SPORT AND CULTURAL DIVERSITY:
RESPONDING TO THE SPORTS AND LEISURE
NEEDS OF IMMIGRANTS AND ETHNIC
MINORITIES IN AUCKLAND

A report for Auckland Regional Physical Activity and Sport Strategy (ARPASS)

Paul Spoonley and Catherine Taiapa
November 2009
Sport and Cultural Diversity: Responding to the Sports and Leisure Needs of Immigrants and Ethnic Minorities in Auckland

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Acknowledgements

This is a report for ARPASS and we want to acknowledge the support and enthusiasm that Danny O’Donnell contributed to the project. He provided an introduction to various Regional Sports Organisations (RSOs) and we are grateful for his willingness to provide these contacts, his advice about various aspects of this research and his knowledge of sports and leisure activities in Auckland. We also want to acknowledge the willingness of people from these RSOs who gave up their valuable time to talk to us and the insights they provided about their activities. We also talked to a number of ethnic sporting organisations and to members of the immigrant and ethnic communities themselves. We thank them for their participation.

This research has been carried out under the auspices of the Integration of Immigrants Programme, Massey University.
1. Introduction

ARPASS organised a seminar at the Trusts Stadium in Waitakere in 2006 to discuss various issues associated with sports and leisure activities in Auckland. It was an interesting event as contributors talked about the challenges and successes of their organisations, from the preparations for the rugby World Cup through to the provision of facilities around Auckland. One of us (Spoonley) spoke about the cultural diversity of Auckland, currently and into the future. The point was made that while some immigrant communities (such as Pacific peoples) had engaged with mainstream sports in New Zealand, others had not. And sporting organisations were challenged to think about what they might do differently to respond to the growing ethnic diversity of Auckland. The reaction was varied. Some organisations, such as those responsible for badminton or soccer, talked about what they were doing to accommodate these new communities. Others seemed puzzled in terms of the issues or what they might do.

Subsequently, Danny O’Donnell as the Strategy Director for ARPASS began a series of discussions with us about the issues through late 2008 and early 2009. What became apparent was how little was known about the issues. It was decided to commission a research report. This is the result.

The research is relatively modest. We are sure that there might be clubs and organisations who are doing things with, and for, immigrant and ethnic communities which are not reported here. But our aim was to talk to a range of RSOs along with some of the ethnic/immigrant sporting organisations and representatives of the ethnic communities to ascertain what might be happening – or not – as the case may be, what are the challenges and issues and provide one or two suggestions about how to proceed.

We will shortly introduce some material on the diversity of Auckland but we want to say something briefly about this diversity and the challenges it presents for sporting organisations. New Zealand is unusual to the extent that immigrants, for much of our history, have come from a very narrow range of countries, essentially Britain and Ireland. The first significant wave of non-European migration came from the Polynesian Pacific dating from the 1960s. As these communities have matured and developed their own institutions and presence in New Zealand, they have had a major impact on local and national sports, although this impact is particular to
certain sports. But in 1986/87, when New Zealand altered the country preference requirements in immigration policy, a very different effect was seen as immigrants now came from a variety of source countries and regions. Some, such as those from South Africa, had a history of being involved in sports that were almost identical to those of New Zealanders. But much more obvious were those from Asia, parts of Europe and the Middle East, whose sporting involvement was very different. It is hard to exaggerate the magnitude and importance of post-1987 immigration, especially in the Auckland context. As we look out into the medium term (the next 10 years), the cultural diversity of Auckland will continue to increase, both because of continued immigration but also because of the natural increase in these now resident populations. How responsive have sporting organisations been to this new and enhanced cultural diversity? What have they done to respond to these new immigrants and what might be required of them in the future? What do the communities themselves see as necessary and desirable?

This report is a modest contribution to answering these questions. It is a complex area that is not going to be completely covered in a report such as this. It is also an evolving situation that requires ongoing discussion and consideration. But we hope that it provides ARPASS and its constituent organisations/sponsors with some insights into an interesting and challenging aspect of sports in Auckland in the first half of the twenty-first century.
2. Research Outline on Sporting Organisations and Ethnic/Immigrant Communities

The aim of the current research was to gather material on the sporting and leisure needs of Auckland’s immigrant and ethnic communities and to assess how these needs are being met by various Regional Sporting Organisations (RSOs), currently (2009) and into the future (2016).

In order to gain information on what is happening and to outline future challenges, a number of individuals were interviewed. The first group were key administrators or managers of selected RSOs. The list of which RSOs were involved is given below.

- Basketball
- Badminton (x2)
- Cricket (x2)
- Netball
- Rugby (x2)
- Soccer (x2)
- Table tennis (x2)

But it was also recognised that some of the ethnic and immigrant groups were themselves forming sports organisations and we were keen to talk to people from these organisations to get a sense of how why they had been established, how they operated and their connections (or otherwise) with RSOs. The numbers interviewed were modest and it was simply to get a sense of the key issues rather than to claim that a major survey was being undertaken. Representatives of the following organisations were interviewed:

- Table Tennis (Chinese)
- SPROUT (Indian)
- Hockey/Cricket (Indian)
- Female (Muslim)

The third group interviewed were from the ethnic and immigrant communities themselves. Again, the aim was to see how members of the communities themselves saw the issues and what they might suggest. This is an area of further work that might offer some helpful insights. We talked to a representative of the Korean community, two Chinese representatives and an Indian. We would note that there was a certain reluctance to talk to us and this was overcome
in a couple of the cases by getting members of that community to ask the questions in the appropriate language and for the responses to be translated into English. If further information of this sort is going to be elicited, then some care needs to be taken in terms of how best to gain the information required. Even though the number of interviews is extremely modest, the effort was considerable and highlights the issues of communicating with a number of these ethnic and immigrant communities.
3. Immigration and the Superdiversity of Auckland

Introduction

From 1840 through to the 1960s, the bulk (95% plus) of immigrants to New Zealand came from the UK and Ireland. There were small groups of Chinese, Indians and Dalmatians (as they were then called) who came to this country but they were small in size and they faced considerable prejudice. Chinese could not bring family members with them for most of 50 years, they could not become New Zealand citizens until 1951 and they faced major obstacles in even being given permission to come or to stay. There were of course, Maori who were already here and who did participate in a number of sports (rugby, rugby league, softball, netball) although not others (cricket, athletics, sailing). This situation did not change in any significant sense until the 1960s.

From the 1960s, immigration from the Polynesian Pacific increased. It involved New Zealand citizens (Cook Islanders, Niueans, Tokelauans) and those who are not (Samoans, Tongans). This immigration attracted some interest and then opposition, especially during the overstayers campaign dating from 1974. A tipping point was reached in 1989 when the numbers of Pacific peoples born in New Zealand outnumbered those who had been born in the Pacific Islands and who were therefore immigrants. As these communities have matured, they have provided an increasing presence in New Zealand, including in sports. By the 1990s, there were numerous examples of Pacific peoples who were playing a key role in national teams, including Michael Jones, Beatrice Faumuina, Bernice Mene, Jonah Lomu, Inga Tuigamala or David Tua. As various sports became professional, Pacific peoples became an important part of professional or national teams, especially in rugby league, rugby and netball.

Superdiversity

However, the situation was going to change again once New Zealand changed its immigration policy in 1986/87. For most of its history, New Zealand had operated a source country preference option. This was abandoned and instead immigrants were selected on the basis of their skills and what they could contribute (especially economically) to New Zealand. In less than 5 years, traditional source countries were replaced by non-traditional source countries, notably Asian.
### Table 1: Shifting Immigrant Source Countries/Regions

<table>
<thead>
<tr>
<th>Immigrants (excluding returning NZers)</th>
<th>1982-86 %</th>
<th>1997-01 %</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Traditional source countries</strong></td>
<td>83.2</td>
<td>41.5</td>
</tr>
<tr>
<td><strong>Non-traditional source countries (Asia)</strong></td>
<td>16.2</td>
<td>58.5</td>
</tr>
<tr>
<td><strong>Total Number (Net Migration)</strong></td>
<td>91,723 (+2,960)</td>
<td>215,020 (+32,860)</td>
</tr>
</tbody>
</table>

The effect was especially apparent in Auckland which was the gateway city for many of these immigrants and it is where most of them became residents.

Superdiversity is the term used to describe any city which has a significant proportion of its population from ethnic minorities. The situation in Auckland is complicated by the fact that Maori as tangata whenua also migrated to cities, especially Auckland, after 1945. But in terms of non-European immigrants, the arrival of immigrants from the Pacific from the 1960s and from Asia from the 1990s has meant that Auckland has become one of the most superdiverse cities in the OECD. New Zealand, after 2000, had the highest rate of immigration per head of population in the OECD and by the 2006 census, the numbers of immigrants in the country (as a percentage) had exceeded the numbers (proportionately) in Canada and we were on a par with Australia. But Auckland, as a whole, now had almost 40% of its residents as immigrants. This is a long way ahead of the nearest Australian city, Sydney, where 32% of its residents are immigrants.

In the most recent census (2006), Auckland’s superdiversity was readily apparent. In the Auckland region, immigrants now constitute a significant proportion of the resident population. The percentage for all seven LTAs is 37 percent which puts the proportion born overseas significantly ahead of any Australian. But if this same calculation is made for the four main LTAs, the percentage increases to 39.3 percent. Waitakere is considerably lower at 33.7 percent (all the others are at 40%) (see Table 2).
The proportion of Auckland’s population who have been born overseas is at such a level that it is now one of the select number of global cities with such high levels.

<table>
<thead>
<tr>
<th>Territorial Authority</th>
<th>New Zealand</th>
<th>Australia</th>
<th>Pacific Islands</th>
<th>UK and Ireland</th>
<th>Europe (excl. United Kingdom and Ireland)</th>
<th>North America</th>
<th>Asia</th>
<th>Other</th>
<th>Total Overseas</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rodney District</td>
<td>76.30%</td>
<td>2.00%</td>
<td>0.90%</td>
<td>12.60%</td>
<td>2.40%</td>
<td>0.90%</td>
<td>2.30%</td>
<td>2.60%</td>
<td>23.70%</td>
</tr>
<tr>
<td>North Shore City</td>
<td>59.20%</td>
<td>1.80%</td>
<td>1.80%</td>
<td>11.10%</td>
<td>2.90%</td>
<td>0.90%</td>
<td>15.60%</td>
<td>6.60%</td>
<td>40.80%</td>
</tr>
<tr>
<td>Waitakere City</td>
<td>66.30%</td>
<td>1.50%</td>
<td>8.30%</td>
<td>7.20%</td>
<td>2.40%</td>
<td>0.60%</td>
<td>10.90%</td>
<td>2.80%</td>
<td>33.70%</td>
</tr>
<tr>
<td>Auckland City</td>
<td>59.90%</td>
<td>1.90%</td>
<td>7.60%</td>
<td>5.90%</td>
<td>2.40%</td>
<td>1.00%</td>
<td>18.40%</td>
<td>3.00%</td>
<td>40.10%</td>
</tr>
<tr>
<td>Manukau City</td>
<td>59.10%</td>
<td>1.20%</td>
<td>16.00%</td>
<td>4.80%</td>
<td>1.10%</td>
<td>0.40%</td>
<td>13.10%</td>
<td>4.30%</td>
<td>40.90%</td>
</tr>
<tr>
<td>Papakura District</td>
<td>79.80%</td>
<td>1.40%</td>
<td>3.90%</td>
<td>5.70%</td>
<td>1.20%</td>
<td>0.40%</td>
<td>5.00%</td>
<td>2.60%</td>
<td>20.20%</td>
</tr>
<tr>
<td>Franklin District</td>
<td>82.60%</td>
<td>1.70%</td>
<td>1.60%</td>
<td>7.70%</td>
<td>1.60%</td>
<td>0.40%</td>
<td>2.80%</td>
<td>1.50%</td>
<td>17.40%</td>
</tr>
<tr>
<td>Auckland Region</td>
<td>63.00%</td>
<td>1.60%</td>
<td>8.10%</td>
<td>7.20%</td>
<td>2.10%</td>
<td>0.70%</td>
<td>13.50%</td>
<td>3.80%</td>
<td>37.00%</td>
</tr>
<tr>
<td>Total NZ</td>
<td>77.10%</td>
<td>1.60%</td>
<td>3.50%</td>
<td>6.60%</td>
<td>1.80%</td>
<td>0.70%</td>
<td>6.50%</td>
<td>2.20%</td>
<td>22.90%</td>
</tr>
</tbody>
</table>

**Immigrant Origins**

Between 1986 and 2006, the numbers born in Asia and resident in New Zealand increased by 661 percent, with the Chinese (899.4%) and Indian (841.6%) dominating this growth. In each of these populations, those arriving from China and India have come to play an increasing role because of the numbers involved. For example, those born in China in 1984 numbered 4,944; by 2006, the number was 78,111 (+1479.9%). Those from India grew from 6,570 (1986) to 43,341 (2006).

