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Increasing Social Inclusion via Sport,
for Refugee-Background Young People in Aotearoa.
A case study of Ignite Sport and a Capabilities Analysis



A research project in fulfilment of the requirements for the degree of

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Abstract

The cultural significance of sport to New Zealanders, its powerful narrative and universal language suggests that sport has the capability to strengthen refugee-background young people's social connections and assist in the process of community belonging and participation. Experiencing meaningful relationships has particular relevance for refugee communities because of their previous experiences of not belonging, persecution and conflict. Therefore, due to the increasing number of refugees arriving in Aotearoa it is timely to look at the relationship between sport and inclusion for refugee-background young people.

This report uses the Capability Approach as a theoretical framework to understand how 'sport for social inclusion' programmes can help refugee-background young people be included into wider society through their participation in sport. The first part of the report examines a mixture of scholarly and grey literature; the second part undertakes a case study of Ignite Sport focusing on one of their community programmes 'Fusion'. Fusion is a 'Sports Plus' programme that uses sport and other activities to facilitate social inclusion outcomes for refugee-background young people. The elements used to achieve social inclusion capabilities, and the challenges experienced in the delivery of sport activities to these young people are identified and discussed. Former refugees were not the interview subjects of the research rather participants were those who design and deliver the 'sport for social inclusion' programmes.

Findings showed that the success of Fusion is largely due to the quality relationships between staff and the young people and the passion the youth workers have for improving the young people's capabilities. Utilising sport as a participatory tool to draw them to the programme, participants are encouraged to learn and flourish at their own pace and ability, to participate, and to take risks. This Sports Plus programme provides refugee-background young people with experiences of joy, belonging, friendships, sports skills alongside other learning activities where they foster 'inner fitness' skills such as pursuing excellence, developing character and resilience. Fusion facilitates a range of experiences for refugee-background young people that contribute towards building social inclusion capabilities.

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“Sport is a universal language...

When young people participate in sports ... they can experience real exhilaration even as they learn the ideals of teamwork and tolerance”

Kofi Annan (2004)

Contents

Abstract.....	i
Acknowledgements.....	ii
Contents	1
1 Introduction.....	1
1.1 Research Aim, Questions and Objectives	2
1.2 Methodology and Ethics	3
1.2.1 Methods	3
1.2.2 Ethics	5
1.3 Limitations of Research.....	5
1.4 Research Report Outline.....	6
2 Literature Review	8
2.1 Introduction.....	8
2.2 Defining Social Exclusion	8
2.3 Processes of Social Inclusion.....	9
2.4 Sport as a Vehicle for Development	10
2.5 Significance of Sport to New Zealanders and its Potential	11
2.6 Evangelistic Mythology of Sport.....	12
2.7 Critiques of Sport as Doing Good	13
2.8 Theoretical Framework: The Capabilities Approach.....	14
2.9 Chapter Conclusions.....	17
3 Policy Context	19
3.1 Introduction.....	19
3.2 International Landscape.....	19
3.3 National Immigration Policies.....	21
3.4 New Zealand Red Cross Policies and Partnerships	22

3.5	National Sports Policies.....	23
3.6	Link between Policy, Practice and Research	24
3.7	Chapter Conclusions.....	25
4	Exploring Social Inclusion through Sport in Aotearoa.....	27
4.1	Introduction.....	27
4.2	New Zealand Red Cross Findings	27
4.2.1	Experiences of Former Refugees Living in Aotearoa 10 Years Plus.	27
4.2.2	Sporting Experiences of Youth in the P2S Programme	28
4.3	Muslim Women’s Sporting Participation Experiences in Aotearoa.....	31
4.4	Highlighting Other Inclusion through Sport Experiences	33
4.5	Chapter Conclusions.....	33
5	A case study of Ignite Sport and Fusion: Findings	35
5.1	Introduction.....	35
5.2	Overview of Fusion	35
5.3	Research Participants.....	36
5.4	Programme Impacts	38
5.4.1	Quality Leadership and Relationship Engagement.....	38
5.4.2	Sense of Belonging.....	39
5.4.3	Building Social Connections	40
5.4.4	Experiences of Socialisation.....	41
5.4.5	Physical Sports Skills	43
5.4.6	Plus Sport Activities	44
5.4.7	‘Plus’ Activities.....	44
5.4.8	Aspirations of Ignite Sport.....	45
5.4.9	Belonging to a Formal Structure.....	46
	Programme Challenges.....	47
5.4.10	Gender Inclusion.....	47

