through the work of Erving Goffman (1963), and in particular his – “Notes on the Management of Spoiled Identity”. The narrative of self has enabled the author to suggest how writing reflexively will enable future researchers to share their experiences with stigma in a powerful yet conceptualised manner. Adopting such an approach will demonstrate a critical understanding, yet provide a more insightful outlook as to how stigma is viewed in society.

Keywords: *Autoethnography; Stigma; Narrative of self; Stigma*

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CHAPTER 1
INTRODUCTION

1.2 Aims and Objectives

The aim of the study was to examine the social stigma associated with disability in a sporting context. Using an autoethnographic perspective, the purpose was to further explore the social complexities of operating outside the mainstream 'sporting norm'. Precise issues to be explored include; (1) how I felt as a nephew of a disabled man in relation to others' perceptions of him (and an accompanying me) in a sporting environment; (2) how my on-going association with a disabled relative evolved my sense of self in relation to stigma; (3) how such attitudes are conceptualised not only in the local but also in the wider societal structures.

1.3 Theoretical Rationale

As discussed previously, the main emphasis of this paper is to explore the stigmatized identity associated with a disabled relative. Goffman defines stigma as an attribute that is "deeply discrediting" (Goffman, 1965, p. 3), indicating a loss of status for the individual in public situations. An individual's distinctive personal meaning the individuals perceived characteristics were not the focus of this stigma investigation; the emphasis is on the affiliation of the stigmatized individual and those representatives of social control who define stigma. This within the study is represented for thought an autoethnographic perspective which allows me to draw upon my personal experiences and invite others to place themselves in my 'shoes' (Haleem, 2004).

Considering the consequences associated with stigma, stigma research has understandably focused on the detrimental effects of stigmatization, paying attention to how stigmatized individuals are devalued, exposed to prejudices, and negatively stereotyped (Crocker and Quinn 2000). Parker and Aggleton (2003) agree with the work of Crocker and Quinn (2000) here by stating that an individualistic emphasis offers a focus on stereotyping rather than the structural circumstances that produce exclusion from social life.

The principal significance of the study lies in building on work examining stigma in a sporting context, where a number of academics (Crocker and Major, 1989; Fondren, 2010; Goffman, 1965) have used self-orientated ways to best evaluate the complexities stigmatized individuals face. Pinel (1999, 2002) stated that the notion of stigma realisation is to discover the extent to which individuals are conscious of stigmas to which they are

perceived to have a stigma. In terms of stigma research, numerous academics (Liben, Bigler, & Krogh, 2001; Steele, 1997) have found that various groups of stigmatized individuals appear to be more conscious of their stigma than others. In addition, if a group experiences stereotypical judgments they are unlikely to take part in any group activity as their conscious of their stigma. This may be especially true in sport. (Liben et al., 2001).

Examining the preliminary conceptions associated with stigma has led to question being asked how we deal with situations involving a stigmatized individual. Goffman (1965) states that individuals who have dealings with stigmatized 'others' will fail to accord them any form of respect, regardless of their personality traits as social contexts devalue individuals with a stigma, thus illustrating the central concept of stigma is simply allowing 'acceptance'. In today's modern society, 'acceptance' demonstrates an understanding of equality and allowing the 'not-normal' to feel a sense of recognition. In relation to stigma, a prime example of this is Oscar Pistorius participating in the London 2012 Olympic Games as an abled-body athlete even though a double leg amputee. Furthermore, we are particularly concerned with the effects of social stigma on global feelings of self-worth, or a generalized feeling of self-acceptance, goodness, worthiness, and self-respect (cf. Rosenberg, 1965, 1979; Wylie, 1979).

Social and personal identity demonstrates the concerns and characteristics involved with the individual whose identity is being questioned. Therefore, the final significance of the study is to allow the outside world an insight into the life of a stigmatized individual. On a constant basis, humanity is judging stigma however, enabling such situations to occur will limit the amount of negativity placed around stigma and may potentially lead to numerous societies accepting the stigmatized in their context.

Chapter 2
Theoretical
Literature Review

2.1 Introduction

The purpose of this literature review is to evaluate and critique relevant literature related to the research question. With regards to the chapter's structure, a short-lived historical summary of stigma research is initially given. This is followed by a review of the complexities faced in relation to stigma and disability sport research. Subsequently, an examination of how autoethnographical writing has recently infiltrated the stigma and disability sport research is embarked upon. This allows, in the final section, for autoethnographical research to be situated in the genre of stigma, where academics such as Jones (2006) used the concept as a sense making lens to investigate the experiences of those generally outside the mainstream 'sporting norm'.

2.2 A historical summary of stigma research

2.2.1 A societal experience of personification

Goffman (1965) stated that "personal identity is to do with the assumption that the individual can be differentiated from all others, and that around this means of differentiation a single continuous record of social facts can be attached" (p.74). A differentiation of character, uniqueness, and an incapability to perform the everyday tasks associated with a 'normal' society, are just a few characteristics that provide the fundamental concepts associated with a disabled individual's personification. This then, prompted Goffman (1965) to state the role of one's personal identity in numerous social contexts may affect the way in which we are treated. The way in which societies stereotypically judge individuals, shows disparity and individualism. Bhaskar (1989) defines social organization as a set of apparatuses or characteristics that enable members of a society to form solid stable relationships with one another without undergoing conflict. The above definition by Bhaskar (1989) in relation to social organization aims to recognize that there are particular requirements that are to be met in order to be accepted within a society.

Through acquiring irregular feelings and beliefs, an individual is more than likely to feel a sense of anxiety and employ sophisticated approaches in an attempt to hide these irregularities from others. Goffman (1965) agreed with this viewpoint, and stated that this type of irregularity inhibits an individual expressing their character, as they feel unwanted and unappreciated. Modern society establishes the means of labelling individuals of varied qualities and differentiations from others, illustrating that the personality of those

individuals is not counted for. Analysing the foundations of a society led to Goffman (1965) clarify that when a stranger came into the environment of others, immediately their appearance allowed others to anticipate his category and attributes, his 'social identity'.