Immigrants from China and India have increased significantly in number in the last 20 years and now dominate the inflows of Asian immigrants.
### Table 3: Auckland Birthplace Origins by Numbers, 2006

<table>
<thead>
<tr>
<th>Territorial Authority</th>
<th>New Zealand</th>
<th>Australia</th>
<th>Pacific Islands</th>
<th>UK and Ireland</th>
<th>Europe (excl. United Kingdom and Ireland)</th>
<th>North America</th>
<th>Asia</th>
<th>Other</th>
<th>Total Overseas</th>
<th>Not Elsewhere Included</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rodney District</td>
<td>65,136</td>
<td>1,710</td>
<td>732</td>
<td>10,803</td>
<td>2,022</td>
<td>786</td>
<td>1,998</td>
<td>2,220</td>
<td>20,274</td>
<td>4,149</td>
<td>89,562</td>
</tr>
<tr>
<td>North Shore City</td>
<td>118,038</td>
<td>3,675</td>
<td>3,669</td>
<td>22,044</td>
<td>5,862</td>
<td>1,872</td>
<td>31,200</td>
<td>13,068</td>
<td>81,390</td>
<td>6,177</td>
<td>205,605</td>
</tr>
<tr>
<td>Waitakere City</td>
<td>115,896</td>
<td>2,616</td>
<td>14,535</td>
<td>12,513</td>
<td>4,263</td>
<td>1,053</td>
<td>19,002</td>
<td>4,899</td>
<td>58,887</td>
<td>11,661</td>
<td>186,447</td>
</tr>
<tr>
<td>Auckland City</td>
<td>228,222</td>
<td>7,092</td>
<td>29,067</td>
<td>22,641</td>
<td>9,138</td>
<td>3,804</td>
<td>69,966</td>
<td>11,331</td>
<td>153,039</td>
<td>23,391</td>
<td>404,658</td>
</tr>
<tr>
<td>Manukau City</td>
<td>182,484</td>
<td>3,819</td>
<td>49,428</td>
<td>14,868</td>
<td>3,339</td>
<td>1,278</td>
<td>40,500</td>
<td>13,167</td>
<td>126,399</td>
<td>20,085</td>
<td>328,968</td>
</tr>
<tr>
<td>Papakura District</td>
<td>33,987</td>
<td>609</td>
<td>1,644</td>
<td>2,439</td>
<td>528</td>
<td>180</td>
<td>2,130</td>
<td>1,092</td>
<td>8,622</td>
<td>2,574</td>
<td>45,183</td>
</tr>
<tr>
<td>Franklin District</td>
<td>45,705</td>
<td>918</td>
<td>912</td>
<td>4,245</td>
<td>894</td>
<td>246</td>
<td>1,560</td>
<td>831</td>
<td>9,600</td>
<td>3,627</td>
<td>58,935</td>
</tr>
<tr>
<td>Auckland Region</td>
<td>776,472</td>
<td>20,223</td>
<td>99,840</td>
<td>88,461</td>
<td>25,770</td>
<td>9,171</td>
<td>166,122</td>
<td>46,446</td>
<td>456,033</td>
<td>70,566</td>
<td>1,303,068</td>
</tr>
<tr>
<td>Total NZ</td>
<td>2,960,214</td>
<td>62,742</td>
<td>135,852</td>
<td>251,688</td>
<td>68,070</td>
<td>26,940</td>
<td>83,124</td>
<td>879,546</td>
<td>188,187</td>
<td>4,027,947</td>
<td></td>
</tr>
</tbody>
</table>

**Immigrant/Ethnic Population Growth**

The *National Ethnic Population Projections: 2006-2026*, were released in April 2008. By 2006, the Asian population in New Zealand is expected to increase to between 603,000 and 990,000 (2006 population: 354,552). The mid-range projection is 788,000 (2026). A significant component is expected to come from an additional 243,000 Asian immigrants. National growth rates for other populations (ethnic/immigrant) are expected to be lower: the number of Pacific peoples will grow by 59.9 percent to 482,000 while Maori will grow by 30.9 percent to 818,000. The effects are interesting: Asians will exceed the numbers of Maori at all ages over 30 years of age but Maori will still be more numerous at all younger age groups.

Increases in the size of the Asian population will dominate future population growth in Auckland in particular.

Using the 2006 census as a basis, and relying on the projections of cultural diversity made by Statistics New Zealand, Auckland is going to become much more diverse in the next ten years as an outcome of both ongoing migration and natural increase. We have taken the mid-level projections used by Statistics New Zealand and the result is provided below.
The mid-level projections might be a little high given the current global economic crises. Interestingly, the inflow of immigrants has only decreased marginally on a year by year comparison (300 fewer in May 2009 compared to May 2008) although the numbers leaving New Zealand have declined significantly (1500 less to Australia and 500 less to the UK on a May 2009 comparison with May 2008). The cultural mix of Auckland might well change because of the impact of the crises on immigration but, ironically, it might simply serve to emphasise the cultural diversity of Auckland as immigrants are among the most likely to leave (as they return to home countries or migrate on to larger cities and economies). The bottom line is that superdiversity is here to stay and should become part of the strategic and delivery mechanisms of any organisation, sporting or otherwise, which is Auckland-based.

### Responding to Cultural Diversity

The experience of the Polynesian Pacific migration to Auckland, and the way in which sporting codes and organisations have responded, provides some interesting and positive examples. At the same time, subsequent migration has been so different that different considerations come into play.

The realisation that Pacific peoples were an important part of sports gradually began to occur during the 1990s. As an article in *Metro* “White Men Can’t Jump”, notes:

> As the Otahuhu College First XV ran out onto Eden park to play St Peters in the curtain-raiser before the third test between the Lions and All Blacks in July, spectators were seeing the future of New Zealand sport: Henare, Tamalie-Tema,

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1 This figure includes those born in New Zealand as well as European immigrants.
Tom Hyde was only partially correct. The sports impacted by Pacific immigration were relatively few in number, as the subsequent article makes clear – netball, rugby league, rugby, boxing. There are some examples provided of Pacific peoples playing tennis, basketball or cricket but they are few in number. And there is no reference to other sports such as yachting, equestrian or soccer. Hyde makes the point that not only are there historical reasons for participating in some sports and not others, but Pacific peoples made up a growing proportion of the age groups in Auckland that played sport. The under 15s and those under age 25 were increasingly Pacific peoples, both as immigrants but especially as New Zealand-born. Also, sports were an increasingly attractive option as professionalism provided a career option for many and a significant return for what they did as highly paid sports people. The article reports that a number of sports organisations had responded to this involvement, although many of the examples focus on Maori participation (netball, golf, cricket). The latter did establish a Maori and Pacific Island subcommittee while Auckland Tennis, with the help of the ASB Bank, established a new tennis centre in Manukau to encourage those from the area to play tennis. Hyde also canvassed some opinions which highlighted the discrimination that Pacific peoples faced in some sports.

By the time of the 1999 Pacific Vision conference, the issues of Pacific peoples participation in some sports and not others, the benefits of participation and the importance of sports people as role models received attention. Tasileta Te’evale provided an overview of these issues. It is noticeable that there was still very little by way of background information or research and the responses from sporting organisations were, at best, ad hoc and driven by individuals who were interested in the issues. She noted the connections between sporting involvement and both personal and community well-being, and introduced a panel that included April Ieremia (Silver Fern), Darryl Suasua (Black Fern’s national coach) and Jeremy Stanley (medical student and rugby player). The discussion was interesting, not the least because they were asked to consider whether it was possible to balance academic success with sporting success.

In preparation for looking at the very different situation in Auckland after 2000, we did a search of the international literature to see what had been done elsewhere to address the needs of immigrant and ethnic minorities by sporting organisations. It was surprising how little there
was. In most instances, those who had initiated new programmes were likely to be local authorities, not sporting organisations themselves.
4. International Issues and Best Practice

Introduction

We sought to identify what literature might exist in terms of the responsiveness of RSOs (or others) to cultural diversity locally, but discovered that there was relatively little. We looked further afield, and what follows attempts to identify the key themes in this literature and how other organisations have sought to include and respond to ethnic and immigrant minorities. One of the more impressive approaches was provided by sportscotland who sought to build on the 1998 ambition of the Scottish Sports Council to be a ‘country where sport is more widely available to all’. The background statement to the subsequent report noted:

Whilst it is known that those from various ethnic minority backgrounds are disadvantaged in terms of participation in sport, whether competitive sport or more recreational sports activity, only a limited amount of investigation into the issues has been undertaken and little is currently known about the barriers faced in Scotland. Accordingly, sportscotland commissioned research to explore the overall issue of participation in sport and recreation by people from ethnic minority backgrounds. It was intended that the research would provide sportscotland and associated organisations with clear directions for strategies to encourage participation in sport (Scott Porter, 2001:2).

This initiative concerned everything from elite sports to light physical activity for recreational purposes, with the aim of ‘insightful and actionable strategy’, an ‘understanding of the barriers faced by people from ethnic minority communities with regard to participation in sport’ and examples of good practice. This might be equally appropriate for ARPASS and sporting participation in Auckland in 2009.
Themes

i. Cultural Attitudes to Physical Activity

One of the issues that requires some recognition is the fact that different ethnic and immigrant groups have quite different beliefs about the desirability of physical activity, what constitutes appropriate activity for different ages and genders and how/where such activity should take place.

As the sportscotland report notes:

Cultural traditions have been identified as one of the main barriers causing low participation in sporting activities amongst people from ethnic minority communities (Scott Porter, 2001:8).

They go on to list a number of aspects relating to barriers that arise from cultural beliefs, including:

- Modesty, especially for Muslim girls
- Ramadan as fasting produces reduced energy levels
- Attitudes of parents (this is returned to below)
- Attitudes of teachers.

But it was more than simply the impact of cultural beliefs. There was the question of cultural beliefs on the participation of members of ethnic and immigrant communities in sports, and their invisibility as a result.

ii. Role Models

UK research discovered that role models from their own communities were an important influence for Afro-Caribbean’s participation in sports while South Asians noted that they had few role models and were therefore disinclined to see physical activity as something
appropriate. In the case of the Scottish research, sport had an ‘accepted’ face and for certain ethnic and immigrant community groups, they were not part of the accepted picture of certain sports in Scotland. As a result, participation was rejected as a possibility by these groups at an early age (Scott Porter, 2001:16). This was captured in the following diagram.

![Diagram 1](image)

As they go on to note, a lack of role models creates a barrier. For the Afro-Caribbean communities, where there were visible and high profile members of their community taking part in sports such as athletics and soccer, this was not an issue. In fact, this was a very positive influence on participation. But elsewhere, a rather different approach prevailed because of the lack of role models.

...when individuals are not even considering taking part in sport, this lack of awareness of others ‘like me’ participating can mean that people are not exposed to the possibility of taking part. Some people felt that sport was simply not done within their community. The knock-on effects were two-fold:

- It can reinforce the belief that it is not an appropriate activity to undertake
- It can be interpreted as an inherent lack of ability (Scott Porter, 2001:19).
The example used from interviews was that of Chinese playing rugby.

**iii. Facilities**

UK research highlights the issues of access to, and the appropriateness of, sporting facilities. Some of the concerns are universal and do not necessarily relate to ethnic or immigrant minorities. These might include the availability of facilities, the cost of accessing them and the opening hours. But others were specific to minorities including fears for personal safety in open spaces or public buildings, the absence of other people from their own community using these facilities, concerns about ‘fitting in’ and actual or potential experiences of racism (Active for Life, n.d.:8). This research interviewed South Asians who added some issues associated with females, including dress codes (women wanted to wear clothes which were in accordance with their religious and cultural requirements), lack of privacy in the changing areas and the importance of single gender activities and provision. Mixed gender activities and facilities were simply unacceptable.