5.4.11	Collaboration with other Organisations	49
5.4.12	Numerous Processes to Enable Participation.....	49
5.4.13	Transport and Food	50
5.4.14	Welcoming Space to Join In	50
5.4.15	Funding Issues	51
5.4.16	Framework for Inclusion	52
5.5	Chapter Conclusions	53
6	Discussion and Concluding Remarks	54
6.1	Introduction.....	54
6.2	Research Question 1: Sport for Social Inclusion and Challenges	54
6.2.1	Best-Practice for Social Inclusion through Sports.....	56
6.2.2	Factors Influencing Marginalisation of RBYP	56
6.2.3	Conversion Factors	57
6.2.4	Policy influencing Practice or Practice influencing Policy?.....	58
6.3	Research Question 2: Social Inclusion Capabilities of Fusion	60
6.3.1	Distribution of Resources	60
6.3.2	Conditions that Support Social Inclusion	60
6.3.3	Plus Component and Building Capabilities	62
6.3.4	Challenges.....	63
6.4	Concluding Remarks	66
7	References.....	70
8	Appendices	79
8.1	Interview guidelines for Ignite Sport	79
8.2	Questions for Research Participants	81
8.3	Participant Consent Form	82
8.4	Focus Group Participant Consent Form	83

List of Tables

Table 4.1 Variations in Sport that Challenge Inclusion, P29

Table 4.2 Capabilities Achieved through Sport, P30

Table 4.3 Achieved Functionings through Sport, P30

Table 4.4 Challenges for Muslim Females and for Facilitators, P32

Table 5.1 Research Participants, P36

Table 6.1 Interlinking Variations (or barriers) that Influence Marginalisation of RBYP, P58

Table 6.2 Recommendations for Transitioning to Inclusive Sporting Spaces, P69

List of Diagrams

Diagram 5.1 Ignite Sport's Relationship with other Agencies, P37

Diagram 6.1 Best Practice Capabilities Framework for Social Inclusion, P55

Diagram 6.2 Transforming Social Inclusion Capabilities in Fusion, P65

List of Photographs

Photo 1: Start of the programme and participants are already connecting, P41

Photo 2: Trying something new - indoor rock climbing in Wellington, P42

Photo 3: Building capabilities - receiving some badminton coaching, P44

Photo 4: Socialising on the basketball court, P48

1 Introduction

As a mother of four school aged children my days are spent driving to and from sports trainings, watching their games, ‘forking out’ what seems like a constant stream of money for sports equipment, uniforms and sports trips. Sport and recreation is a huge part of our lives from participating in sports teams, kicking a ball around the backyard and swimming at beaches. We would not have it any other way. Sport has brought so much joy to our lives. It has given my children a sense of purpose, increased their confidence, helped them physically and mentally and importantly, we have all made numerous friends through sport whom we would not otherwise have had the opportunity to engage with. We are not alone.

Sport is an integral part of New Zealanders’ lives. In their historical account of ‘New Zealanders and Sport’, Ryan and Watson (2019) argue that sport is part of our national identity and that we engage in sport in multiple ways; from doing PE in school, to watching sport on television, to being involved as a participant, spectator, employee or volunteer. Furthermore, there is a powerful narrative around sport; one about its wide-ranging positive effects on society including physical, psychological and social benefits (Houlihan et al., 2009). The cultural significance of sport to New Zealanders, its powerful narrative and its universal language, suggests that sport has the capability to strengthen participants’ physical abilities and social connections and assist in the process of community belonging and participation. The Australian Refugee Council (2010) note these benefits have particular relevance for refugee communities due to their experiences of not belonging, persecution, conflict or violence.

The global population of forcibly displaced people has nearly doubled over the past decade (UNHCR, 2018) and as a member state of the United Nations, New Zealand has a responsibility to adhere to the 1951 Refugee Convention and its 1967 Protocol that helps protect the rights and obligations of refugees (UNHCR, 2011). When refugees arrive in their new country, they often arrive with very little physical capital

[and social capital¹] having not been exposed or had the opportunity to participate in sport and recreational activities (Australian Refugee Council, 2010). According to the New Zealand Refugee Resettlement Strategy, for refugees to participate fully in society socially and economically they must "... have a strong sense of belonging to their own community and to New Zealand" (Labour & Immigration Research Centre, 2012).

The narrative around the positive effects of sport has certainly played out in my life. But is this true for youth from diverse backgrounds or for marginalised youth? Is the strong sporting culture in Aotearoa inclusive of refugee-background young people who may or may not possess the physical and/or social capabilities due to different family dynamics, cultural expectations or interruptions they have experienced in life? Do they receive appropriate support to pursue their desired sporting activities? Given my personal interest in sport as a way to increase one's enjoyment, pleasure and community contribution; recognition of sport as a 'tool for good'; as well as the fact that refugee numbers are increasing in Aotearoa, I argue that it is timely to explore what is happening in this space, and to examine the relationship between sport and social belonging within Aotearoa for this particular population group.

1.1 Research Aim, Questions and Objectives

Using the Capability Approach as the theoretical framework of analysis, the aim of this study is to examine the relationship between sport and social inclusion for refugee-background young people. By drawing on the work of community-based organisation 'Ignite Sport' and its 'Fusion' programme, this project investigates how sport is used to facilitate the inclusion of refugee-background young people who have resettled in Aotearoa.