For Goffman (1968: 152-153), stigmatized individuals offend against social norms of identity or being: "it is a question of an individual's condition, not his wall; it is a question of conformance, not compliance". Therefore, individuals who possess a stigmatized trait are 'imperfect beings', which characterises them as individuals whose health will not improve. Various social settings demonstrate a form of power dependent upon reactions to a foreseen stigmatized individual; this type of power is expressed through the acceptance of an individual with a physical impairment or mental illness into society and accommodating them as 'normal' (Goffman,1961). Higgs, Jones and Scambler (2004) also explored how shame and stigma relations are expressed through accumulating sanctioned stigma, which determines the type of treatment a stigmatized individual should experience.

2.2.2 Stigma: A realization concept of everyday life

Today's society is a combination of mixed views, values and beliefs in relation to how we judge one another and the lifestyle choices we make on a daily basis. One's general attitude towards a stigmatized individual with a disability is, in general, the result of perceived attitudes towards the disability and not the individual. In addition, corresponding with this research study, stigma has been synonymous with physical disability and has, therefore, traditionally carried a negative connotation. This is because it typically refers to "physical markings or attributes considered being unusual, extraordinary or unconventional" (Moeschen, 2009, p. 867-868). Prejudice-based attitudes and discrimination behaviour lead to stigmatization that is a consequence of social comparison (Coleman, 2006, p. 141-152).

Understanding the social concepts associated with stigma places it as an attribute related with an individual or group of people, referred to as 'unusual' by the others. Cusack et al. (2003) goes on to reiterate that the perceived stigma of an individual becomes the focal point that shapes and forms their identity in society. Goffman (1963) established that there are two forms of stigma that shows a link between disability and stigma: these relate to differentiations between various physical irregularities, and intellectual disabilities. Heatherton et al. (2000) spoke about three key concepts related with stigma; anxiety, stereotyping, and social control, and how each categorises an individual. Through interpreting research and defining stigmatization, it is possible to perceive labelling,

stereotyping, social exclusion, loss of status and discrimination as associated elements of studying the stigma of disability (Link and Phelen, 2001; Crocker et al., 1998).

2.3 Recent better engagement with the complexity of disability/stigma

2.3.1 A philosophical awareness of group orientation

One of the many intricacies faced as a stigmatized individual lies within their personified articulations of what category best defines them. Goffman (1965) agreed by stating that particular attributes associated with one's humanity, are related to that individuals' values. However, it is vitally important to remember that further traits such as their beliefs are further associated towards their personification (Goffman, 1965). A stigmatized individual lies within a certain 'cluster'; a cluster of fellow sufferers, Goffman (1965) calls 'the individuals' 'real group'. Outside of the 'real' group, it is important to remember that stigmatized individuals are also part of a society, societies of the normal. Goffman (1965) states that such societal structures of uncertainty and shameful discrimination are not reflected as the stigmatized 'real' ones. Within a group, certain regulations are to be respected and abided by for positive relationships to be formed. For example, if an individual seeks attention and advice from their own, then they are seen as devoted and reliable, whereas if they seek consideration from elsewhere, they are unfaithful and deemed 'foolish'.

One's characteristic(s) may prove to be the detrimental factor to the development of 'ego identity', which may further inhibit who individuals perceive to be their 'real' group. A frequent examination of ones ego identity is consolidated through adulthood by monitoring their attitudes and further examining behaviour; these particular attributes are developed in adolescence in relation to how the individuals act in society (Loevinger & Blasi, 1976; Marcia, 1966; Tan, Kendis, Fine, & Porac, 1977). Goffman (1965) expands on the work (above) by illustrating that the 'ego identity' an individual perceives to have, may in itself form a group which allows others to follow. However, one's 'ego identity' within a cluster could cause conflict as the individual may develop demanding traits and disrespect others who follow. In addition, coming to terms with the difficulties that separate one individual from another, will enable an individual to speak more freely about their differentiation and further develop their social-inclusion. The structure of society then provides a framework for the stigmatized to feel a sense of belonging in a wider cluster (Goffman, 1965).

In addition, Goffman (1965) reiterates how stigmatized individuals find themselves in a constant battle; an exhaustive dispute as to what they consider themselves to be, always considering how their ego identity aids their group orientation. Erikson (1968) goes on to state how people with strong, developed and focused ego identities have the capabilities to deal with several factors associated with different societies. Individuals with less compact identities on the other hand, may experience difficulties in coping with demands of that particular environment. Further difficulties faced, all relate to the decision making process that occurs with stigma through developing an understanding of what represents the stigmatized individual and who regulates their personal identity. The view point of others may prove to have a 'knock on' effect upon the decisions stigmatized characters make. Consequently, the way in which the stigmatized categorise themselves does not depend on the way in which they are treated; furthermore, they refuse to be empowered.

2.3.2 Ideas, activities and attitudes that people associate with disability

Individuals who suffered from a physical or mental impairment in a historical context were exposed to experience disparity, which frequently led to segregation. Hewett and Forness (1974) illustrated that individuals defined or perceived as 'different' were demoralised, categorized and overlooked. Oliver (1990) further added that the problem was associated with the individual and their disability, not specifically the environment and its surroundings. Further research (e.g. DePauw and Gavron 2005; Hewett and Forness 1974) concluded that the type of disability a person has, could prove to be detrimental to the treatment they receive in a society. However, the cultural values of that society linked to disability will further have a huge impact on how a person with a disability would be treated.

Firstly analysing the ideas people and communities associate with disability are based upon stereotypical judgements established from what is seen with the naked eye. For example, an individual with a physical impairment draws attention and inhibits a sense of awkwardness around a particular environment. Shilling (2003) concurs with the above statement by identifying how individuals with a disability are primarily judged by their appearance and treated as social inferiors. The work of Shilling (2003) enables clarifications to be made on how personality is not a factor taken into consideration. Personality is not a considered factor as society primarily bases acceptance on the categorization of the individuals' perceived disability.

Furthermore, in looking to examine the activities associated with disability, numerous avenues of research associated with disability sport and how it has developed in recent years has been undertaken. The rapid growth of disability sport was identified by Bailey (2008) and DePauw and Gavron (2005) as they compiled a study showing the developments of disability sport and how it is rapidly growing around the world. DePauw and Gavron (2005) identified how the merging of sport and disability in the 20th century, rapidly opened opportunities for many more individuals with disabilities to come forward and participate in sport. The rapid growth of disability sport has fundamentally been boosted by the 'Special Olympics' and 'The Paralympic Games' which have both worked hand in hand to enable disabled athletes the opportunity to represent their country on a world wide scale.