**iv. Gender**

As the above comments make clear, there are some issues relating to gender and specifically the issues that arise with older Asian women and Muslim women (of any age). The dress codes for sports may be a disincentive and the willingness of sporting organisations to adjust their dress requirements is a critical issue in terms of encouraging participation. This is combined with anxieties about privacy (notably the lack of it) and mixed gender activities (see Active for Life, n.d.:12). Recent issues with the dress code for netball in New Zealand has highlighted this as a general issue, much less an issue for women who are keen to observe religious and cultural traditions when they are participating. The result was that females from ethnic and immigrant communities had low participation levels in sport in the UK. In England, for example, the gap between males and females in terms of sports participation is 15 percentage points, but for ‘Black Other’ ethnic groups, it was 35 percentage points (Scott Porter, 2001:11).
v. Attitudes

The UK research discovered that the attitudes of key people constituted a barrier to sports participation. **Sportscotland** noted that parental attitudes were a key factor (Scott Porter, 2001:9).

The attitudes of ethnic minority parents towards their children’s involvement in sporting activity has...been raised as one of the key reasons for low participation in sport...Research has shown that parents of ethnic minority origin do not always recognise the value or worth of their children participating in sporting activities, and much has been written about the emphasis placed on academic achievement and the pursuit of a ‘good’ job instead of involvement in sporting activity (Scott Porter, 2001:9).

What is interesting in this research is that the parental influence was most obvious while their children were in secondary school and that it increased in significance as boys progressed through secondary school. However, in some cases, parental attitudes conflicted with those of their children. Alongside parents, the attitudes of teachers was also an important influence, specifically in terms of a lack of an understanding of how cultural attitudes influenced sporting participation or an unwillingness to accommodate cultural differences in the way that sport was organised. In the UK research, much was made of racial stereotyping and prejudice. This generalised attitude of others (although it was argued that this was also present in terms of the attitudes of administrators, fellow participants and onlookers) made ethnic and immigrant minorities feel unwelcome at best and often the target of overt racism on other occasions. Attached to this observation was this feeling amongst some minority community members that they were simply not made welcome by sports administrators. If they had particular cultural or religious requirements, then those involved in the administration of a sport were unprepared to acknowledge that these were important. At times, they faced outright hostility because they were different. Sikhs who wore a bunnet during sports activities were the subject of comment. And then there was the attitude of members of these communities. At times, they simply did not put a high value on sporting participation and saw such participation as having little value or benefit (Scott Porter, 2001:18).

For [some] people, attitudes towards sport tended towards the negative. It was often viewed as a frivolous undertaking, for entertainment only and lacking in any
‘real’ benefits. As such, it was seen to be appropriate for children only, or as an occasional one-off activity (Scott Porter, 2001:18).

In interviews, members of minority communities talked about being self-conscious, of looking stupid and feeling inadequate (Scott Porter, 2001:22). These feelings might arise because of body shape or the wearing of clothing that might be required for religious or cultural reasons.

vi. Language

This might be an issue at a number of different levels. The most significant is where English language ability is limited. The arrival of significant communities of people for whom English might not be their first language has provided significant challenges for many institutions, including sports organisations. This is a particular issue for the first generation who have been born and brought up in another country. Their children, as they proceed through the local education system, rapidly gain English language competence. But given the points made elsewhere about the influence of parental attitudes, the question of how best to communicate with those who might have limited English language ability is an issue. In the UK research, the willingness of some sports organisations to communicate via the language of origin was a critical factor in conveying the benefits of sports and encouraging participation. But there were also issues around accent and surname discrimination which UK sports organisations were working hard to combat as part of anti-prejudice campaigns (see ‘Tackle Racism in Rugby League Campaign’ in Bradford and Keighley or ‘Football Unites, Racism Divides’ in Sheffield). Certainly, we have evidence to indicate that there is surname and accent discrimination amongst employers in Auckland. How much it might be an issue in relation to sports in unknown.
Encouraging Ethnic and Immigrant Sporting Activities/Involvement

The international research has a number of suggestions which are designed to encourage the participation of immigrant and ethnic minorities in sporting activities.

i. Consultation

If appropriate strategies are to be developed, then sporting organisations need to involve people from ethnic and immigrant communities in ongoing consultation about what is most likely to work.

ii. Role Models

In the UK, a powerful incentive was the presence of members of a particular ethnic or immigrant community who were involved in the sport in some way. The most powerful role models were provided by elite sportsmen and women but it was noted that at the local level, simply having members of your community involved as players, coaches or administrators was an important incentive in its own right.

iii. Organisational Responsiveness

If an organisation is able to demonstrate that it is willing to listen to people from ethnic and immigrant communities, to respect their representatives and cultural identities, and to be seen to adjust accordingly, then some quite spectacular results could result. Some of the UK schemes are provided in the appendices to this report but the research indicates that organisations can go a long way to providing a welcoming environment and improving participation with the following:

- Having people who can interact with particular ethnic and immigrant communities who are ‘knowledgeable, skilled, consistent and confidant’ (Active for Life, n.d.:11). These organisational representatives need not be from the communities concerned;
- ‘Develop and offer a range of approaches, interventions and options which best suit the needs of people from black and minority ethnic groups’ (Active for Life, n.d.:11);
• ‘Tailor programmes specific to the group’s circumstances...’ (Active for Life, n.d. :11).
• ‘Involving the appropriate ...representatives from black and minority ethnic groups’ in
  the organisation (Active for Life, n.d. :13)

The Active for Life research found that initiatives had been most effective when there was a
commitment by sporting organisations at a senior management level and involving strategic
considerations in terms of responding to the specific needs of ethnic and immigrant
communities. This resulted in levels of trust and respect which then led to participation. The
reverse – when sporting organisations argued that they were ‘colour blind’ and no ‘special
provisions’ should be made – meant that these sports struggled to convince ethnic and
immigrant minorities that they were welcome.

There were also aspects that were important in terms of organisational understanding and
responsiveness at a national or local level. Often there appeared to be little understanding of
the circumstances and importance of cultural identity amongst those involved in an
organisation. Their expertise was derived from their involvement in a particular sport, as a
player, coach or administrator, and when it came to issues of cultural diversity, they did not see
the need to adjust to those who might be culturally different to themselves. After all, wasn’t
sport simply that, a sport. Some organisations, especially in some parts of the UK where there
were significant ethnic and immigrant communities present, took a very different view. But one
aspect that often differentiated these different approaches was the importance accorded
public health considerations. Sports were regarded as part of a suite of activities that needed to
be considered if the well-being of all communities, whatever their cultural background, was
given some priority. Organised sporting activities were simply part of a spectrum and if well-
being was an important goal, then cultural considerations were simply one of many factors that
needed to be included. The benefits of physical and mental activities were identified by
research, communicated to relevant organisations (including sporting organisations) and
incentives, such as funding, were put into place to ensure that public health benefits were
maximised.

iv. Appropriate Facilities

Some UK sporting organisations worked hard to provide facilities, including competitions, which
catered for ethnic and community members in terms of entry level experiences or the provision
of facilities that recognised the particular cultural requirements of minorities. These might
include sporting activities that provided a welcoming introduction to a sport, activities which
allowed them to participate with other members from their ethnic group or which specifically recognised their cultural or religious needs such as a segregated environment (see Scott Porter, 2001:25). The latter presented some interesting challenges; the Scott Porter (2001:28) report noted that a community might be promised a women-only environment only to find that there was a male instructor or staff member present, thereby undermining any understanding of what was to occur.
Recommendations

The Scott Porter (2001) report makes a number of recommendations for sportscotland which are worth (selectively) repeating here. They include:

- Development of written policies on racial equality in sport
- Establish and evaluate the needs of different ethnic minority groups
- Establish links with local authorities, sport governing bodies and voluntary organisations to instigate partnership working in sports development planning and programmes
- Promote benefits of participation as part of a long-term strategy through mass media campaigns that portray people from ethnic minority groups as part of the wider community
- Elicit endorsement of community religious representatives in acknowledging the benefits of sport
- Provide respected role models from each community, both male and female
- Establish key links with community representatives to communicate opportunities
- Develop a ‘Chartermark’ for governing bodies of sport with guidelines for achieving racial equality in their sport
- Provide guidelines on addressing the enquiries and issues raised by participants from ethnic minority groups, such as acceptable clothing
- Focus on establishing an understanding of community recreational and sporting needs
- Consult fully with the target community prior to the development and implementation of initiatives
- Establish dedicated clubs to provide ‘safe’, comfortable (introductory) environments
- Provide multi-lingual literature in a range of formats about sports programmes and educational and training opportunities
- Develop procedures for establishing coaching needs of individuals and methods for attaining them
5. Auckland Sports: Responding to Ethnic and Immigrant Groups

This section of the report draws on the material provided by a range of RSOs. A copy of the questionnaire used is provides as an appendix. RSOs were asked to indicate whether they had thought about or responded to new ethnic and immigrant groups in Auckland, what issues and/or strategies they saw as important and their ambitions for the future. Again, we were surprised at how little literature there was on these issues locally.

The New Zealand Federation of Ethnic Councils commissioned a report from the Centre for Applied Cross-Cultural Research (2007) in relation to the way in which immigrants receive information as well as the positive outcomes that occur as a result of being accepted as part of the community. A relatively modest part of this research related to sports. In summary, immigrants generally recognised the positive aspects of sports and saw such participation as an effective way to feel part of the community. However, this was moderated by concerns about language and concerns about initially taking part. The study discovered that immigrants relied on established and group-related social networks for information (friends, family and ethnic organisations) as well as online options. But in material provided by immigrant organisations, they noted that many immigrants were not aware that ‘their’ sport was played in New Zealand suggesting that existing information networks had fundamental gaps.

Introduction

Regional Sports Organisations

i. Participation and Involvement

Sports such as table tennis and badminton have seen a growth in player numbers from amongst the new immigrant communities from Asia. One table tennis RSO notes that of its registered players, 90 percent are Asian while a similar number of its coaches are also Asian (the bulk are from China with a smaller group, 10%, from Korea). The administrators are a mix of Asians and other New Zealanders. In the case of another table tennis RSO, the proportion of Asians has gone from 25 percent a decade ago to two-thirds now, out of a total membership of 900. There are also other immigrants involved (although in much smaller numbers), including from South
Africa, India, the Middle East and from Serbia/Croatia. The coaches reflect this cultural mix. In
the case of badminton, about 70 percent of registered players and a similar proportion of
coaches are Asian. The administration of the sport was less Asian but was changing, especially
over the last decade. At representative level, the numbers of Asians was even higher (estimated
to be 85%). In terms of school competitions, the numbers were lower at 50-60 percent. The one
exception was amongst the older age groups where the players were still predominantly New
Zealand European/Pakeha.

In the case of cricket, table tennis or badminton, the arrival of Asian immigrants has changed
the cultural mix of those participating significantly. In the case of soccer, where about half of
those participating are non-New Zealand European/Pakeha, there are a broad range of
immigrants involved. Asians are only part of this mix, especially given that a number of the
Asian communities run different competitions (on Sundays or over the summer). As the RSO
administrator noted:

   South East Asian players just find a space to play. They are not n organised club but
   maybe it will happen in time. They might attach to an existing club, or may not.
   What often happens is that the whole group joins the club as a team, then later, the
   better players join in the upper level teams.

The European influence on soccer is a major part of the tradition as well as obvious in terms of
who takes part. Some clubs continue to be dominated by British immigrants along with those
from South Africa or Europe. And then there are the affiliate Fijian groups which are
predominantly Fijian Indian players, or another example is the New Zealand Chinese Star. The
RSO looks to co-operate with these clubs or even the separate competitions in the hope that
they will eventually become part of the standard winter competitions. The aim is to benefit the
game as a whole.