¹ Although social capital can also be built in other ways, such as through women's groups, faith-based processes etc.

As such this research has two main questions:

1. How is sport used to bring about social inclusion for refugee populations, and what are the challenges to realising this?
2. How is sport used to foster social inclusion capabilities for refugee-background young people within the context of Ignite Sport and its Fusion programmes?

This study lends itself to four key objectives, which are:

- To describe the barriers to sport participation for refugee-background young people and explain how this can lead to further social exclusion in society.
- To identify the conditions necessary for social inclusion in sports to occur.
- To document the unique challenges faced by refugee-background young people and reflect on these alongside their experiences in the Ignite Sport initiative.
- To outline specific features of the Ignite Sport Initiative that contribute towards refugee-background young people² achieving social inclusion capabilities that support inclusion beyond Ignite Sport.

1.2 Methodology and Ethics

1.2.1 Methods

To address the two research questions and four objectives, this project was framed as a qualitative case study in order to illuminate, understand and extrapolate (Stewart-Withers et al., 2014) sport's potential to foster social inclusion in RBYP. This methodology was selected to help the researcher explore people's attitudes, interpretations, behaviours, value systems, concerns, motivations and aspirations (Marshall & Rossman, 2006). Stewart-Withers et. al (2014) suggest that the qualitative approach also helps to both understand and find meaning and perhaps bring about change. They go onto say that by questioning 'what is this?' and 'what is

² Refugee-Background Young People abbreviated to RBYP

happening here?’ seeks to better understand the issue at hand or gain new insights into an already well-known problem (Stewart-Withers et al., 2014).

Academic research on Sport-for-Development³ for refugee populations is on the rise, however there is little available within the context of Aotearoa, particularly in relation to sport for inclusion. Therefore, research question one will focus on a literature review and document analysis that examines what social inclusion through sport looks like within a global and local context for refugee populations, why and how social exclusion from sport occurs, the benefits of sport, and the barriers to participation as experienced by RBYP and some of the challenges SFD practitioners face. As O’Leary (2017) suggests, a literature review helps to inspire, inform, educate and enlighten while generating ideas, therefore the review will help to develop and enhance the researcher’s understanding of social exclusion and inclusion processes and mechanisms. It includes a mixture of scholarly literature (journal articles, academic texts and sources) and grey literature (websites, reports and documents). The collection of secondary data is also essential to supplement a researchers’ own primary data (Overton & Van Diermen, 2014) and will help to understand and identify some of the sporting experiences of former refugees within the broader context.

The second research question aims to explore specifically how sport is used to foster social inclusion capabilities of RBYP in Aotearoa. To help answer this question, a qualitative case study of Ignite Sport and its ‘sport-for-good’ Fusion programme that targets RBYP is undertaken. Primary data collection was taken using purposive sampling (Overton & Van Diermen, 2014) to ensure the research participants selected were knowledgeable of the Fusion programme. Local knowledge and practical experience help to conceptualise and form theoretical understandings (Haudenhuyse, 2017). Semi-structured interviews with research participants were used as a means for gathering further insight and information on the delivery of this programme. The study investigates social inclusion capabilities, critical success factors, and challenges

³ Sport-for-Development is abbreviated to SFD

experienced in the delivery of organised sport to RBYP. O’Leary (2017) suggests that their descriptions of lived experiences rather than the informants themselves are central to the conduct of phenomenological studies. Former refugees were not interviewed rather participants were those who design and deliver the ‘sport for social inclusion’ programmes. The theoretical framework used to analyse sport’s potential for social inclusion was guided by the Capabilities Approach (Darnell & Dao, 2017; Nussbaum, 2011; Sen, 1992, 1999; Suzuki, 2017).

1.2.2 Ethics

In accordance with the Massey University Human Ethical Code of Conduct for research involving human participants, the researcher ensured the basic human rights of respect for persons, autonomy, privacy and confidentiality, and incorporated the principles implicit in the Treaty of Waitangi and the Te Ara Tika Māori ethical framework (Massey University, 2017). Careful consideration was given to Manākitanga and treating people with cultural sensitivity, dignity and respect. A key component is the notion of reciprocity (Dukic et al., 2017), Manaaki ki te tangata, or sharing, hosting or being generous. To that end, I volunteered in Ignite Sports’ Fusion holiday programme providing support to staff and building relationships with the young people attending. I also provided a Koha to Ignite Sport. Three chapters were completed to the satisfaction of my supervisor prior to getting in-house ethics approval from Massey University’s Development Studies programme. As this research was deemed to be low-risk, full Massey University ethics approval was not sought. The researcher has no conflict of interest to disclose.