Using the work Goffman (1965) on 'group identity', differential comparisons have been made which demonstrate disabled and non-disabled individuals' attitudes towards disabilities. Relatedly Watson (2002) clarified on disabled people not being part of a communal cluster, or whether their group identity exists within their disabled context and the society they live in. Through analysing research on disabled individuals' attitudes towards other impaired individuals, comparisons have been identified to illustrate the differences between stigmatized individuals and their views on one another, for example, a person with a specific impairment may enhance their self-esteem due to another individual suffering from a 'less fortunate' impairment. Dovidio et al. (2000) concurs with the above statement by speaking about how in relation to the notion of stigma, stereotypically stigmatising others can allow developments in the individuals own self-confidence.

2.4 Situating autoethnography within the genre of stigma

Recently, the importance of conducting research that will signify sport and physical activity has been gradually recognised and orchestrated by a number of academics in an autoethnographical perspective (Dension, 1996; Sparkes, 2002). Ellis and Bochner (2000) define autoethnography as "an auto-biographical genre of writing and research that displays multiple layers of consciousness, connecting the personal to the cultural. . . . Autoethnographers vary in their emphasis on the research process (graphy), on culture (ethnos), and on self (auto)" (pp. 739-740). Furthermore, Richardson (1994) suggests that the narrative of self is a suggestive way of writing, through producing exceptional tales which allow authors to reveal stories based upon their personified experiences. The

importance of solid descriptions, theatrical recall, uncommon terminologies and evocative characters allow the readers the opportunity to feel a sense of involvement but most importantly emotionally connect with the story written by the author. In addition, to the work of Richardson (1994), Ellis (1997; 1999) conducted research illustrating how autoethnographical texts can be written under numerous tales, poems, fiction, short stories, memoirs. Autoethnographical writing thus allows authors to reflexively conceptualise their own experiences in order for them to interact with others.

Each story differs depending on the experiences of the author. However, Barthes (1972) states that particular constraints will determine what is written in relation to how the experiences effects the author as well as the reader. Shaping autoethnography lies within understanding the specific traditions and disciplines that facilitate one's experience. With authors writing themselves into their work, it has allowed many autoethnographers the opportunity to contest the established opinions on silent authorship, which limits the interpretation of the researchers voice (e.g., Charmaz & Mitchell, 1997). Charmaz and Mitchell (1997) further argue how authors are not allowed their own voice to be exposed in such study, by stating that they are expected to work in silent confinements. Furthermore, Mykhalobskiy (1996) states "how writing the self involves, at the same time, writing about the 'other' and how the work on the 'other' is also about the self of the writer" (p.133). Consequently, many academics (e.g. Jones, 2006; Franks, 1995; Stone, 2008) have endeavoured to make sense of their narratives through an autoethnographical lens, whilst further identifying the complexities associated with stigma.

In a powerful suggestive tale, Jones (2006) voices a diverse, realistic account of a dysfluent coach through an autoethnographical viewpoint, whilst further citing the work of Erving Goffman to further illuminate on his practice. Furthermore, Jones (2006) adopted the creative fiction method (Sparkes, 2002a) whereby particular stories portray a specific meaning without revealing any 'truth'. A story begins where Jones is a football coach experiencing difficulties trying to obtain certain levels of "face" and "respect" from his players, Jones (2006) clarifies how his coaching experience has been 'easy and difficult' and how the levels of difficulty were noticeable from Jones crippling wariness occurring from communication impairment. This particular concern of Jones' affected him psychologically by him dreading experiencing disappointment and loss of face, whilst further questioning his coaching characteristics.

Also, Stone (2008) exploited the autoethnographical genre to share his personified heartfelt experiences of anorexia, extreme levels of physical activity and finally identifying how traumatic experiences affect the body physically and mentally. Drawing on the work of Judith Butler as a theoretical framework, Stone tries to identify how communicating experiences challenges readers to critically think. In addition, Stone expresses how it is too difficult to re-visit history and states that his past is deteriorating the same way in which a human body does by becoming brittle and diminished.

CHAPTER 3
METHODOLOGY

3.1 Introduction

The structure of the methodology chapter follows numerous distinct sub-sections. Firstly, the reasoning behind why a qualitative approach was adopted will be discussed. This leads to a discussion of autoethnographical writing as the study's chosen method and how, through the use of self-narratives, the reader will hopefully feel a sense of belonging to the chosen text. This is followed by a critical evaluation of autoethnographical research, illustrating the claims and restraints associated with the genre. The fifth sub-heading allows me to express my thoughts, feelings and experiences through clarifying how the data came to mind, while the focus of the last section is to discuss the ethical considerations associated with the study. Here, the work of Sparkes (2002a) on creative non-fiction will be explored as a narrative to enhance the protection of participants in my stories.

3.2 Why adopt a qualitative approach?

Giles (2002) and Denzin and Lincoln (2005) state that qualitative research is an analytic review of why and how individuals behave. They further state how the focus revolves around numerous sub-disciplines which outline behavioural change, such as; psychology, sociology and philosophy. In order to understand what qualitative research actually is, Yardley (2006) highlighted it as a notion of philosophical expectations, which allows the research question to be answered effectively with the correct method and form of data analysis. However, Yardley (2006) went further in stating that failure to highlight these expectations will result in lower quality research. Understanding the purpose of qualitative research and what it aims to achieve, enabled Flick (2009) to elaborate on the importance of understanding the content of your literature in relation to current literature.

Many differentiations and means of representing research all work together to make methodological strategies, which is a fundamental concept of qualitative research and "narrative inquiry" (Clandinin and Connelly, 2000). Additionally, Sparkes (2000) formed an argument in relation to the use of qualitative research and how to represent it within your study. Sparkes (2000) goes on to say how the use of qualitative research in an autoethnographical context has limited resources, which aims to highlight that the more research conducted via autoethnography will increase its popularity as qualitative research..

Qualitative studies are generally used to explore the social world and the many complexities faced within it. Gubrium and Holstein (1997) debate how understanding context allows qualitative researchers to think outside the box, in relation to looking for 'different answers'. Expanding further on the social problems associated with qualitative research, enables readers to develop a sociological imagination. This imagination is derived from having the capabilities of identifying an issue and imagining it on a larger social scale; from seeing the cultural in the personal (Wright Mills, 1959).