A number of sports such as table tennis and badminton have benefited significantly from the
arrival of immigrants from Asia. Cricket has gained from the arrival of Indians, both from the
Indian sub-continent and Fiji. Those answering the questions on behalf of RSOs explained such
participation in terms of the sporting heritage of particular groups. If they played the sport
before they arrived in the country, then the group in question tended to continue participation
after their arrival here. Table tennis, badminton, cricket, soccer and basketball were all sports
that migrated with particular communities and various Asian – and other ethnic and immigrant
communities such as those from South Africa – had continued their participation with these
sports in New Zealand.
I can see for sports like rugby and rugby league where they are not number one sports [with Asian communities], we have very different issues. Because we are talking about badminton being predominantly an Asian sport in terms of its popularity...we try and embrace it [and] I think it is beneficial if we do.

The SPROUT representative (an Indian-focussed sporting organisation) noted that Indians were particularly interested in cricket, hockey, soccer and badminton. The basketball RSO noted that basketball had always had quite a significant number of Maori and Pacific peoples playing but that the involvement of Asians had begun to alter the ethnic mix of the sport in Auckland.

In some cases, different groups participated in a sport in different parts of the city. In the case of cricket, South Africans were very apparent on the North Shore and Howick as players and administrators. Indians participated in clubs in Mount Roskill and Papatoetoe. This was underlined by particular Indian competitions and participation in kilikiti by Pacific peoples in certain parts of the city. Similarly, soccer has high levels of British and South African participation on the North Shore, much more Indian in Manukau.

Table 5: North Harbour Rugby, Ethnic Composition, 2008

<table>
<thead>
<tr>
<th>Role</th>
<th>Ethnicity</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>NZ European</td>
<td>Maori %</td>
<td>Pacific Islander %</td>
<td>Asian %</td>
<td>Other %</td>
<td>Totals</td>
</tr>
<tr>
<td>Administrator</td>
<td>82</td>
<td>7</td>
<td>4</td>
<td>0.5</td>
<td>6</td>
<td>487</td>
</tr>
<tr>
<td>Coach</td>
<td>75</td>
<td>15</td>
<td>4</td>
<td>-</td>
<td>6</td>
<td>666</td>
</tr>
<tr>
<td>Senior Player</td>
<td>55</td>
<td>19.5</td>
<td>14.5</td>
<td>0.5</td>
<td>10</td>
<td>2394</td>
</tr>
<tr>
<td>Junior Player</td>
<td>68</td>
<td>14</td>
<td>9</td>
<td>1.5</td>
<td>7.5</td>
<td>7935</td>
</tr>
<tr>
<td>Referee</td>
<td>85</td>
<td>5</td>
<td>1</td>
<td>-</td>
<td>9</td>
<td>138</td>
</tr>
<tr>
<td>Totals</td>
<td>67</td>
<td>14</td>
<td>10</td>
<td>1</td>
<td>8</td>
<td>11620</td>
</tr>
</tbody>
</table>

In contrast, a sport such as rugby (or netball) has significant numbers of Maori and Pacific peoples as players and coaches (see table 5), but literally no Asian players in a city that has 14 percent of its population Asian (with a much higher proportion in the age groups that play
sports) and which is expected to see that population grow to be about a quarter of the city’s population in the next decade. Even where a school had significant numbers of Asian students, a rugby RSO administrator noted that rugby still did not attract many Asians; he thought they were more likely to play soccer or basketball. Out of 3000 junior club players (rugby), one RSO estimated that there might only be 150 that were Asian. Out of 2000 senior club players, he thought there might be 30 Asians. There are some interesting exceptions. The Auckland Chinese Rugby team contacted North Harbour Rugby in October 2008 who put them in touch with Marist (mainly because the Chinese who made the initial contact was the leader of a group of international students at Massey University who in turn had strong links with Marist). Discussion then occurred about where best to place this team. The initial suggestion was that they play in the under 85 kg grade but it was realised that this was inappropriate given the size of some of the players. They eventually played in the President’s grade for over 35s. Marist provided training and in return, the team took a major interest in rugby and its culture, going to tests at Eden Park or New Zealand Cup games. They also attracted media interest, Campbell Live, as well as attention on YouTube. At the time of the interview for this research, the team had been playing for two months and seemed to be enjoying the experience. What was particularly interesting was the North Harbour Rugby’s initial suggestion and the response.

We said it might be better if you integrate with some other teams but they did not want to do that; they wanted to play as a group. They understood what we were saying and they thought they might learn quickly, but they still wanted to play as a group. They are a good social group. We suggested that they might play touch rugby in the summer but they did not do that either. We thought it might teach them passing skills. So they did not take everything we suggested [but] we could see that they wanted to stay together...it is hard to integrate them into a standard New Zealand rugby side if they are not skilled enough.

When the NZRU provided funding for an open day, it was noted that there was a very modest turn-out from Asian communities despite advertising in Asian newspapers and on radio stations.

We did not get a lot of response which was pretty disappointing because we put a lot of effort into it...We created information sheets written in different languages [Mandarin, Cantonese, Japanese, Afrikaans, Korean]. ..We get probably one call a week from [British and South African] immigrants. But we rarely get anybody from
the Asian community...I do not think I have ever seen [someone] from the Middle East.

The hope is that an exposure to New Zealand life will breakdown barriers and get Asian (and other) ethnic and immigrant communities involved in rugby.

Some RSOs are working hard to expand membership to new communities. Cricket has seen the number of Indians participating increase (along with immigrants from South Africa) and is working to encourage the participation of Pacific peoples.

We have a Polynesian district co-ordinator and some funding from New Zealand cricket. Part of that role is to go into lower decile schools or areas where there is a stronger Polynesian community and to encourage Polynesians to play cricket.

However, in this case, cricket was having to adjust to the circumstances of the immigrants. In particular, it was noted that the length of the game and its complexity were barriers.

In other cases, the arrival of significant numbers from Asian communities caused some consternation. As one RSO respondent noted, golf is a very traditional game and when numbers of Koreans started to participate, there were teething issues. Some existing players and administrators were concerned in terms of what was acceptable behaviour on the golf course; in other cases, there were general misunderstandings.

The Korean men would work until 2.00 or 3.00 am in the morning as they did business from home on Korean time. And then they go and play golf. The New Zealand perception was that these Koreans were out there all day, everyday, playing golf and not working. It’s taken [some time] for acceptance.

In summary, the experiences of RSOs varied significantly, depending on whether their sport is one that ethnic and immigrant communities had a traditional association with. The earlier migration of Pacific peoples has been of considerable benefit to some of the traditional sporting codes, such as rugby, rugby league and netball. However, the post 1987 diversification of immigration and the arrival of significant numbers of Asians has had little or no impact.
However, there are a group of sports – badminton, table tennis, cricket, soccer – which have seen numbers increase significantly, in some cases to the point where the majority of their players, and sometimes their coaches and administrators, are Asian. In some cases, this meant very significant changes in the way that sports operated or in how they are administered. For some, such as badminton, this meant new ways of allowing access to facilities. For others, such as cricket, the way in which the game is being played had become quite diverse. In many respects, the experience of RSOs is bi-modal with two very different groups. One has been impacted by the recent diversification of immigration; other codes have been impacted barely at all. Those in the middle are relatively few although a case could be made that soccer would fall into this camp as it has traditionally had a very strong immigrant catchment, and that while Asian immigrants are involved, their impact has been relatively minimal compared to badminton or table tennis.

ii. Data on Ethnicity

We asked explicit questions about the ethnicity of those participating in a particular sport, as registered players, coaches and administrators. Some – table tennis as a prime example – knew exactly the ethnicity of its participants as did rugby. Some commented that not having such information was an issue. In relation to netball, and being reactive rather than pro-active, the administrator noted:

That [ethnicity] was not recorded on registration forms so that they could [not] measure the growth within the sport of different nationalities. The information on individual players might be collected in different centres and not sent on to the [RSO].

However, many did not have exact numbers. Some guessed at the proportions while others seemed to resent the question; why should a sporting organisation collect such material? Surely it was not necessary?

In one sense, the reaction of RSO administrators to this question highlighted the very different responses of sports to ethnic diversity. For some, the collection of ethnic statistics is irrelevant to the administration of a sport. In fact, some objected to any suggestion that such statistics were required and that such activity was itself divisive. Others saw it as an important part of understanding social and cultural changes and the way in which these changes were impacting
on their sport. It was interesting that a code such as rugby which has gained few new members from the arrival of Asians knows exactly the ethnicity of its players, coaches and administrators.

iii. *Language*

Language was almost universally seen as an issue. In some cases, the RSOs had responded by working hard on communicating with non-English speaking communities, including the translation of documents into Asian languages. Others resisted such forms of accommodation, arguing that because the sport was operating in New Zealand, that the immigrants needed to develop their English language capability.

There was an acknowledgment by some that the multilingualism of the immigrant communities was impressive. This acknowledgment reflected an admiration that there was a capacity to operate in different languages and was often accompanied by a respect for the difficulties faced by immigrants.

Some of those guys down that are running the event are Chinese and their English skills are very good. They communicate backwards and forwards and get across the concepts that we can’t because of the language barrier.

This was constrained if the language skills were good but the person did not understand the sports in question.

Others were less complimentary. In some cases, RSO administrators were even critical of different accents (much less languages), saying it made communication difficult. They identified the problems as residing with the immigrant community and saw no reason for the sporting code and its administrators and coaches to alter what they did.

iv. *Cultural or Religious Requirements*

This provided a range of challenges to sports which were keen to include ethnic and immigrant communities in their activities. Cricket noted that its Indian participants had different dietary requirements, specifically vegetarianism, as well as a need to pray at certain times of the day.
Their response was to accommodate this if required but to leave much of it to parents and players. In the case of netball, the RSO respondent noted that some centres have strong bylaws on uniforms. This presents a problem for (as an example) Muslim girls who might want to wear long pants under their uniform. The respondent hoped that there would be some flexibility but that this was not guaranteed, and had led to problems.

v. Cultural Attitudes

The international literature makes a lot of the different cultural approaches to sport. The interviews with RSO representatives did not highlight this as a particular issue, except in a few cases. In one case, it was noted recent immigrants tended to be shy and that this needed to be recognised in terms of encouraging participation. Another RSO administrator noted that Asian girls tended to be ‘very timid’. Another RSO administrator noted that if Asians were to be involved, then they brought an intensity and need to perform to their participation.

If they want their kid to play...they will send them to a coach at 8 years old and give them professional coaching because that’s what you have to do. There is no ‘give it a try’ and see if you like it and have some fun...then later on, we’ll see if you’ll specialise. ...Most Kiwis try a range of sports [before they commit].

It is hard to categorise the responses to this question. In many ways, the cultural attitudes of ethnic and immigrant communities was understood by many RSO respondents because they were able to identify a variety of issues that meant that these communities might, or might not, participate in their code. These responses are apparent in the material available on a range of issues. But when they were explicitly asked, many often struggled to answer a direct question. Perhaps part of the issue is a lack of contact with ethnic and immigrant communities and an unwillingness to offend or to guess. From our perspective, the respondents offered some helpful insights but it was equally clear that a number of RSOs and their officials had not considered the question of the changing demographics of Auckland in any depth, nor had they thought strategically about what might need to be done to appeal to different cultural groups – unless they were already part of the sport because of pre-migration participation. When it came to explicitly identifying why a particular community might, might not, be interested in their sport, they were unwilling to speculate and possibly did not know enough to answer the question.
vi. **Cost and Time**

A factor that was noted by RSOs, ethnic/immigrant organisational and community representatives was the cost of sports in New Zealand. Even something that was relatively low cost such as cricket noted that cost was an issue for some families. The SPROUT representative commented that in origin countries, there was little cost; all that was needed was sufficient participants and a park. But cost and time were important for another reason; immigrants were working hard to establish themselves in New Zealand and sports impinged on the time required for work.

Immigrants are busy paying the mortgage and will often work extra hours on Saturdays and Sundays. It is difficult to find time for sport (SPROUT).