1.3 Limitations of Research

Due to the scope of the initial proposal, the Covid-19 pandemic, and the need to develop trusting connections with young people before any interviews could take place, semi-structured interviews were undertaken from the perspectives of ‘expert’ practitioners within Ignite Sport. Patton (2002, p. 513) states that,

“the human element of qualitative inquiry is both its strength and weakness – its strength in allowing human insight and experience to blossom into new

understandings and ways of seeing the world, its potential weakness in being so heavily dependent on the inquirers skills training, intellect, discipline and creativity... the result depends heavily on the qualities of that human being”.

Therefore, findings may inform a biased viewpoint of what the practitioner would like to happen rather than what actually does happen. As observed by O’Leary (2017) and Stewart-Withers et. al (2014) researchers also come with previous experiences, own agenda, world views and knowledge that may form a bias towards the interpretation of the findings.

I have attempted to limit my own biases by extending my knowledge and the worldviews held by others through an extensive literature research and acknowledging the mythical trajectory surrounding the benefits of sport. Stewart-Withers et. al (2014, p. 61) note that “an understanding of one’s positionality and any personal values and biases you may bring to the research is fundamental”. They also go onto acknowledge that because of the often “context-specific design in relation to the population group being studied, it can be difficult to extrapolate findings to broader populations or to draw general or comprehensive conclusions”. Therefore it is important to acknowledge that findings cannot be generalised to all organisations who use sport to achieve social development goals, however, there are some lessons to be learned that could be applied to a sporting context for RBYP and other marginalised people.

1.4 Research Report Outline

The research questions will be answered within six chapters. Chapter one has commenced with some contextual background for the study. Research core aim, questions and objectives have been tabled, the methodology and methods outlined, and ethical and research limitations considered. The second chapter is a literature review on social exclusion and inclusion characteristics as well as those of sport as a vehicle for development. Sport’s potential, mythological status and criticisms will be included. The chapter concludes with an examination of the Capabilities Approach. The third chapter tackles policy at an international and national level within both a refugee and sporting context. The fourth chapter includes a document analysis on former refugees’ settlement experiences utilising data extracted from New Zealand

Red Cross because of their partnership with Ignite Sport. This chapter also includes insights into sporting experiences of Muslim women. Muslim women were included because of the marginalisation within sporting spaces they face both within Aotearoa and globally, and these recent findings have allowed for the voices of Muslim women living in Aotearoa to be heard. A brief overview of findings from other inclusive sporting programmes that have taken place in Aotearoa are also included. The fifth chapter investigates Ignite Sport's Fusion programme exploring its social inclusion capabilities from a strengths-based perspective and presents the main findings. The sixth and final chapter presents the author's discussion and concluding remarks.

2 Literature Review

2.1 Introduction

This review will interrogate a broad range of literature relevant to SFD and its relationship to social inclusion for refugee populations. The chapter will commence with social exclusion and inclusion definitions followed by an overview of sport as a vehicle for development. An examination of the mythologies surrounding its benefit and some of the critiques of sport as ‘doing good’ will follow. The theoretical framework based on the Capabilities Approach is then presented. This seeks to clarify the relationship between sport and social inclusion, and show sport’s potential for addressing the options available to RBYP to allow for better participation in society. Hence this review of relevant literature helps in part to answer, what does social inclusion via sport look like? What are the challenges?, and offer a way in which to guide programme success for social inclusion from a capabilities perspective.

2.2 Defining Social Exclusion

There is no universally agreed definition of social exclusion but the inability to participate in society is at the core of the definitions utilised by scholars, international organisations, government agencies and non-governmental organisations, with poverty seen as an underlying cause but by no means the only driver (Collins, 2012; Dagkas & Armour, 2013; Suzuki, 2017; Vereinte, 2016). For instance, one may be wealthy but experience exclusion because of their sexual orientation. Vereinte (2016, p. 18) further suggests there are certain characteristics where people are more likely to be excluded to varying degrees because of their “age, sex, disability, race, ethnicity, religion, migration status, socioeconomic status, place of residence, sexual orientation and gender identity”.

Spaaij et. al, (2014) found that social exclusion does not occur statically, and individuals and communities are not either excluded or included, nor will they always be one or the other. Instead, individuals and communities can be excluded by multiple dimensions (Spaaij et al., 2014). Individuals may feel included on the sports field and in church but excluded at school or at work. Further to this, Macdonald et. al, (2012)

found that contradictory positions of inclusion and exclusion exist across the human development lifespan. At different points in their life one may choose to be excluded and at other times exclusion is not something of their choosing. In some instances, youth may have the ‘will’ to participate in sport but due to various barriers such as lack of money, transportation, or family support, are unable to. Therefore, social exclusion involves an element of being unable to participate in activities that one would like to participate in, but is prevented from doing so by factors beyond their control. Amartya Sen believes social exclusion can be brought about by a lack of meaningful social relations (Sen, 1992; Suzuki, 2017) and individuals experience exclusion because they are not presented with the opportunities or resources to experience the life they wish to choose (Darnell & Dao, 2017). This will be further explored in section 2.8.