In addition to the above, it is vitally important to analyse the validity of qualitative research. Validity is a problematic concept for qualitative research. In terms of validity, Woods (2006) demonstrates three key areas which include; 'unobtrusive sustained methods', 'respondent validation' and 'triangulation'. In order to understand these concepts, Woods (2006) further reiterated the importance of the evidence gathered as results, then interpreting these results as dependant factors of the key aspects associated with validity. Furthermore, a critique of validity is with the ontology of societal realism. This is elaborated further by Lenk (1991) who states that numerous societal judgments are based on the size of particular environments, this affecting the validity of the gathered research. As validity is not represented in this research study, it is important to highlight the use of trustworthiness. Qualitative research has been recognised to be an open, interpreted and much debated area regarding the trustworthiness of a study (Grafton and Jones, 2010). Furthermore, Lincoln and Guba (1985) stated that the trustworthiness of qualitative research is assessed with a criteria based on four areas; credibility, dependability, transferability and conformability.

3.3 What is autoethnography?

Autoethnographical writing is derived from two key terms 'ethnography' and 'autobiography'. The only difference between the two is that the chosen character related to ethnographic research, allows a cultural link to be formed demonstrating the self and others that represent a society. This prompted Ellis and Bochner (2000) to comprise a definition clearly outlining the meaning of autoethnography;- "autobiographies self-consciously explore the interplay of the introspective, personally engaged self with cultural descriptions mediated through language, history, and ethnographic explanation" (p.742). Understanding the role of autoethnography and the role ethnography and autobiography play within it, allowed Ellis and Bochner (2000) to identify that understanding the social

behaviour of an environment and how it relates to the individual, is the key message associated with the genre.

Distinguishing and understanding the cultural context and continually interacting with individuals within a society, is how researchers create the text associated with autoethnographical writing. This enabled Ellis and Bochner (2000) to conclude that numerous methods of writing are available for researchers, dependent upon the location of the author on the science and art continuum. The purpose of Ellis and Bochner's (2000) work, is to demonstrate to readers that the way in which you interpret your literature is limited dependant on the genre you represent your research. For example, there is limited research on representing stigma through the genre of autoethnography. This then leads to an understanding of the meaning behind each personal experience and utilising the capabilities of the experiences to reflect effectively. Following such a method will allow a formation of a deeper connection when interacting with others.

Several autoethnographical writers (Ellis and Bochner, 1996; Goodall, 1998) claim that criticising a researcher's position in relation to the way they reflect, allow readers to critically reflect upon their own personal experiences. A critical reflection of self within a social context further benefits readers self-reflexively. In relation to the above work, Denzin (2003) compiled a study identifying three classifications of autoethnography. The first category is 'confessional reflexivity' which aims to signify the position of the writer, and the difficulties faced in identifying the differences between self and other. The second category is 'theoretical'. This aims to demonstrate the work of the author through knowledge of the field, whilst implementing theory grounded in day to day social practices. The final one of Denzin's (2003) three typologies is 'deconstructive'. This is where the reflexive self is categorised as serious and confessional.

3.4 Critiquing autoethnography

Any proposed method of research possesses numerous limitations. However, the value of each method is dependent what is claimed on its behalf. This prompted Dension (1996) and Sparkes (2002) to state that there has been an increase in the use of autoethnographical writing as a method of research that represents sport and physical activity. The growth of autoethnographic writing as a method of narrative research has allowed numerous academics (e.g., Gilbourne, 2002; Sparkes, 2002; Gilbourne &

Richardson, 2006; Jones, 2009) to argue a case to improve its popularity. However, in light of producing a case to expand autoethnography, the research has experienced numerous critical encounters (Brown, Gilbourne & Claydon, 2009), particularly in terms of lacking attention and depth. Coffery (1999) suggests the lack of interest towards autoethnographic writing may have something to do with the excessive interest in the individual and their physical appearance. Furthermore, the importance, as an author, to have an understanding of the context involved with your tale, is an important factor contributing to the success of the writing. Otherwise, such work has been accused of being “self-indulgent and masturbatory, rather than self-knowing, self-sacrificing, or self-luminous” (Sparkes, 2002, p. 90).

In light of the limitations associated with autoethnographic writing, a principal one often considered that the self is the only involved participant. Indeed, Sparkes (2000) acknowledged that the self being the only participant within an autoethnographical study could limit the quality of the investigation. In addition, a number of other qualitative researchers (e.g., Sparkes 2000) have argued that the genre of autoethnography is not and should not be considered an academic initiative. This is because using your initiative in an autoethnographical context would disembark the meaning behind each narrative, it supposedly takes away it’s truer meaning. The values associated with autoethnography lie within the experience of one individual and how they interpret these experiences. However, Atkinson (2006) argued that any form of research should be analytical and not merely associated with experience. Hence, for him, the use of autoethnographical writing lacks any form of critical analysis.

It has been argued that there is a particular method to follow when conducting autoethnographic research. This argument from the work of Roth (2005), highlighted how research should be conducted in a controlled and organized manner or the autoethnographical context associated with the text may result in ideological and theoretical blindness. Finally, the question that confuses many academics is how you are meant to judge autoethnographical research. This encouraged Richardson (2000) and Sparkes (2002a) to state that there are not enough criteria methods available to judge this form of research, as the research lacks clarity and structure. The confusion articulated above was epitomized in ‘The Fatal Law’ by Sparkes (1996). Here, several judgmental assumptions were made by numerous reviewers who contributed to the research using a different form of criteria. This enabled Sparkes (2002) to explain how different views held towards autoethnographical work can be used and refuted.

3.5 How to access the data

In recent years, many sociologists have used autoethnography as a means to present their research in sport. Many, who do so, feel that the need for a theoretical framework to support their findings is not needed. However, Jones (2006) argued that framing your research within a specific theory is a considerable contributing factor in enriching and developing insight into the findings. Similarly, Katz (1988) goes on to say that many scholars feel a sense of uncertainty when presenting their work with a theory, because they feel an external or outside focus is placed on personal feelings. In addition numerous academics (Fine, 1998a; Weigert, 1991) highlight that when using the narrative of self, many personal experiences are formed from the inner feelings of boredom, distress, and nervousness. Implementing a theoretical context within such a research project may prompt some researchers to modify the way in which stories are told. Frank (2011) agrees with this statement, and goes on to say how, on some occasions, the ambiguity of the experiences involved lack inner truth, for example, they are perceived to give a different meaning rather than simply speak the truth, so that readers can interpret their own experiences through reading about others.