A rugby administrator commented that he thought Asian parents tended to stress educational performance rather than sporting participation or excellence, and that Saturdays were devoted to study rather than sports.

vii. **Age Specific Participation**

Some RSOs noted that while ethnic and immigrant communities might participate in their sports, it was often confined to particular age groups. In basketball, for example, Asians would participate at secondary school level but that there was a significant drop-off in terms of continuing on into senior club basketball. Similar trends were apparent in other sports. In the case of badminton:

There is a trend where the young ones that come into the junior programme drop out of the sport all together as there is pressure on them to study. There is major pressure on Asian university students to stop all their sports and to focus on their studies.

This drop-off in participation is not confined to ethnic and immigrant communities. Many sports struggle to keep participation levels up, especially after the age of compulsory education. Even the issue of education versus sporting participation is not a cultural one, although the experience of being from an immigrant family tends to emphasise the importance of educational achievements (educational opportunities for children is a major goal and reason for
migrating) and there will almost certainly be other pressures associated with family business activities.

viii. Physical Requirements

Some sporting codes do not appeal to some ethnic and immigrant communities because of their particular requirements, in this case with regard to ideal body shapes or weights. Contact sports such as rugby or rugby league are not attractive to Asian parents because of the potential for injuries (see comments below). As a rugby administrator noted, there is a stereotype about the stature required for rugby whereas this is managed by grades which have weight restrictions. The challenge, as he noted, was educational; Asian needed to understand the possibilities and that rugby needed to encourage Asian school students to participate.

ix. Approach to Ethnic and Immigrant Communities

A number of the comments made above indicate that there are quite different attitudes adopted by RSOs and their administrators towards ethnic and immigrant communities. Some see sport as a way to integrate ethnic minorities and immigrants (see discussion below about separate clubs and competitions). Here, the emphasis was often on the ethnic or immigrant community adapting. Others work hard to welcome a range of ethnicities and immigrants into their organisations and to meet the cultural needs of these communities in a range of ways. In the case of badminton, for example, it was seen as important to have an open and welcoming door and to respond appropriately to any approach from different communities. Part of this meant hosting tournaments which have been requested by the Asian community.

We have asked how do you want your tournament to look and we will assist you and [ensure that you get] what you want.

This RSO administrator went on to say:

Listen [to these communities]. Don’t impose our views on those we cannot communicate with as well as others.
This approach was part of a vision.

Our vision for the future [means that we ensure] that opportunities are provided and that the sport will grow in the future. We have obviously embraced all participants and as a result, the sport has changed and the participation rates have changed [considerably] and will continue to. I think that in the future, the imbalance that exists now in administration [compared to players/coaches] will alter too and there will be a lot more people of Asian backgrounds involved in administration...

In response to a question about whether non-Asians might be put off by the dominant Asian participation, the answer was that it tended to be an Asian who would be doing the recruiting and that they needed to reassure the potential (non-Asian) recruit that they will enjoy themselves. ‘It is just a case of being sensitive to the fact that people might be a bit nervous’. What is interesting is that the emphasis is on encouraging non-Asians and that this responsibility might fall to Asian members to do this.

Similarly, cricket has developed a new strategic plan which has a major focus on being inclusive and recognising the ethnic diversity of Auckland. This means a range of activities, including different sorts of cricket (20/20, beach cricket, kilikiti, indoor cricket, disabled) as well as country of origin competitions (Samoan, Tongan, Sri Lankan, Indian, Pakistani). To promote these options and to encourage participation, cricket has established a strategic alliance with an Indian radio station (Tarana) and provided for Indian communities with a juniors programme that does not play at the weekends. This is in response to demographic projections that the Indian community will double by 2020. It was noted that there were challenges in growing the sport with this community, including involving Indians in administration (which might be cultural in origin or simply a lack of time).

There were some interesting specific programmes targeted at or involving particular communities. One was the case of the Chinese rugby team in the North Harbour competition (see elsewhere). Another was the ‘Refugees as Survivors’ programme run at the Mangere Refugee Centre to encourage refugees to play soccer. This has been something of a success story amongst refugee resettlement programmes, especially with the establishment of a soccer team from the Tampa asylum seekers.
The RSOs tended to fall into quite different camps; those that worked hard to welcome and accommodate ethnic and immigrant communities and saw few problems in adjusting what they did to ensure that this happened; through to those that acknowledged that ethnic and immigrant communities were part of the Auckland sporting environment but who were struggling to establish what was an appropriate response from their particular RSO; through to those who were resistant to providing anything different – in the case of these RSOs, the emphasis was on ethnic and immigrant communities adapting and, in this case, fitting in with the existing requirements and culture of the sporting code. As one rugby administrator noted, ‘I guess we are reactionary rather than developmental’. He noted that it was their priority to grow the game but the participation of ethnic and immigrant communities was not a top priority as part of this growth strategy.

I would certainly like to see us do more but I struggle to see how we could deliver, other than providing information bulletins and on the website. We could do it at schools... Often people say that ethnic groups don’t integrate and that they stick to themselves. I guess that is true up to a point but what changes is that their kids go to New Zealand schools and that is where the barriers get broken down...[it] will push kids into rugby I think.

Another (for a different sport) commented:

...it is the responsibility of clubs and associations to educate these people as to what is acceptable so that it saves problems down the track...it is the responsibility as an existing club member to educate new members in a welcoming fashion...

x. Separate Competitions or Clubs

One of the vexed issues is whether separate competitions or clubs are desirable or helpful in ensuring participation. In the case of table tennis, there are Chinese and Korean table tennis associations with quite specific membership while the New Zealand CTTA is open to any ethnicity. But there are important points of common activity.

Their [New Zealand Chinese Table Tennis Association, Korean Table Tennis Association] members are welcome to use the stadium facilities, they enter organised competitions that are organised by Auckland table tennis (interclub, tournaments, interschool). They [Chinese] do run their own competitions once a
year [but they] also take part in other activities. There is less cross-over with the Korean association but they have high level players who take part in tournaments.

The table tennis association readily admits that the development of these ethnic associations has helped table tennis generally and they have been able to do things that might not have been done by the umbrella organisation. The benefits – increased players, new coaches, business sponsorship – are clearly identified by the association administrators. There are few negatives. One of the issues that did need to be addressed were the eligibility criteria for representative squads. This, the respondent noted, required some careful explaining, along with the requirements such as attendance at squad trainings and tournaments.

They [New Zealand Chinese Table Tennis Association] adds value to our membership and means that there are a number of organised activities that people can take part in...this has definitely assisted us.

But not all were so enthusiastic. There was concern expressed by one participant at what was happening in Australia where Chinese clubs were doing things that he thought ought to be done by an RSO, in this case, the New South Wales organisation. This person stressed the good that a sport brought to the community as a whole and that sport ought to work to make sure that people were part of a wider community. The development of separate clubs and competitions was seen as a barrier to this occurring. Moreover, the need for change, cultural change, needed to come from the immigrants. It is not incumbent on the sport and its administrators to change he argued. Some other RSOs which had significant Asian participation, even though they welcomed that participation, tended to see participation as a step towards integration, both in the sport and within the wider community. A badminton administrator commented:

I must stress that no club can have an exclusive membership [which is confined] to one ethnic group...It [cannot be] exclusive in that sense. And we would not allow it because it would be divisive...But if someone wants to start a club, that Indonesian club for example, [and] it provides them with an outlet to play badminton and sense of belonging, [then] we are all for that, it is fantastic.

He went on to say that the RSO had not, and would not, implement ‘different programmes for different ethnic groups, or treat any ethnic groups differently'.
I think people should be able to choose how they wish to participate and we should ensure that participation remains high. So long as we have participation, then we can encourage integration. But if you do not have participation to start with, we have nothing.

Cricket noted that there were explicit tournaments for Indians run through their religious organisations. Filipinos had started their own basketball league recently, and the RSO was working out how best to integrate this league with other activities.

It is social contact for the Filipinos – they all meet and play basketball. ..It is research we need to do because they could come and play in our programs. It is going to strengthen our programs and improve their basketball.

The challenge now is how best to encourage this integration.

We tended in the past to provide the program and it is there for all people...this is basketball – you want to join us and play with us, that is great. We have not been out and targeted specific groups or to provide anything special for them.

One important initiative, however, has been an NBA clinic – No Boys Allowed.

Other RSO respondents noted that there were administrative challenges to separate clubs and competitions. One was to provide appropriate referees and who should bear the cost of such provisions. Another was what might happen in the case of misconduct. The normal procedures might not apply, so that what was a banning offence could not be upheld because the offender was taking part in a non-official competition. A third issue was the question of language. If officials were not able to understand what was being said, then they were at a disadvantage, especially if something offensive was being said during a competition, for example.

The table tennis association, as a result of the participation and support of the Chinese and Korean communities in particular, have taken an active part in exploring new options. They admit that they have tried out a number of new ideas, especially in terms of playing opportunities; they provide support for visa applications for coaches under the talent visa
provisions; they work hard on their communication policies given that some are not confident in their English language ability (this includes the translation of documents and signs into Mandarin); and they have established new options such as stadium keys so that Asian members can play late at night. In return, these Asian communities have contributed significantly to table tennis players, coaches and administrators as well as sponsors. The Chinese business community donates to hospitality and travel. Ultimately, they acknowledge that without the participation of Asian communities, table tennis might well have declined in membership and importance.

The issue of separate clubs or competitions was something of a touchstone in terms of ethnic and community participation and the attitude towards what we might refer to as ‘non-traditional’ immigrants. The responses ranged across a wide spectrum from horror that such thing might be contemplated to those who have already mandated such developments and see it as a positive way to increase participation and performance. There were also want might be referred to as accidental developments such as the Chinese rugby team in the North Harbour competition. The RSO seemed a little bemused at the development but was not antagonistic. Both the team and the RSO were making their way somewhat cautiously forward but with some benefits already apparent. If anything highlights the disparate understandings and approaches of RSOs towards cultural diversity, this issue is it.
6. Ethnic and Immigrant Sports Organisations

We interviewed a small range of representatives from ethnic and immigrant sports organisations in Auckland. As we proceeded, we realised that there were more than was first apparent. If anything, it highlights the need for a more comprehensive survey to fully record these organisations, what they are doing and how they might be associated with RSOs (if they are not already). As will be apparent from some of the comments below, there was some concern at the lack of contact or understanding from sports organisations. But what was also apparent was the passion and commitment of the people interviewed which reflected their community’s interest in ‘taking part’. It is just that they want to take part in organisations that reflect and promote that community’s interests. They are built around the cultural and social networks of the community (social capital, although it might be more accurate to refer to these networks as socio-cultural capital) and so they bring specific networks together for the aim of participating in one sport or another. This association between specific ethnic and cultural groups and a sport or a club are very common in other countries but are less obvious in New Zealand. There are important exceptions, notably with Maori or Indians in Pukekohe (for example). But both groups have been part of the Auckland sporting landscape for a long time. More recent migrant communities are finding their way in this regard. What follows provides some examples of both recent and more longstanding ethnic and immigrant sporting organisations.

Ethnic group-specific sports teams of clubs have been part of New Zealand for some time. Jacqueline Leckie’s (2007) book on Indians in New Zealand has some interesting stories and photographs of Indian sporting activities. The Auckland Indian Sports Club was established in 1974 and eventually disbanded in 2001. SPROUT (Sports Recreation and Outdoors Trust) was begun in September 2008 in order to encourage a life-style change amongst Indians in New Zealand. They have about 10 000 registered members and they have organised community events such as Bollyworx and Freedom Cup (see http://www.sprout.net.nz/news--events.aspx). The essential aim is to encourage Indian participation in sporting and outdoor activities to improve health outcomes. This interest in certain sports – notably hockey, cricket and soccer – has continued to the present and SPROUT was launched in 2008 to ‘provide a platform for every Indian in New Zealand to achieve greater well being through sports, recreation and outdoor pursuits’. It was prompted by a health needs assessment conducted by the Counties Manukau District Health Board which raised some concerns about increased disease and predisposing factors (such as high cholesterol or blood pressure). SPROUT conducted some informal research and discovered that the most common reasons for not getting involved in sport were: the
inability to find a suitable team; a focus on education; and the cost of participation. The sports that are the focus for SPROUT are cricket, indoor soccer, badminton, swimming and yoga. But there were also quite personal reasons for participation. The incident which prompted the establishment of SPROUT was interesting.