2.3 Processes of Social Inclusion

Social inclusion can be defined as the process of improving the terms of participation in society, through enhancing opportunities, improving access to resources, providing a space for voices to be heard and respecting rights (Vereinte, 2016) regardless of people’s social, cultural and demographic characteristics (Collins & Kay, 2014). Haudenhuyse (2017, p. 86) suggests that social inclusion is often conceptualised as “a desirable condition, (ie., an outcome) which can be managed and rectified by (sport-based) interventions through normalising and changing knowledge, attitudes and behaviour of the excluded”. He further suggests that this definition is underpinned by deficit thinking and tends to lay the blame on the marginalised - if programme and policymakers can only change the knowledge, attitudes and behaviour of those who are ‘being developed’ then sport for good will work its magic.

The concept of inclusion can mean different things to different people in different spaces or geographical locations but the basic tenets of inclusion remain the same; to be able to participate in society on one’s own terms regardless of age, gender, race, ethnicity, migration or socioeconomic status. Sen’s Capability Approach is seen to offer a nuanced means for understanding social inclusion. Suzuki (2017, p. 152) suggests that if Sen’s exclusion definition was reversed then inclusion would be seen

as “enabling access to social relations which could lead to the resolution or alleviation of capability deprivation”. This enables people to choose a life that they have reason to value, measured by the opportunities enjoyed and not only by economic status.

2.4 Sport as a Vehicle for Development

Sport is regarded as a potentially powerful solution in addressing the problem of social exclusion as evident in UNICEF’s statement:

“It [sport] brings individuals and communities together, bridging cultural or ethnic divides. Sport is also an effective way to reach children and adolescents who are excluded and discriminated against, offering them companionship, support, and a sense of belonging” (cited in Spaaij, et al., 2014, p. 104).

SFD has been characterised as the use of sport programmes and activities to achieve non-sport outcomes. It is argued that sport can contribute to education (Jeanes & Spaaij, 2016), sustainable development (Lawson, 2005), peace and conflict resolution (Collison et al., 2019) and improved interpersonal communication skills (Coalter, 2007). Sport has also been found to play a role in reducing crime and antisocial behaviour (Lyras & Welty Peachey, 2011), improving employment opportunities (Spaaij et al., 2014), empowering women and girls (Seal & Sherry, 2018) and building social capital (Nicholson & Hoye, 2008).

Lyras and Welty Peachey (2011, p. 311) specifically define SFD as,

“the use of sport to exert a positive influence on public health, the socialisation of children, youth and adults, the social inclusion of the disadvantaged, the economic development of regions and states, and on fostering intercultural exchange and conflict resolution”.

The idea of inclusion through sports implies that participants can improve their position across multiple domains such as education, employment, housing, health and leisure through their participation in sport (Collins & Kay, 2014; Haudenhuyse, 2017; Kelly, 2019). There are often differences however, between the aspirations of a sports organisation and one that looks to use sport to make a difference in other areas of life.

Hence, Coalter (2007) has coined the terms Sport Plus and Plus Sport to differentiate between sporting organisations and social development organisations. Sport Plus is led by organisations whose core activity is sport and sport is used as a way of achieving particular social development outcomes, whereas Plus Sport is a SFD concept led by social development organisations where sports activities are added onto their programmes as a way of achieving their broader social objectives (Coalter, 2013; Sennett et al., 2016). Sport is seen to have the power through games, values and practices to bring together a group of young people and provide a space for social interactions to occur (Schulenkorf et al., 2016).

2.5 Significance of Sport to New Zealanders and its Potential

The Refugee Council of Australia recognises the pervasiveness of sport in Australia and found that involvement in sport can be particularly effective in encouraging former refugees' participation in Australian society and as an introduction to Australian culture (Australian Refugee Council, 2010). The same can be said about New Zealand society where sport is ubiquitous and forms a meaningful part of life. Ryan and Watson (2019) argue that sport is the fabric of our society, it influences our national identity and culture and is what binds us together. The cultural significance of sport to New Zealanders, its powerful narrative and universal language suggests sport has the capability to strengthen participants' social capital and assist in the process of community belonging and participation.

Lyras and Welty Peachey (2011) and Jeanes and Spaaij (2016) also argue that the underlying desire of sport-for-good is to reduce social exclusion and address the mechanisms and processes that lead to individuals and communities being marginalised or discriminated against. Because New Zealanders are seen to value sport, it is thus argued that sport offers an opportunity to break down barriers and encourage participation in a way that other modalities may struggle to match. The Australian Refugee Council (2010) further notes that having a sense of belonging is of particular relevance to refugee communities due to their prior experiences of persecution, conflict or violence. Sport it seems, can be an effective means to lure

people in so that other things can be achieved. However, there are some who question whether sport can live up to these claims.