In light of this, I have decided to adopt a theory based on systematic sociological introspection, which is Goffman's (1968) book 'Notes on the Management of Spoiled Identity'. The use of Erving Goffman's work allows me to examine my experiences through a particular theoretical lens (e.g., stigma) and interpret these experiences in a sociological context. Furthermore, gathering other needed writings (Jones, 2006; Stone 2008) will enable me to help make sense of the complexities that a disabled man is faced with. The use of systematic sociological introspection was prompted from the work of Ellis (1991) as she found it very beneficial to use as a specific method when demonstrating emotional experiences on a regular basis.

In terms of how the data was accessed, it was gathered through discussing personal experiences and critical incidents with friends and family members, so that key information was gathered to then interpret these experiences into stories. The means behind the data collected was then made sense of through recourse to theory, which enabled Denison and Reinhart (2000) to dispute how implementing theory to the self-narrative may inhibit heartfelt emotion, inner thoughts and many beliefs to occur which could affect the internal thoughts and clarity behind the researcher's experiences.

3.6 Ethical Considerations

Ellis and Bochner (2000) stated that confidentiality was the key focus regarding what's in qualitative research as it enables the author to confide in specific information and not give anything away to the audience. In association with ethical issues, the literature that grounds autoethnography is messy and complex. This is notified by Wall (2008) who stated that there is limited focus on the ethics that surround autoethnography, and not many researchers seem to raise this as an important issue. Understanding the personal and social complexities associated with the narrative, through expressing one's views, allow firm connections to be formed but also create an ethical dilemma. Nevertheless, Ellis (1999; 2000) highlighted key areas in relation to ethical constraints within the narrative of self, clearly outlining the way in which to communicate with others when expressing one's tale. The important issue Ellis (1999; 2000) aims to raise here is whether one should allow others to feel a sense of involvement and, therefore, consent. Elaborating the issue further, Herzberger (1993) claims that the delicate relationship between the author and others, could lead to problems because of the sensitivity associated with the topic.

Day (1985) also argued that researchers view autoethnographic writing as an intimidating process. However, there is no need for such always dramatic assumptions to be made. This prompted me to change the way in which I viewed the need for ethical consideration with autoethnographic writing. At first I was very naïve and thought as the study focused mainly on myself and the interpretation of others, that such considerations were not needed. However, reading the work of Wall (2008) enabled me to take a step back and identify some of the dilemmas I faced as a writer when trying to orchestrate a link between the personal and the social. This complication produced a dilemma because, ethically, it is extremely difficult to conduct a tale about myself and to not then compose a tale about others.

There are specific protocols to follow when portraying an autoethnographic form of research; Adler and Adler (1993) elaborate on this, stating that excluding particular elements associated with one's tale is an important factor to consider. Consequently, using the work of Sparkes (2002a), I felt the genre of my stories had to be creative non-fiction. The use of creative non-fiction enables slight exaggerations to be made when illustrating particular moments. Furthermore, it allows scenarios to be re-crafted and portrayed differently to that of their 'being there' meaning. Carefully understanding how to portray a tale differently in this way is an important factor in adopting a successful piece of creative

non-fiction writing. Ellis and Bochner (1996) express this by considering it an important element to the success of your tale if you know how to alter the differences amongst creating something new or making it up.

CHAPTER 4

RESULTS

Story 1

The horrific look of numerous tubes that feed a man with liquidised nutrients as the pulsating use of the diaphragm slowly begins to shut down. Lack of sleep an inability to mobilise, the thought of change arises on arrival of two home carers. The change formalises a specific routine, a routine that the man has no control of, from; the machine like JCB that rises him out of bed, to being washed in the shower and fully dressed for the day ahead. Twenty four hour care, eight of these hours from the carer's and the remaining sixteen from two hard-working, overwhelming parents that bravely put their family first without any form of consideration or care towards themselves.

Today is Tuesday, a day where two carer's gracefully take the man out for the day to experience sights he unforcedly misses out on due to his disability, a disability that has led to the entire body of the man shutting down as the conditioned got worse over time. The trip today consists of a visit to the promenade in Llandudno, a local town with history, a history that ponders thousands of tourists each year. However, I will also be experiencing the trip, a trip that will undoubtedly touch home and numerous different expressions of emotional will occur. I question "How will I react with people staring at the disabled man?", my thoughts also ponder to the feelings of the disabled man and "how he may feel as a stigmatized individual in an environment of social normality?".

On arrival the misty, dullness and waves bashing against the shore almost certainly set the mood as splashes of drizzle from the sea spontaneously touch our car windscreen. The emergence of long-narrowed buildings on the sea front offer a glimmer of hope, due to their texture and range of bright decorations, however, I immediately recognise the abnormality of the promenade as hundreds of people address the sea front in black tuxedos. The difficulties of unexpected stereotypical judgments with a disabled man in a normal context are always on my mind, nevertheless, the power each tuxedo possesses almost certainly signifies 'tension', 'awkwardness' and 'feelings of uncertainty'.

The promenade stretches about 400m in length and I instantly feel that today is going to be the longest day of my life. I volunteer to push the wheelchair of the man down the promenade and the carers gracefully accept my request with a smile of positivity and encouragement. Feeling uneasy and shaking with fear at the prospect of people in tuxedos constantly gleaming at my every move, I calmly but surely push the disabled man down the promenade of Llandudno. My fingertips reluctantly grip the handles of the wheelchair but the sweat in the palm of my hands sadly on occasions loosens my grip. The look of

'uncertainty' and 'sheer disgust' from the people in tuxedos as I wipe away the sliver that rapidly drips down the disabled man's face and onto his clothing. My heart rate increased, I feel pressurised and unwelcome. I thought I was doing something extraordinary, giving something back to the less-fortunate individuals, however, the cultural process of Llandudno does not allow me to feel this superiority.

As the trip comes to an end, I gracefully sit on a bench with a hot coffee, overlooking the sea and critically reflecting on the experience of today. I spare a thought for the disabled man and try to put myself in his shoes to hopefully clarify some sort of understanding to his feelings and emotions in such social contexts. A sheer look of 'discomfort' but how does he really feel? I can only imagine such thoughts of "stop looking at me" and "what have I done to deserve such discomfort?" are only minor thoughts that process the mind of this very unfortunate stigmatized individual.