My son asked...why do others have ski racks and gear and we don’t. I said because your Dad doesn’t know how to ski. He said why don’t we learn, so that next time, we can have that gear as well. I asked others in the cricket team and they said they get asked the same thing by their kids. Why do we always have to play only cricket?
So that is how SPROUT was born.

The membership comes from India, Fiji, South Africa, Malaysia, Singapore and Sri Lanka. The sports concerned include cricket (indoor and outdoor), badminton and indoor soccer, along with outdoor activities such as tramping and kayaking.

Other Indian organisations include the Pukekohe Indian Sports Club and it was set up to get Indians involved in hockey and cricket mainly. The aim was to combine sports with families and culture. It has been going since 1945 and has 650 members. (It even has a book on its history). More recently, the club is keen to recruit and train coaches; this is paid for by the club. They have also sought to provide for junior players. In the past, they would play at different clubs and then come to the Indian Sports Club as senior players. These younger players have been encouraged to start with the club and teenage mentors have been provided to the junior players. They now have a 5 year old team. They have offered mini games for the younger members; they are split into teams based on their grandfather’s villages in India. The aim is to encourage participation in what is more a social and cultural activity, rather than a competitive one. Female and male participation is encouraged, as is first-time participation. Interestingly, and partly as function of its longevity, the club now has Pakeha, Chinese and Maori members. It is linked with Counties Manukau Sport Force and is active in membership recruitment, fund raising and hosting tournaments. That said, they are critical of some local sporting organisations, commenting that ‘they could be more organised, to communicate better ...and to listen to clubs’.

The New Zealand Chinese Table Tennis Association was formed after a discussion amongst members of the Auckland Table Tennis Association about how best to get more Asian members, especially given the arrival of significant numbers of Chinese immigrants.
We found that Asian people didn’t know that there was table tennis in New Zealand and some were also fearful because they were not confident in English. So they [preferred to interact] with people who spoke their own language and so that they could explain procedures etc...

The formation of the Chinese association is seen as a positive by the RSO as well as those involved. Currently, the New Zealand Chinese Table Tennis Association has 750 members and has been going for 6 years. It relies on volunteers to keep costs low and it organises social gatherings around important dates in the Chinese calendar (eg Chinese New Year) and tournaments which are sponsored by Chinese businesses such as the Lim Brothers Import and Export Company. When it comes to specialist coaching, such as for the Under 19s, the association relies on the Auckland Table Tennis Association, although many of the coaches are themselves Chinese. However, the Chinese association is primarily about the social and cultural needs of its members.

Competition is not a major thing. We do have competitions once or twice a year and that is exciting. Members enjoy coming together for the social festivals.

The association is particularly interested in encouraging Chinese to take part in a sport. It has worked to ensure that older members of the community are encouraged to participate for health reasons, and the fact that table tennis is an indoor sport and is ‘safe’ helps. But they are also keen to ensure that new generations are interested in table tennis and so they are keen to see primary schools offer the sport. Its members are Chinese but come from a wide range of countries, including Malaysia, Singapore, Taiwan, Hong Kong, Cambodia, India and Indonesia.

A considerable amount of the information supplied to immigrants, particularly online and via locally produced publications, is produced in the language of the community concerned. In the current Korean directory (as one example), it is apparent that there are a range of activities that have been organised by the community itself. An umbrella group, the Korean Sports Society of New Zealand, has nine divisions comprising the following sports: golf, badminton, table tennis, basketball, squash, tennis, bowling, judo and soccer. In addition, there are a number of other organisations listed:

- Auckland Ski and Snow Boarding Club
- Auckland Korean Bowling Association
- New Zealand-Korean Hunting Association
- Korean Tae Kwon Do Association
Phoenix Soccer Club (Auckland)

Korean Basketball Club

Korean Junior Golf Club

Plus two Korean sports (Ssireum and Komto) also have their own clubs.

One of the interesting developments was the Muslimah Sports Organisation (MSO) (see Appendix C). This is a recent development and was registered last year in order to gain a more formal status. It is concerned with women only sports, including activities such as netball, volleyball and swimming. But as with such activities in countries like the UK, the requirement is that everyone concerned in the activity should be female. MSO was established when it became clear Muslim females were feeling discouraged from participating in sports. One issue that arose was the question of the uniform for netball. Short skirts and bare arms were not acceptable and there appeared little room for negotiation. So the school-age girls stopped playing. But involvement in a Muslim girls college encouraged a rethink and the establishment of MSO. The clothing was an issue but there were others. Fasting for Ramadan meant that it became difficult to play sports for a period. Some managed to play but energy levels were low. In developing MSO, the challenge was to get a regular commitment to train and to play games; to develop expertise in relation to umpires, coaching and managing teams; and to getting appropriate facilities. Lloyd Elsmore Park was used on Sundays but the difficulty was in maintaining a strictly women only environment. Men are not allowed to be in the vicinity. MSO also approached Counties Manukau Sport for help with coaching and umpiring but did not get a reply. MSO is an acknowledgement participation in sports is important; it builds teamwork and leadership skills as well helping fitness and well-being. MSO is an interesting development in terms of Auckland sporting organisations with a set of requirements that make it different to practically all other clubs or sports activities. However, given the growth of the numbers of Muslims in Auckland, the ability to meet the sporting needs of these communities present a major challenge, especially given the specific religious and cultural requirements.

In looking at what was happening in terms of ethnic and immigrants communities, we were made aware that there was some interesting activity being provided by various sports and leisure bodies that was targeted these communities in various ways. Often, this was meant for sports and leisure activities that might not involve formal membership or competitions. Examples include the SPARC campaigns around Push Play or Green Prescription which are provided in languages such as Chinese and Korean, and there is active promotion at a range of
cultural events and activities by SPARC representatives. ACC encourage a modified Tai Chi for
helping older people (see www.acc.co.nz/taichi) and ACC combines with Surf Life Saving,
Watersafe Auckland and the ARC to promote safety amongst recreational fishers. Some
thought has gone into communicating with Asian communities in particular in terms of the
provision of information in the relevant language and the involvement of people (sometimes
from the ethnic or immigrant community) in promoting the key messages at ethnic festivals or
other events.

As we said at the beginning of this section, we struggled to find ethnic and immigrant sporting
organisations to begin with but as we proceeded, it became more apparent that there were a
lot more than we – or sporting organisations such as RSOs – appreciated. Some might be quite
small while others might not exist for very long. What it does suggest is that a more
comprehensive stocktake of what does exist might be a helpful exercise. The next question is
how should they be treated. The comments suggest that some RSOs are more welcoming and
understanding of the reasons for the existence of their clubs than others. To return to the
earlier discussion concerning separate competitions or clubs, the presence of organisations
representing particular ethnic and immigrant communities is one of the issues that seems to
divide RSOs and sports administrators.
7. Ethnic and Immigrant Community Representatives and Their Views

We interviewed only 4 people for this part of the research, two from the Chinese community, one Korean and one Indian. All of the people were senior in their respective communities and two of the interviews were conducted in the language of the respondents. We would strongly suggest that more research is required to establish what is required to respond appropriately to the sporting needs and interests of a range of ethnic and immigrant communities in Auckland. In other research, we have discovered that focus groups are helpful in this process. And we would note that there are often important religious, linguistic and cultural differences within communities (such as the Chinese for example). To assume that all within these communities are similar is a misplaced assumption. There are also important gender and generational differences as some of the current interviews highlighted.

These interviews provided a number of themes – we are sure that there a number more that were not raised here.

i. Attitudes Towards Sport

The respondents repeatedly commented that the approach to sports was quite different to what they were used to. They thought that children might be more adaptable and experience new sports in New Zealand. However, all observed (in one sense or another) that some popular local sports such as rugby or cricket were going to be something of a stretch for a number of reasons – a lack of understanding about the rules; physical requirements (all appeared intimidated by what they saw as the physicality of some sports); the emphasis placed on sporting participation and expectations that all would participate in some form; and the involvement of parents. One respondent noted that the concept of volunteering was not part of his community’s cultural background and anyway, as they worked hard to settle in New Zealand, there was little time for such activities.
ii. Facilities

It was apparent that some of the ethnic and immigrant communities were keen to develop sporting activities but were unsure how to proceed in terms of getting access to facilities. They were keen to take the initiative and did not who to approach or what was normal practice in New Zealand.

There were also some interesting cultural and religious requirements. One mentioned in the previous section was the issue of women only activities. Another was the use of facilities late in the evening.

iii. Generational Requirements

It is often not always recognised that while New Zealand has prioritised the recruitment of immigrants who are able to contribute economically to the country, and are therefore of an age (under 45 years) when they are still likely to be active, the family reunification provisions mean that there is actually quite an age spread. One of the Chinese respondents talked about the difficulties of organising activities (such as Tai Chi) for elderly.

In terms of school-age children, all the respondents noted the emphasis placed on sport in New Zealand and that all children were encouraged to participate. This was seen as positive but comments were also made that this was quite different from what might be expected in their countries of origin. It appeared that some parents were a little nonplussed as to what to do and how best to support their children.

iv. Sports Organisations

As leaders of their communities, the respondents had all had some experiences of sporting organisations, typically regional umbrella sports organisations. It appears that the communities had, at some time, sought funding, affiliation or access to facilities. But these interactions were fraught. It seemed that the respondents felt that neither side – the ethnic or immigrant communities and their representatives, or the sporting organisation – could quite work out what was required or how best to proceed. Language was acknowledged as an issue in such communications. The comments from these community representatives were quite low key (‘I
am not sure about North Harbour Sport...it was difficult to get information because of the language barrier...Even $1000 per year would be great’). In general, the observations were politely put but it was also obvious that there was some frustration in terms of getting across the requirements of their respective communities.

v. Cultural Interests

All the respondents noted that particular sports were part of their respective cultural heritages and that they were interested in continuing these sporting activities because this also helped maintain their cultural heritage. In some cases, this meant sports that were largely unknown in New Zealand. But elsewhere, a basketball or hockey tournament could be used to bring the community together and to celebrate its culture. This produced slightly different expectations about the role of sport in the life of the community, expectations that appeared not to be understood in terms of some of the approaches made to sporting organisation for (as an example) funding. A number of comments suggested that this cultural aspect to sports was not understood or respected by the sports bodies approached. This might reflect communication issues as much as anything else.

vi. RSOs or Local Councils

A number of the comments from these representatives suggested that they saw local authorities as the natural place to go to for advice or support for sporting activities. This might reflect the role of local authorities in the countries of origin. But having identified the local council as a body to approach to ask for support, the result was often frustrating.

    We need people to inform the Council of what goes on [in our community] and what we need to maintain our sporting activities...but we cannot get anyone who can speak Chinese.

The respondent noted that other services, such as WINZ or the police, were able to accommodate such language requirements; why couldn’t councils – or sporting organisations?
Comments and Suggestions

The respondents made a number of suggestions as part of these interviews. They included:

- Bilingual coaches and administrators to explain the benefits of sports, the rules or how to improve performance;
- Facilities and programmes that recognised the cultural requirements and inclinations of the communities, including deals that might be for families and/or communities;
- Facilities or coaching at discounted rates that would encourage entry level participation
- Better communication between sporting organisations or councils and ethnic and immigrant communities. Those spoken to were keen for this to happen and to take part;
- Co-ordinators to help with particular communities and to work with ethnic or immigrant communities to secure funding for their activities
- More recognition that immigrant communities are busy working to settle in New Zealand and that sport might need to be organised to recognise this
- Recognition that there are important cultural and religious issues for these communities and that sports organisations as well as coaches and administrators need (a) to understand these cultural differences to some degree and (b) to respect them. There is often an impression that there is only one way to do something and the local people involved do not want to change something to recognise what is important for an ethnic or immigrant community.
8. Conclusions and Recommendations

Sport is recognised as a critical avenue in the settlement of immigrants (Stodolska and Alexandris, 2004). It provides an opportunity to interact with a variety of other cultural communities. It teaches local customs and encourages participation. But becoming involved in sports, especially in terms of formal membership and competitions, is not a straightforward exercise. This report has highlighted some of these challenges. The interviews with RSO representatives indicates that many of them are aware of the issues, even if they struggle with how best to address them. However, it should also be noted that some RSOs appear unwilling to strategise about or engage with ethnic and immigrant communities. Most are broadly sympathetic but some are reluctant and a few even hostile to expanding what they do to include ethnic and immigrant communities.