2.6 Evangelistic Mythology of Sport

It has previously been argued in section 2.4 that sport has the power to act as a force for social transformational change (Houlihan et al., 2009). Sports evangelists claim that sport is good for our health (Anderson et al., 2019), it helps to break down barriers, improves self-confidence, aids personal development (Coalter, 2013) and contributes to stronger, happier, cooperative and more peaceful communities (Lemke, 2016). Other arguments are that sport provides pleasure, a sense of achievement and a space for friendships to develop. These are commonly used narratives, conveyed in research undertaken by a multitude of scholars, government agencies and non-governmental organisations (Dagkas & Armour, 2013; Ha & Lyras, 2013). Sport is often seen as the holy grail to achieving social inclusion and alleviating the processes of exclusion that are experienced elsewhere in life (Collins & Kay, 2014).

However, amongst others, Dagkas and Armour (2013) and Coalter (2017) cast doubt on the quality of evidence to confirm these narratives. They question whether there is sufficient robust evidence to support such optimism. Contra to the claims noted above, sport is not always about good health, personal growth or friendships, but instead sport has been known to contribute to alcohol addiction (Gee, 2020), injury and overtraining (Kreider et al., 1998), and eating disorders (Thompson & Sherman, 2010), as well as bullying, cheating (Hartmann, 2003, 2016), corruption (Henne, 2015) and exclusion (Russell, 2008). For example, it was reported that for the 2008 Beijing Olympics 1.5 million residents were displaced against their will (Beck, 2007). Weiss and Bucuvalas (1980) found that research conforms to what interest groups already know or believe they know, so that it is published more on what they want to be said. In particular, Coalter (2017, p. 143) suggests that these interest groups obtain evidence to suit their political agenda stating, “findings which reinforce beliefs and policies and are congruent with habits and tradition are more likely to be viewed as useful”. He then goes on to say that governments and sports agencies have an “evangelical belief in the mythopoeic power of sport so do not have reason to ensure the quality of research

methodology as long as it tells of the positive benefits of sport”. Coalter further suggests that greater understandings of the why’s and how’s of participation and programme processes is needed to explain any measured changes in values, attitudes or behaviour. This can de-mythologise sport to understand what sports work for what participants, in what conditions and why.

2.7 Critiques of Sport as Doing Good

It is timely in this subsection to reiterate that sport can also reinforce existing conflicts and inequities. Negative aspects mentioned in 2.6 include aggression, violence and cheating (Russell, 2008). Governance, accountability and transparency amongst sporting organisations are further issues that can be of negative consequence (Henne, 2015), as are issues relating to keeping children safe and protected (UNICEF International, 2016). Furthermore, access to and experiences of sport are not equal (Sport and Development, 2020; Suzuki, 2017).

To illustrate, Hartmann (2003) recounted an anecdote Larry Hawkins (an early adopter of sport as a social intervention) told about a little league baseball team whose coach turned out to be a drug dealer using his pre-teen players as drug distributors. This narrative served to highlight that “just as easily as sport can serve positive, desirable social ends, it can also be used in inappropriate, even harmful ways” (Hartmann, 2003, p. 128). While acknowledging sport can exacerbate non-participation and reinforce harmful or exclusionary structures and features, paradoxically, Hawkins also said that he used sport to reach out to both parents and children alike (Hartmann, 2003).

Further critiques of sport-for-good are that it can reinforce existing structures around gender, race, norms and prejudices which produce the problems that interventions seek in the first place (Jeanes & Spaaij, 2016; Sanders, 2017). It is also argued there is an overemphasis on elite sporting structures and provisions, and that there are a lack of social justice approaches (Coalter, 2007). Acknowledgement, understanding and reflection is essential in order to address these critiques.

2.8 Theoretical Framework: The Capabilities Approach

The theoretical framework used to examine sport for social inclusion undertaken in this project is based on the Capabilities Approach⁴ (Sen, 1992, 1999) from the perspectives of Naofumi Suzuki (2017) and Martha Nussbaum (2011).

Amartya Sen focuses on developing human potential by increasing the options or capabilities available to people. Sen views the concept of capability to reflect the choices people have, what each person is able to do and to be; it reflects their freedoms, what kind of lives they can choose, and their aspirations (Darnell & Dao, 2017; Sen, 1992, 1999; Suzuki, 2017). Individuals experience exclusion because they are not presented with the opportunities or resources to experience the life they wish to choose (Darnell & Dao, 2017). Suzuki (2017, p. 151) also suggests that if Sen believes “social exclusion can be brought about by a lack of meaningful social relations” then the reverse is true and meaningful social relations can bring about social inclusion.