Story 2

The long journey begins a two and a half hour car journey to Manchester to watch the beloved Manchester United with my good friend Michael. Michael suffers from Multiple Sclerosis, a condition which affects the body's neurological system. I've known Michael for 10 years and we've both followed Man Utd all our lives, the history, players past and present and the atmosphere in Old Trafford are the main reasons why they are one of the best teams in the world. I'm extremely excited to see my favourite player Wayne Rooney, I just know he's going to score today. Due to Michael's condition, he communicates through blinking but I've always known Rooney to be his favourite player too. The smile that lights up on his face every time Rooney is involved in a phase of play is overwhelming and extremely heart-warming.

As we enter the city of Manchester, I immediately notice the smile and chuckle of laughter from the back of the car as Michael begins to notice fellow Man Utd fans as we drive past them in the car. With excitement, I shout over to Michael 'you excited mate? Where gunna win today, I've just got the feeling'. Immediately a reply of 'laughter', 'moans' and 'groans' is Michael's way of telling me he's 'buzzing' for this game. As always on these trips with Michael, I take a moment to ponder the thoughts of the social context we are about to enter. I worry with fear at the prospect of the 'normal' not taking a liking to Michael and expressing their thoughts with very offensive vocabulary. The section of the stadium we sit in is very warming and they take a liking to me and Michael. However, we are near the away fans and on numerous occasions in the past, me and Michael have received unthinkable levels of abuse. I am thick-skinned and do not let the words of 'freak' and 'weirdo' affect me, however, I may be Michael's best friend but even I do not know how he feels when receiving abuse from these low, self-centred individuals.

We take our seats in the south stand, the atmosphere is electric, screaming fans, chanting to the players they love. The game kicks off and almost immediately United are on the attack with Wayne Rooney are the heart of each play. Michael can't contain his excitement, his bright blue eyes fully focused on the pitch as he sits in anticipation of United potentially scoring. He chuckles and whimpers as Rooney strikes and hits the bar. I immediately glance at him "Michael did you see that? What a strike from Rooney, he's on fire today", I'm instantaneously replied with a smile of agreement. United increase the intensity, every thirty seconds I am out of my seat at the prospect of us scoring a goal. Thankfully so far there have been no chants of abuse from the away fans and just as I

ponder my thoughts, Rooney is through one on one with the opposing keeper and calmly slots it home. 1 nil to United. I spontaneously celebrate with Michael, squeezing his hand with excitement, if only he could squeeze mine. I know deep down he is jumping for joy but what I would do to actually see him jump for joy. Then just as the match resumes, my dreaded fears come true, chants of 'freak in the wheelchair' and 'mong' are all I hear coming from the away section, echoing at the direction of me and Michael. The sound is unbearable, it may seem vivid noise in a 75,000 seated stadium but to me and Michael it's like having a fog-horn blown down our ears.

Immediately, I glance around my shoulder with sheer aggression to get a glimpse of the idiotic individual chanting abuse, but what bewilders me is that 5,000 travelling away fans, it could be anyone chanting the abuse. My thoughts ponder to Michael and all I witness is a waterfall like image of tears rolling down his face, my heart sinks with sorrow but also I am shaking with anger and aggression. I want to find these people and question their need for such vile and abusive language; I want to question their character and most importantly find out their reasoning for abusing such a helpless individual. Michael did not ask for this disability and why particular individuals of today's society target disabled individuals with such disrespect and abuse baffles me.

Story 3

A fantastic experience at Old Trafford watching united, drastically over-shadowed by senile, self-centred individuals who thrive off the pain they cause others. The focus was united getting a result; however, the football no longer matters, I wouldn't have cared if united lost, the fact Michael was targeted again makes my blood boil. Leaving the stadium wasn't much hassle, I rapidly and aggressively surged Michael's wheelchair through thousands of people to the car. The looks of hatred as I accidently ran over peoples feet did not bother me the slightest, I'm angry and enraged, so people should get out of the way. They can see me pushing a man in a wheelchair, so they should move, they'd move if it was a car, simple.

Finally at the car, I slam the breaks of the wheelchair on and turn my attention to opening the boot so I can get Michael out of this disruptive social context. Shaking with sheer anger, I struggle to open the boot, the speed my hand is shaking at results in me constantly dropping the keys to the floor. I become even angrier. I'm fuming that I've let myself become so angry. At last, the boot is open; I return my attention to Michael, helplessly sobbing and wishing he could run away, from everything. "Can this day get any worse" I shout, as I struggle in anticipation to push the wheelchair up the ramp and into the back of the car. Passers-by glance at us but do nothing; a little help wouldn't go a miss, but no help came.

In the distance, I notice two bubbly characters heading towards the car, laughing and joking with one another at the result of today's game. Immediately, I recognise the brightness of the football tops they are wearing, they're away fans. Gracefully they offer help; help which I need. Their lovely, I do appreciate their gesture, however, their away fans. I do not hold any respect towards the away team after today's experience. So, in an aggressive manner I respond "get the hell away from me and my friend, I'd rather struggle than be associated with you two". They are taken back by my reply and begin to question one another why they even bothered. I don't care.

At last, the wheelchair is up the ramp, the boot is shut, we are finally going home. Well, that's what I thought until I notice the queues and queues of cars in the distant, as thousands of footballing fans wish to go home. At a standstill, I take a moment to check on Michael, to see if he has calmed down from this horrendous day. He seems relaxed, as his eyes shut and he falls into a deep sleep. I wish I could relax; I can't help but think about the day. My mind tells me I done my best for Michael and got him away from such

ferocious characters, however, my heart tells me I put myself first and removed myself from the situation without thinking of Michael. Reflecting on the day as we anxiously sit in traffic, I realise I never once put Michael first, this upsets me. I was too selfish, self-centred and tried to be a hero instead of considering the feelings of Michael. I hardly asked him how he was, if he was okay, I just watched him sob, whilst my thoughts pondered towards the abusive individuals. I can't help but feel as if I've let my good friend down, I'm supposed to protect him not neglect him. I need to make this up to Michael, I will never forgive myself for my behaviour today but hopefully Michael can forgive me.

CHAPTER 5
DISCUSSION

5.1 Introduction

The primary purpose of this chapter is to offer a discussion and analysis of my findings. To recap, the aim of the study was to examine the social stigma associated with a disabled man and how each individual story affected me as the author and the others involved. In terms of structure, I will firstly explain the use of theory and how the work of Erving Goffman supported my study. I will then go into detail explaining why I chose to use 'stigma' and 'impression management' as a means to represent my stories as theoretical frames.