What can we conclude from this research? Firstly, that some RSOs have gained significantly from the new cultural diversity that has become part of the reality of Auckland after 1987. Some of these sports appear to have gained new membership, coaching and sponsors without having to do very much. Others have actively sought to change what they do in order to accommodate these new members of their sporting community. At the other end of the spectrum are some sports which have yet to appeal to some of these ethnic and immigrant communities and while there is an interest inside the RSO, they struggle to work out how best to expand their membership. The demographic projections for Auckland will make this task an increasingly important one if they are to maintain (or grow) membership. Most RSOs have done something to acknowledge these new communities but some of these responses are, at best, ad hoc and often done from a position of some ignorance of exactly what would encourage these communities to take more of an interest in their sport. At the same time, it must be said that there are some RSOs, or perhaps some RSO administrators, who resist the notion that they need to do anything differently. As with some other areas of institutional life in Auckland, the ability and willingness to respond to the superdiversity of the city will ensure some organisations succeed while others do not. The literature on the successful settlement and integration of immigrants notes that the immigrant needs to make certain adjustments but it is equally important that host institutions ensure that what they do includes these new communities in their midst. Successful integration is the product of a two way adjustment; it is not a one way process.
Perhaps the single most significant issue in this process of accommodation is the question of separate clubs or competitions. It split RSOs more than any other topic and it highlighted the contrast in personal and organisational philosophy. Did separate clubs or competitions represent separatism (one administrator called it apartheid) or was it part of the process of successfully integrating immigrants? Should RSOs work to provide such options or make it clear that they would not condone such developments? Of course, the next section of the report indicated that there were already a number of ethnic-specific clubs and some of these were accepted as part of the relevant RSO activities in Auckland. But for some of these clubs, and this was reinforced by the last section which reported on the views of community representatives, their experiences with RSOs (or councils) was not always that positive – from their point of view.

The international literature, and the material provided here, all suggests that an understanding of the situation faced by ethnic and immigrant communities is an important first step in expanding the participation in sports of these communities, closely followed by a welcoming approach to this participation. Perhaps one of the hardest challenges for RSOs is to accept that what they have done in the past might not be appropriate for the future. It is certainly a particular challenge in the context of a superdiverse Auckland of the 21st century.

**Recommendations**

The following are recommendations following on from the points made throughout this report.

1. **Consultation**

   It is critical that RSOs consult with key ethnic and immigrant communities to better understand their sporting requirements and to understand any religious or cultural issues/requirements that might impact on sporting involvement.

   There is a need for ongoing consultation as circumstances within a particular community evolve (e.g., the proportion who are New Zealand-born increases).
ii. Communication

RSOs need to establish how best to communicate to various ethnic and immigrant communities. This might involve documents in the relevant language or to have people who can translate as appropriate.

iii. Representation

Links with community representatives helps establish a relationship with ethnic and immigrant communities and provides a channel for comments and suggestions from the community to the RSO and for the RSO to recruit and explain opportunities to participate in their sport.

The importance of having people from ethnic and immigrant communities involved in a sport as players, coaches and administrators cannot be emphasised enough as they provide role models for others to participate.

iv. Information and Strategies

Basic information about the nature and future growth of ethnic and immigrant communities appeared to be lacking for a number of RSOs. In order to adequately respond, this information is an important first step. Moreover, the collection of ethnic statistics in relation to its own participants is a fundamental requirement.

RSOs should be encouraged to develop strategic plans which directly address the participation of ethnic and immigrant communities, if they have not already done so.

v. Recognition of Cultural/Religious Differences

This has been noted as a point of difference and tension. ARPASS might need to take a leadership role in providing a positive forum for the discussion of how best for RSOs to recognise and deal with cultural and religious differences.
In an associated vein, the question of ethnic-specific clubs and competitions might require further discussion.

vi. Development of Expertise

The ethnic and immigrant sporting organisations and their representatives all noted that they required skilled coaches and administrators who could provide leadership and support for their communities. The role of RSOs in such development needs further consideration.

vii. Facilities

The ethnic and immigrant sports clubs and the community representatives noted that they struggled to get access to facilities or to get facilities that were suited for their purposes. Some suggestions were made about what might help this situation (access during non-traditional hours, family or community discounts) and this needs further discussion.

viii. Partnerships

A number of comments suggested a willingness to act in partnership with RSOs (or councils) and this deserves further attention.
References


Appendices

Appendix A

Information Sheets
Participant Consent Form
RSOs Questionnaire
Ethnic/Immigrant Sports Organisations
Ethnic/Immigrant Community Representatives

Appendix B - Best Practice from the International Literature

Asians in Football Project (London)
Cricket Demonstration Pilot Project (Yorkshire and Humberside)
Women’s Netball (Glasgow)
Canadian Parks and Recreation Association (CPRA)

Appendix C – Muslim Female Participation

Muslimah Sports Association (MSA)
Appendix A

Information Sheets

Survey of Immigrant Sporting Organisations

ARPASS and Massey University
INFORMATION SHEET

You are invited to participate in a survey of Immigrant Sporting Organisations to see how the sporting needs of your ethnic/immigrant community are currently being met. You might be aware that Auckland is one of the most culturally diverse cities in the OECD. This survey is a preliminary one to see how various sporting codes and organisations in Auckland are providing for the sporting and recreational needs of minority ethnic groups and new immigrants.

What does participation involve?

Your involvement in the research would consist of an interview which will take about 40 - 50 minutes. The interview consists of a series of questions, some of which are short and some which ask for more detailed information about your experience. The questions focus on the following areas:

- The main priorities of your sporting organisation, members and their needs.
- What support is being provided by Regional Sporting Organisations?
- What will happen in the future?

The interview would be held at a place and time convenient for you. For example, you may wish to be interviewed at your workplace or in another location of your choice such as the university. It is important, however, that the interview location provide you and the interviewer with privacy and quiet.

What are my rights as a participant?

The interview will be conducted according to the ethical principles that underpin university academic research. As a participant, you have the right to refuse to answer any questions and to end the interview at any time. You also have the right to withdraw information related to this study for one month from the time of your interview. With your approval, the interview will be audio taped, but the tape recorder will be turned off at any time during the interview if you so wish. After the research is completed, a summary of the findings will be made available to you, if you wish.

In addition, should you have any questions now, or at any time during the project please feel free to contact me. My contact details are shown above.

Regards

[Signature]

Professor Paul Spoonley
p.spoonley@massey.ac.nz

This project is funded by ARPASS and has been identified as a low risk research activity by the Chair of the Massey University Ethics Chairs Committee (Application PN352). If you have any concerns about the conduct of this research, please contact Professor Sylvia Rumball, email humanethics@massey.ac.nz.
Survey of Immigrant Communities

ARPASS and Massey University
INFORMATION SHEET

You are invited to participate in a survey of Immigrant Community leaders to see how the sporting needs of your ethnic/immigrant community are currently being met. You might be aware that Auckland is one of the most culturally diverse cities in the OECD. This survey is a preliminary one to see how various sporting codes and organisations in Auckland are providing for the sporting and recreational needs of minority ethnic groups and new immigrants.

What does participation involve?

Your involvement in the research would consist of an interview which will take about 40 - 50 minutes. The interview consists of a series of questions, some of which are short and some which ask for more detailed information about your experience. The questions focus on the following areas:

- The sporting and recreational needs of your community and how they are currently being met.
- Barriers to participation experienced by your community and how they could be addressed.
- What will happen in the future?

The interview would be held at a place and time convenient for you. For example, you may wish to be interviewed at your workplace or in another location of your choice such as the university. It is important however, that the interview location provide you and the interviewer with privacy and quiet.

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Survey of Regional Sports Organisations

PARTICIPANT CONSENT FORM

This consent form will be held for a period of five (5) years

I have read the Information Sheet and have had the details of the study explained to me. My questions have been answered to my satisfaction, and I understand that I may ask further questions at any time.

I agree/do not agree to the interview being audio taped.

I agree/do not agree to the tape recorder being left on after the formal questions have been asked and answered

I agree to participate in this study under the conditions set out in the Information Sheet.

Signature: ___________________________ Date: ___________________________

Full Name - printed: ___________________________________________________
RSOs Questionnaire

Interviews with Sports Organisations

We have been commissioned by ARPASS to look at the changing ethnic nature of Auckland and to explore the implications for sporting codes and organisations.

We would like to ask you a few questions.

We are interested in the participation of ethnic and immigrant communities in sports. When we talk about ethnic and immigrant groups we are particularly interested in non-Pakeha/Maori groups, especially those minority ethnic groups who are present in Auckland as a result of immigration. Obviously, the two important immigration flows that have altered Auckland are from the Pacific and Asia, but we are also interested in those from other areas, such as the Middle East.

Participation/Involvement

1. Have you noticed any change to the ethnic mix of those participating in your sport over the last two decades?

   Yes ☐

   No ☐

If yes, can you indicate the following:

- Which ethnic of immigrant groups have increased their participation?

_____________________________________________________________________

- What is the ethnic breakdown for the following in your sporting code? Can you please specify the main ethnic groups.

   o Registered players _______________________________________________

   o Coaches _________________________________________________________

   o Administration __________________________________________________

   o Don’t know _______________________________________________________

   You might not know the exact figures but we would appreciate an estimate.

- Is this participation by ethnic and immigrant groups specific to particular age groups? If yes, which (eg primary school, secondary school, school leavers, mature age).
• Are there ethnic or immigrant groups who do not participate in your sport? If yes, please specify.

_____________________________________________________________________

_____________________________________________________________________

If no, why do think that is?

_____________________________________________________________________

_____________________________________________________________________

• Do you think there are:
  o Cultural barriers Please specify ____________________________
  o Physical issues Please specify ____________________________

2. Are ethnic or immigrant communities involved in your sport in their own competitions, as registered or unregistered players?

   Yes ☐

   No ☐

   If yes, why does this occur? Does it matter?

   _______________________________________________________________________

   _______________________________________________________________________

**Sport Organisations**

We would like to ask you some questions about the responses of your sporting organisation.

3. How has your own sporting organisation responded to increased ethnic/immigrant diversity in Auckland?

   a. ____________________________________________________________

   b. ____________________________________________________________

   c. ____________________________________________________________
• What do you do differently to meet ethnic/immigrant needs?
  
a. ______________________________________________________________________
  
b. ______________________________________________________________________
  
c. ______________________________________________________________________

• Is this something that is a priority for your organisation?
  
  Yes  □
  
  No  □

  If yes, why?
  
  ____________________________________________________________
  
  ____________________________________________________________

  If no, why not?
  
  ____________________________________________________________
  
  ____________________________________________________________

Thank you for your time
Interviews with Ethnic/Immigrant Sports Organisations Questionnaire

We have been commissioned by ARPASS to look at the changing ethnic nature of Auckland and to explore the implications for sporting codes and organisations.

We would like to ask you a few questions.

We are interested in the participation of ethnic and immigrant communities in sports. When we talk about ethnic and immigrant groups we are particularly interested in non-Pakeha/Maori groups, especially those minority ethnic groups who are present in Auckland as a result of immigration. Obviously, the two important immigration flows that have altered Auckland are from the Pacific and Asia, but we are also interested in those from other areas, such as the Middle East.

Your Organisation

4. Could you describe your sports organisation, especially what it does?

________________________________________________________________

________________________________________________________________

________________________________________________________________

5. Why was it established?

________________________________________________________________

________________________________________________________________

6. Do you have:

- Registered players?
  
  Yes ☐
  
  No ☐

- Coaches?
  