However, being provided with equal resources does not necessarily mean equity in the levels of inclusion or well-being (Sport and Development, 2020; Suzuki, 2017). Sen recognises that because people are so diverse, variations in personal, social or environmental elements can affect one’s ability to convert the same amount of resources into functionings (Suzuki, 2017). Variations in one’s internal capabilities such as disability, age and gender, interacting with environmental diversities in climate, epidemiology and pollution, or provision of public services, education and security (Wells, n.d.), as well as variations in the nature of community relationships, expected standards and norms, can all impact on a person’s ability to function, and to be included or not, within various settings. Therefore as Suzuki (2017) suggests, to get some sort of equality in achieved levels of functionings, resources may need to be distributed unevenly. To further illustrate, if two people have the same resources, the functionings they achieve may differ as people give different meanings to different activities. Suzuki (2017) then goes onto say that each person gets to decide what is

⁴ Capabilities Approach is abbreviated to CA.

important to them and choose from a variety of achievable functionings. The CA therefore includes elements of agency, capability and functionings.

Suzuki (2017) sought to build on Amartya Sen's capability approach to determine whether sport can be used as a vehicle for positive social transformation. His research resonates with Svensson and Levine (2017) in that the CA emphasises people centred, localised processes to increase the capabilities of those who are disadvantaged. Suzuki further suggests that capabilities deprivation occurs more because of the structures than because people choose not to do something. He suggests that people with physical skills may be denied opportunities due to the variations referred to earlier, rather than someone choosing not to be involved in sport. Marginalised people are also often denied opportunities to get basic skills in the first place as well as other factors at play that affect their involvement (Collins & Kay, 2014; Dagkas & Armour, 2013). SFD practitioners therefore need to identify the socially excluded and then provide a structure to include and support them to overcome these barriers.

Suzuki suggests four types of social relations that occur in sport-based programmes that support inclusion of the marginalised from a capabilities perspective. He draws on an approach which incorporates a micro-, meso- and macro level analysis and outlines the following types of functionings that should be included: (1) face-to-face human interaction; (2) association with a social group allowing for attachment to others; (3) opportunities for participants to be part of a formal organisational structure, and (4) opportunities for participants to be part of a social network.

To further explain what this would look like for sport-based programmes: at a micro level, providers would look at the types of functionings that should be included in the programme such as the focus on face-to-face interactions and personal relationships. At the meso level, the focus would be on the processes of how an organisation transforms itself over time to be more socially inclusive. The macro level would look at the process of development as a sector. Suzuki suggests "improved capabilities at micro levels can lead to structural transformation through organisational learning and legitimisation" (2017, p. 154).

Nussbaum has also furthered the CA framework by arguing that capabilities are built on the principle that a productive and fair environment can be formed if societies are able to deliver opportunities that supports people's choices and freedoms. She considers elements of social injustice and inequality as fundamental to the CA and advocates for a series of basic elements that should be available to all, no matter their histories, geographical locations, or norms. Hence Nussbaum would ask how can we use sport to transform social injustice and inequalities? So, while Sen would view sport as a tool for development (Suzuki, 2017), Nussbaum would see sport as transformative and as a basic human right (Darnell & Dao, 2017), one that encompasses basic humanity while "at the same time allowing for local diversity and agency" (Darnell & Dao, 2017, p. 25). It is suggested that rather than connecting sport to development as a hook to draw young people into programmes, that perhaps sport needs to move to a more "egalitarian and less competitive play-based orientation" (Darnell & Dao, 2017, p. 25). Instead of using sport as a tool to achieve various social outcomes sport can be used purely as a site for the human experiences of socialisation and joy and the opportunity to participate in sport would be seen as a basic fundamental of social development.

To illustrate, a report on midnight basketball, a crime intervention programme in Switzerland, explained that "the young people look for an activity that is fun on one hand and on the other hand an activity that fulfils the need for affiliation and social acknowledgment" (Hartmann, 2016). It concluded that sport was not a direct link to or means of crime reduction, education or employment but rather an important and meaningful opportunity for fitness and play (Darnell & Dao, 2017; Hartmann, 2016), "basketball already obtains the feeling of affiliation to a group ... sport is just a vehicle for socialisation" (Hartmann, 2016, p. 140).

So how can sporting structures be transformed to socially include the disadvantaged? Darnell and Dao (2017) suggest that having connections with others through social relations forms relevance to one's life and sports-based programmes allow for these moments to occur. They also suggest that sport participation opens up opportunities to improve capabilities in other areas. The structural content of sports-based

programmes would need to allow for inclusion and other functionings that go beyond the programme, such as building one's confidence so that they have the skills and confidence to join a sports club. Suzuki's four types of social relations embedded into a sports-based programme would help to facilitate this.

Darnell and Dao (2017) further suggest that for programmes to facilitate social inclusion transformations participants need to be connected over a longer period of time. They acknowledge that achieving physical and psychological benefits takes time while social relations takes a long time to really develop and mean something. Therefore, a programme that is provided longer term is more likely to make greater impact on participants and create positive change.

Sen's understanding of social inclusion and its connection to meaningful relationships provides a foundation to approaching both personal and structural changes towards inclusion that sport has the potential to facilitate (Suzuki, 2017). A person's achievable functionings depend on personal abilities and the social structure to determine the extent to which a person is able to improve their capabilities. As Sen suggests, being excluded from social relations is seen as a loss on its own but when coupled with deprivation in other aspects, can lead to various losses in life such as the "unlearning of skills, limited freedom of decision, ill-health, psychological misery, damage to human relations, as well as gender and racial inequality" (Suzuki, 2017, p. 152). Darnell and Dao (2017) conclude that transformations have more to do with creating conditions that facilitate meaningful relationships and allow for the basic needs and simple delights of being human.