5.2 Why use theory?

In light of this chapter, the aim is to provide a theoretical lens through which the stories can be viewed. Dubin (1976) defines theory as the attempt to better engage with the empirical world;- to better interpret researchers' understanding and predictions. The chosen framework to better interpret my stories was the work of Erving Goffman (1963; 1974) on 'stigma' and 'impression management'. Employing such a theoretical framework enables me as a researcher to share experiences from a cultural and sociological view point. This is a view shared by Richardson and Lockridge (2004) who claim theories should also express "cultural themes, identity issues and social processes" (p.2). Jones (2009) agrees stating that there is an importance of interpreting experiences as well as showing them.

Utilising theory, and particularly the work of Goffman in this way allows for better engagement of one's sociological imagination. Here then, cultural themes can be applied to each tale, clearly identifying the identity issues related to how 'we' and 'others' view each other, and the emotions involved in relation to stigmatized contexts. Through adopting such a theoretical framework, readers remain actively engaged through the writing. Leaving such spaces for readers to fill in my stories, allows them to feel a sense of involvement and gain a better understanding of my experiences with stigma. The purpose of creative writing within my vignettes is simply to leave a critical message which Smith (1999) claims enable readers to interpret the powers we embed into social organizations. Understanding the power behind a societal structure enabled Rogers (1996) to state that forming such imperatives allows truthfulness to be created and then spoken. The importance behind understanding the 'truth' in relation to the work of Rogers (1996) relates

back to sociological imagination by Lemert (1997) who states the importance of understanding 'untruthful consciousness.

5.3 Stigma

The first theoretical lens used to represent my stories by Goffman was stigma (1963); the main areas of focus were 'personal identity', 'social identity' and 'the realization of stigma. Goffman (1963) characterised two key components associated with stigma. The first was identifying irregularities in people, linked to how particular social contexts may inhibit certain judgments. The second component in this regard was that individuals are labelled to perceive various characteristics, commonly known as stereotyping. Elaborating on these further, the message associated with stigma is that social and personal identity are minor frameworks that when combined create 'ego identity', which Goffman (1963) stated that minor attributes of one's character, situation and continuity contrast to ones ego identity. The way in which Goffman (1963) interpreted stereotypes was that classifications are made based on their social categorisations, which in turn are derived from one's foreseen attributes as compared against social norms.

Stigmatization represents the disabled individual; which Goffman (1969a) describes as a 'performed character'. However, it also represents 'black tuxedos' and 'abusive fans' in relation to my stories. This is because the way in which they interpret a particular message towards a disabled individual represents a form of power that they have over him. The message they interpret is of disrespect, uncertainty and pursued at making the individual feeling unwelcome. The power used is described by Goffman (1963) as a way to upset individuals and reveal aspects of their life that damage their personal identity. Furthermore, by stigmatized individuals avoiding any form of confrontation with the 'normal' due to self-consciousness. Goffman (1963) also stated that there are numerous features of stigmatized individuals which affect their position in a society; however their main role in any society is being accepted. The stigmatized wish to be accepted, however, their stigma does not allow this to happen.

Stigma is further judged prior to interaction with the normal, or when there are levels of uncertainty as to whether the normal are aware of the type of stigma existing. This prompted Goffman (1963), to proclaim that this closely relates to social and personal identity and that key features of a society and individuals identification need to be

recognised by the stigmatized and normal to limit stereotypical judgements and any form of tension being created.

5.4 Impression Management

Goffman (1959) defined 'impression management' as an individual displaying their ability to a set of spectators. However, the way in which they present their abilities has an influential effect on the spectators. The way in which an impression is given is dependent upon the way in which an individual presents themselves. This then dictates forthcoming interaction. Elaborating on impression management, Goffman (1959) stated that the majority of human society are exceptional at mastering impression management, due to the fact we all happily 'give 'and unintentionally 'give off' impressions.

Through impression management, I have also interpreted another one of Goffman's theoretical frameworks, 'frame analysis' which Goffman (1974) defines this as the way in which we apprehend and classify experience. The main emphasis of frame analysis was to include spectators in my stories but have them view the story in a different manner. Goffman (1974) simplifies this with an example stating that what is play for the golfer is work for the caddy. Identifying the use of frame analysis enabled me to provide a viewpoint on specific social contexts through mixed views and opinions on individual actions. The link between impression management and frame analysis prompted social contexts to form judgements on the acceptance of others, which Goffman elaborated on stating that the way in which an individual presents themselves will determine if they are to be accepted or not.

Identifying the use of impression management allowed Goffman (1959) to create two philosophies on how behavioural performance effects impressions, these are; 'front and back region'. The 'front region' represents a society and the 'back region' signifies personal facts and when judgements come to light. Goffman's method of 'front' is shown through the environment in which the story is represented, however, the key message to remember hear is that environments can change but the message remains the same, which Branaman (1997) clarifies with stating that the authority behind a social context, proves to have a detrimental effect on the emergence of the 'real self', which I have tried to best represent.

CHAPTER 6
CONCLUSION

6.1 Introduction

The purpose of the study was to examine the cultural and social process of stigma in relation to a disabled individual, and how particular judgments affect the way in which people view one another. The structure of this chapter is to firstly summarise the key findings, highlight the main messages associated with each story and recap on how the work of Goffman (1963) was used to better interpret such practice. The final section of the chapter provides some recommendations for future work.

6.2 Summary of key findings

Implementing the use of autoethnographical writing has enabled me to highlight the day-to-day complexities of stigma, which limits the way individuals live their lives due to society not accepting them for what they are. Utilising autoethnography further allowed me to explore the way in which a stigma is viewed by others. Reed-Danahay (1997) agreed with this, stating that autoethnography as a means to represent research brings together the personal and cultural.

The narratives helped enable me to create a more in-depth understanding of the way in which others view stigma and the subsequent emotional effects on me and stigmatized individuals. This echoes the belief of Bjorklund (1998), who stated that the ability to understand yourself over a prolonged period of time can be expressed through the narrative of self. I feel one of the key messages to take from this research is the insight provided enabling individuals to better understand their involvement and interaction in unwelcomed social contexts.