  Yes ☐
  
  No ☐
7. In terms of those involved in your organisation as players, what are the main age groups?
________________________________________________________________
________________________________________________________________

Sport Organisations

8. Do your players/teams take part in organised competitions?

<table>
<thead>
<tr>
<th>Yes</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>☐</td>
<td>☐</td>
</tr>
</tbody>
</table>

9. Who organises this?
________________________________________________________________

10. Are you affiliated to any sports organisations?

<table>
<thead>
<tr>
<th>Yes</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>☐</td>
<td>☐</td>
</tr>
</tbody>
</table>

11. How have you found sports organisations (if you have to deal with them)?
________________________________________________________________
________________________________________________________________
________________________________________________________________
12. Do you think sports organisations have been responsive to
   a) The sporting needs of your community?
      Yes □
      No □
      Please explain ________________________________
      ________________________________

   b) Your organisation?
      Yes □
      No □
      Please explain ________________________________
      ________________________________

The Future

13. What do you think needs to happen?
   a) To encourage your community to take part in sports
      ________________________________
      ________________________________
      ________________________________

   b) To help your organisation
      ________________________________
      ________________________________
      ________________________________

Thank you for your time
Interviews with Ethnic/Immigrant Community Representatives

Questionnaire

We have been commissioned by ARPASS to look at the changing ethnic nature of Auckland and to explore the implications for sporting codes and organisations.

We would like to ask you a few questions.

We are interested in the participation of ethnic and immigrant communities in sports. When we talk about ethnic and immigrant groups we are particularly interested in non-Pakeha/Maori groups, especially those minority ethnic groups who are present in Auckland as a result of immigration. Obviously, the two important immigration flows that have altered Auckland are from the Pacific and Asia, but we are also interested in those from other areas, such as the Middle East.

Participation/Involvement

1. Are there particular that your ethnic/immigrant community are particularly interested and involved in?

   What are they?

   ________________________________________________________________

   ________________________________________________________________

   ________________________________________________________________

2. Do they take part in these sports in New Zealand?

   Yes □

   No □

Sport Organisations

3. Are members of your community involved in sports competitions?

   Yes □

   No □
4. Can you describe these competitions?

________________________________________________________________________

Who organises them?

________________________________________________________________________

Who takes part?

________________________________________________________________________

5. Does your community have contact with sporting organisations?

Yes  □

No  □

If yes, which ones?

________________________________________________________________________

________________________________________________________________________

How have you found them in terms of meeting your community's needs?

________________________________________________________________________

________________________________________________________________________

If no, are there any particular reasons?

________________________________________________________________________

________________________________________________________________________
The Future

6. What sports will your community be involved in, in the future?

________________________________________________________________
________________________________________________________________

7. Are there any particular things that sports organisations should do to help your community?

________________________________________________________________
________________________________________________________________

Thank you for your time
Appendix B - Best Practice from the International Literature

Asians in Football Project (London)

Aims
To assist Asian people to gain access to and benefit from specific aspects of participation in football.

Programme One: Schools PE

Aims
To teach basic football skills and techniques to children in a supportive environment.

Programme Two: Upton Park Open Days

Aims
To gain the trust, respect and support of wider sections of the local Asian community.

Programme Three: Intermediate and Advanced Coaching Sessions

Aims
These sessions enable players to develop their football skills further.

Programme Four: Coaches Development Scheme

Aims
To enable young Asian football players to take on the responsibility for providing coaching and function independently.

Programme Five: Girls’ and Women’s Football

Aims
To encourage the participation of girls and women in football in both player and coaching roles in a supportive environment.

Programme Six: Learning through Football

Aims
To encourage integration via participation learning, where football serves as common ground for young people from various backgrounds.


Cricket Demonstration Pilot Project (Yorkshire & Humberside)

Aims

For ethnic minority men and women to be given the same chances to take part in, progress and succeed in all levels of sport.

Good Practice Criteria

- Offered young ethnic minority cricketers the opportunity to assess themselves objectively in terms of their skills and knowledge of the game and their own style, customs, values, behavioural norms and attitudes; and to compare these to those of mainstream cricket
- Young cricketers given a 'real' opportunity to assess their cricketing potential against the YCA standards of excellence and the YCA development programme
- A partnership approach was adopted, that sought an atmosphere of trust and a willingness from all parties to participate in a constructive and non-judgemental manner
- Participant-centred approach adopted – a preparedness to move away from a traditional organisational approach and to focus on the needs and interests of participants
- Support sought and obtained from ethnic minority community leaders, respected in their own sporting and wider community
- Places secured for ethnic minority administrators in the administration and decision-making of the mainstream governing body
Women’s Netball (Glasgow)

Aims

To provide women in Glasgow, particularly those of ethnic minority origin, with an opportunity to play netball.

Good Practice Criteria

- Acknowledges and addresses cultural concerns of people from ethnic minority groups by providing a female-only environment and female coach
- Acknowledges and addresses the need for staff who can speak Asian languages
- Emphasis on fun, enjoyment and social interaction
- Promotes integration, ie offered to all women
FACT SHEET:
NEW IMMIGRANT FAMILIES

In 2006, CPRA conducted a needs assessment with recreation practitioners and non-government organizations working with five target groups (older adults, Aboriginal peoples, new immigrant families, persons living with disabilities, and girls and young women) to determine what barriers they face in engaging these groups, what resources and training exist to support their efforts, and to identify successful engagement strategies. To complement the research findings of the Needs Assessment, CPRA conducted five case studies of municipalities who were successfully engaging one of the five target groups. This fact sheet highlights existing policies, approaches, and programs used to meet the recreation needs of new immigrant families in the city of Hamilton, Ontario.

Overview

- In 2001, 24.7% of Hamilton’s population were from immigrant or foreign-born communities.
- In 2002, City of Hamilton initiated a formal, community wide process to enhance safety, acceptance and harmony among all residents of the city.
- The Strengthening Hamilton Community Initiative (SHCI)- a three year community based capacity building project- was created following an increase in reported Hate Crimes.
- In 2006, produced a report entitled: “Recreation Access for Children and Youth of Hamilton’s Diverse Communities: Opening Doors, Expanding Opportunities”. Key themes include:
  - Mainstream recreation services were not meeting the needs of children and youth from Hamilton’s diverse communities.
  - Representatives of immigrant communities did not express a desire for sports played in their home countries to be offered. Basketball and soccer were identified most frequently for improving access.
  - Cultural and ethno-racial community groups prefer to fund and run their own sport and recreational programming.
- In 2008, the Ontario Council of Agencies Serving Immigrants (OCASI) identified 3 characteristics of successful models for recreation for immigrant and refugee youth:
  - Involving the community and supporting grassroots initiatives;
  - Recognizing the needs of potential program participants; and,
  - Clearly delineating program mission and goals.
- The current policy does not make specific reference to gender, ethnicity or culture.
- Requests from various ethnic and immigrant communities for small amounts of money for activities for youth reinforced the Culture and Recreation Department’s commitment to review its recreation policies.

Recreation Programs and Initiatives

- Fee waivers and allocation of staff time
- Soccer for young adults; building a new cricket pitch; drop-in programs and girls hockey (Used grants from Sport Hamilton totalling $30,000 to provide recreation for ethnic and immigrant communities. The City agreed to provide matching funding).
- Recreation pilot projects for cultural groups: A series of pilot projects for 15 cultural groups to try different recreation activities funded by the Community in Action fund.
- Bridges Program: provides free access to low income people to municipal recreation facilities.
- Staff training (recent initiative): mandatory two-day anti-racism session for the Department’s supervisors, coordinators and managers.
Factors Contributing to Success

- Community engagement and reaching out.
- Networking within the community.
- Accessing provincial government and other funding for special initiatives.
- Taking advantage of the popularity of soccer and basketball programs.
- Starting from strength – For the initial pilot projects, groups tend to be ones that have been in existence longer, are better organized, and have experienced leaders and volunteers.
- Providing instructors who speak other languages.
- Using informal contacts to build relationships with immigrant groups.

Challenges to Recreation Programming

- Capacity of new immigrant groups: Some immigrant organizations, especially newer ones, are not well organized and their capacity to operate programs is low.
- Resistance to change: There is resistance to changing the way that programs have operated historically and in how access to facilities is determined.
- High demand for facilities at peak times: New community groups compete with established groups for use of facilities, fields and community centres at peak times.
- How to decide which groups to approach and to fund: New initiatives have limits with respect to the number of groups that can be accommodated.
- Decline in volunteering: increase in single parent households and where both parents work, it is more difficult for adults to find the time to volunteer. New immigrants also have huge demands on their time related to settlement issues.
- Language

Barriers to Access to Recreation

- Lack of information, belonging or connectedness and issues related to Muslim women (ie: Somal women).
- Lack of information, money and discrimination based on race and language (ie: Spanish speaking women).

Lessons Learned

- Need for leadership at the top – elected officials and senior recreation managers to overcome resistance to change.
- Immigrant groups need support from the municipality.
- Need for a community development approach to specific immigrant populations.
- Starting projects with organizations that have volunteers.
- Focus on building stable, long term relationships.
- Community engagement – recognize the need to reach out more to different ethnic and cultural communities, including new immigrant groups.
- Working with champions – Each immigrant group tends to have a champion.
- Inviting groups to use facilities – By inviting different groups in the community to use recreation facilities for their own activities, they become familiar with the facilities.
- Drop-in activities for youth.
- Formal consultation processes can produce misleading results – what is said is not always what is done.
- Keeping costs very low.
- Importance of getting support from parents.

For more information please visit the Canadian Parks and Recreation Association website www.cpra.ca or call 613-523-5315.
Appendix C – Muslim Female Participation

Muslimah Sports Association (MSA)

BREAKING DOWN BARRIERS IN SPORTS FOR WOMEN
An enterprising librarian recently has established a sports club with a difference - the Muslimah Sports Association.

Pressure to conform to a team uniform can be an issue that prevents many Muslim girls and women from participating in competitive or mixed gender team sports in the wider community,' explains Tasneem Mohammed. She is of Fijian Indian descent, a Muslim, and also Acting Community Librarian at Mangere East Library.

'I knew that the young Muslim women from stricter families, who cover their faces, would simply not participate in open sports, so I was aware of the need for something to fill the gap. My aim was to create an alternative and safe environment where Muslim women and girls would willingly come forward to participate in sports.'

Her idea gained popular support and by the end of summer this year 80 Muslim girls and women had registered to join the new club. They range in age from seven upwards, with at least 25 of the women over 30. 'The eldest player is 60 years old - my mum.'

A key factor in setting up the club was accessing a venue that was free and private. A member of the board of trustees for Mangere’s Zayed College for girls, Tasneem put her case to the principal and was given permission to use the school gym on Saturdays.

'We promoted the idea of the club to both Al Madinah Primary School and Zayed College. We began by introducing netball to the club. We fielded two teams in the junior, intermediate, and collegiate categories and three senior teams. We play only within our own community. The two junior teams play each other every Saturday, and so on, in each category.

‘Because of the size of the gym we can only play one game at a time, so the competition takes all of Saturday.’

Finding coaches was an issue. ‘The Zayed College PE teacher helped to train the collegiate girls, my two daughters each coached a team and three other women helped.’

Tasneem had never previously played any kind of competitive sport. 'I have 13 and 15-year-old daughters who have both played netball for the Karaka club in Papakura. As they get older it becomes harder for them to continue because of the short skirts that are part of the team uniform.

‘My daughters have been able to pass on their netball skills to our new club. Many of the girls and women had never been coached and knew little about the game. The enthusiasm in the club is fantastic.

‘It was my first experience playing competitive netball. I had learned all the rules while watching my two daughters play over the years, often finding myself offside - to their embarrassment. I discovered I had great skills at goal shooting. Mum was not on my team and once we collided in a game. She got floored, but thank god, there were no broken bones.

‘We'll definitely continue with the netball next winter, but haven't yet decided which sport we'll introduce next - maybe volleyball or indoor soccer. It partly depends on the availability of women coaches. Now that we have built a skills base, we're thinking of entering our junior netball teams into a wider community competition next year.’

Tasneem was recently recognised for her work at the Counties Manukau Sport Volunteer Recognition Awards.
Muslimah Sports Association (MSA)

Objects

The objects of MSA are:-

- To provide sporting environment and opportunities which conform to Islamic beliefs and practices so that Muslim women can take part in sports and physical activity
- To promote and encourage sports and physical activity amongst Muslim women
- To foster leadership and team skills in young Muslim women through team sports such as netball, soccer, volleyball and cricket
- To train and develop appropriate player skills in different sports
- To provide opportunities for Muslim women to manage, coach and umpire sports teams
- To establish, promote and stage regional and other sports competition in which Muslim women are able to participate