Each story represents a key message. Story 1 represents the position I employ as a friend and the emotional effect of the day at the promenade. The story portrays my emotions, values and beliefs about the power possessed by the individuals in black tuxedos: of how those who are different are not made welcome by the mainstream. Similarly, Church (1995) stated that individuals who experience stereotypical judgments and signs of non-acceptance recognise their status as a social phenomenon. The second and third stories interlink with one another, and highlight the way in which I reacted to my friend receiving verbal abuse, focusing on the way in which it affected me thinking about how it affected him. The main message associated with these two stories is to highlight the

ambiguous, defensive nature of stigma, and how such an approach of uncertainty has frequent inadequacies.

6.3 Future Recommendations

Looking at my position of a researcher and participant, the stories have enabled me to write reflexively and illustrate the use the narrative of self to consider the position I portray within each story. Future work here could examine how stigma is viewed in a sporting context, which would open up numerous different avenues. The feelings, beliefs and values of people's judgements of stigma in sport can demonstrate the many different complexities that a stigmatized individual faces on a daily basis. It can also enable governing bodies, coach education courses, clubs/societies to pinpoint stigma and create some form of credible educational programme to limit any negativity towards the stigmatized.

One of the key aspects of Goffman's work on stigma that could have been investigated within the study was 'visibility'. What is meant by this is how visible particular stigmas are in social contexts. Goffman (1963) stated that having a particular understanding of the visibility of a stigma relies on the adaptability of the stigma in question. Investigating the obtrusiveness that lies with visibility, would give an insight to how the characteristics of the perceived stigma inhibits interaction.

With the above in mind, I feel future research should continue to use the work of Erving Goffman on through autoethnographical writing. Continuing this in such a manner would allow future researchers to share their experiences and highlight the many complexities they stumbled across associated with stigma. This line of research will further develop social theory as it will hinder power experiences to be conceptualised in social contexts.

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APPENDICES

When undertaking a research or enterprise project, Cardiff Met staff and students are obliged to complete this form in order that the ethics implications of that project may be considered.

If the project requires ethics approval from an external agency such as the NHS or MoD, you will not need to seek additional ethics approval from Cardiff Met. You should however complete Part One of this form and attach a copy of your NHS application in order that your School is aware of the project.

The document ***Guidelines for obtaining ethics approval*** will help you complete this form. It is available from the [Cardiff Met website](#).

Once you have completed the form, sign the declaration and forward to your School Research Ethics Committee.

PLEASE NOTE:

Participant recruitment or data collection must not commence until ethics approval has been obtained.

PART ONE

Name of applicant:	Jamie Glynne Aston
Supervisor (if student project):	Toby Nicholls
School:	Cardiff School of Sport
Student number (if applicable):	20006497
Programme enrolled on (if applicable):	Sport & Physical Education
Project Title:	An autoethnography of the beliefs, values & complexities we face in disability sport
Expected Start Date:	01/09/2013
Approximate Duration:	7 months
Funding Body (if applicable):	No
Other researcher(s) working on the project:	None
Will the study involve NHS patients or staff?	No
Will the study involve taking samples of human origin from participants?	No

In no more than 150 words, give a non technical summary of the project
The purpose of the project with the use of three 'confessional tale' stories is to identify the beliefs, values and complexities that are faced within disability sport. The three stories consist of a family member who suffers from Multiple Sclerosis and how that has affected him and the family over the years. The second tale is based upon myself moving away to university, to a high performance classed university and the physiological demands of playing football at Cardiff Met. The final tale is

to do with a voluntary role I completed with Cardiff City disability football squad.

Does your project fall entirely within one of the following categories:	
Paper based, involving only documents in the public domain	Yes
Laboratory based, not involving human participants or human tissue samples	No
Practice based not involving human participants (eg curatorial, practice audit)	No
Compulsory projects in professional practice (eg Initial Teacher Education)	No
If you have answered YES to any of these questions, no further information regarding your project is required. If you have answered NO to all of these questions, you must complete Part 2 of this form	

DECLARATION: I confirm that this project conforms with the Cardiff Met Research Governance Framework	
Signature of the applicant: Jamie Aston	Date: 1/05/2013
FOR STUDENT PROJECTS ONLY	
Name of supervisor:	Date:
Signature of supervisor:	

Research Ethics Committee use only	
Decision reached:	Project approved <input type="checkbox"/> Project approved in principle <input type="checkbox"/> Decision deferred <input type="checkbox"/> Project not approved <input type="checkbox"/> Project rejected <input type="checkbox"/>
Project reference number: Click here to enter text.	
Name: Click here to enter text.	Date: Click here to enter a date.
Signature:	
Details of any conditions upon which approval is dependant: Click here to enter text.	

PART TWO

A RESEARCH DESIGN	
A1 Will you be using an approved protocol in your project?	No
A2 If yes, please state the name and code of the approved protocol to be used ³	
Click here to enter text.	
A3 Describe the research design to be used in your project	
<p>The method of research to be conducted with the project is autoethnography. The participants include a family member (Phillip Aston) who suffers with multiple sclerosis. Further participants are Cardiff City disability football players. The type of disabilities involved is down syndrome and physical impairments. The final participant in the project is I.</p> <p>Three 'confessional tale' stories will be written as part of the method within the project. The purpose of each story is for the readers to gain an in-depth understanding of three real-life experiences based upon disability sport. The stories will also correlate with the work of Robyn Jones in relation to discourse and complexities in coaching.</p>	
A4 Will the project involve deceptive or covert research?	No
A5 If yes, give a rationale for the use of deceptive or covert research	
No	

B PREVIOUS EXPERIENCE
B1 What previous experience of research involving human participants relevant to this project do you have?
None
B2 Student project only What previous experience of research involving human participants relevant to this project does your supervisor have?
None

C POTENTIAL RISKS
C1 What potential risks do you foresee?
A potential risk to the participants taking part in the study is disclosure of private information they may foresee as unacceptable. Furthermore, I myself am at risk as researchers may not value the type of research I am conducting, resulting in the project potentially not being good enough.
C2 How will you deal with the potential risks?
From my own perspective I aim to complete the project to the best of my ability and ensure that it is a valued method of research in the field of disability sport. On the basis of the participants, all information provided in the project will carefully be thought through without the intention of harming anyone.

When submitting your application you **MUST** attach a copy of the following:

- All information sheets
- Consent/assent form(s)

³ An Approved Protocol is one which has been approved by Cardiff Met to be used under supervision of designated members of staff; a list of approved protocols can be found on the Cardiff Met website here

Refer to the document ***Guidelines for obtaining ethics approval*** for further details on what format these documents should take.