2.9 Chapter Conclusions

The positive virtues of sport are widely held and provide much of the argument for utilising sport as a tool for good. The dominant discourse argues that sport provides physical, psychological, economic and social benefits that exist across the board whether one is marginalised or 'privileged'. However, it is critical to acknowledge, and reflect on these criticisms and to also understand that being provided with equal goods, resources or income does not necessarily mean people experience equal levels

of inclusion (Suzuki, 2017). There are multiple factors that influence the intended outcomes (Sanders, 2016), people give different meanings to sport and experiences, and it is these that are driven by participants and stakeholders, the social relationships formed through participating in sport, and the context under which participation occurs.

Sport can therefore not only act as a site for social inclusion but also for exclusion and the social relations that exist in society can be reproduced in this space. Traditional gender identities can be constructed, reinforced and contested so not surprisingly unequal social relations that underpin refugee experiences of social exclusion can be replicated (Sanders, 2016). Communities, families and individuals who experience prejudices because of intersecting factors like religion, sexual orientation among others, may be exacerbated in this space. If variations are not addressed, this can invoke 'unfreedoms' and create barriers to participation.

The endorsement of SFD globally signifies the belief in sport to enhance one's life experiences. The CA offers a positive guiding framework towards social inclusion by incorporating Suzuki's elements of social relations that he argues are embedded in sports-based programmes, and by integrating agency with social, political and environmental structures that allow for the basic human rights of pleasure to be experienced. Mobilising sport as a way to connect and strengthen relationships is a positive step forward in pursuing the freedoms one aspires to. However, as Sen and others remind us, sport can also act to socially exclude. Sport is not everyone's path to well-being and exclusion will still persist if sport is the only route for social inclusion (Suzuki, 2017).

3 Policy Context

3.1 Introduction

The international framework that sets the scene for sport and development globally is the United Nation's Sustainable Development Goals⁵ framework. While sport is not directly included under any of the SDGs this chapter highlights the pivotal role the United Nation's Office for Sport Development and Peace⁶ has played in linking sport to SDGs, UN agencies, and other governments and organisations in helping to grow the SFD sector. It will acknowledge that social inclusion is embedded into the SDGs and for the first time ever, the Global North has had to look at their own issues of inequities. This chapter then provides an overview of national immigration, refugee settlement and sports policies that form key policies guiding the practice and inclusion of former refugees (and others) into Aotearoa. The challenges that arise from gaps between policy, practice and research will also be discussed. It concludes by arguing that policies need to be more about facilitating the conditions under and by which people can engage with sport on their own terms so that sport as a site for joy and socialisation becomes an essential part of one's life.

3.2 International Landscape

The UNOSDP was established in 2001 and played a pivotal role in growing the SFD sector and advocating for sport as a tool to achieve non-sport outcomes. The prime strength that the OSDP had in being aligned to the UN was that it was able to convince people of the valuable role sport could play beyond the playing field in terms of an intentional, non-traditional, inclusive and gender transformative approach (Sanders, 2017). In 2017 the UN closed the OSDP and announced it would transfer SFD responsibilities to the International Olympic Committee. Sanders (2017) expressed concern for this amalgamation arguing the IOC commanded far less influence over the

⁵ Sustainable Development Goals abbreviated to SDGs

⁶ United Nation's Office for Sport Development and Peace abbreviated to UNOSDP

public sector than a UN body who has greater links to a wider range of other sectors. Sanders (2017, para 6) goes on to say that “perhaps the very people we need to believe in the potential of [SFD] as a cross cutting tool for development outcomes may no longer be on the same playing field”. Despite these concerns, the IOC has expressed the continued desire to advocate for sport ‘to do good’ confirming they will carry on working with partners on projects which use sport as a tool for development and to advance the SDGs (International Olympic Committee, 2018).

The SDG framework evolved from the Millennium Development Goals and “the universality of these goals mean that for the first time ever, developed, first world nations - the Global North, agreed to look inwards, at for example, their own issues of growing social and economic inequity” (Stewart-Withers & Hapeta, in press). While sport is not directly included under any of the seventeen SDGs and 169 targets (Lindsey & Darby, 2019), in the opening declaration of the ‘2030 Agenda for Sustainable Development’, it was stated,

“Sport is also an important enabler of sustainable development. We recognise the growing contribution of sport to the realisation of development and peace and its promotion of tolerance and respect and the contributions it makes to the empowerment of women and of young people, individuals and communities as well as to health, education and social inclusion objectives” (United Nations General Assembly, 2015, p. 10).

Furthermore, sport and its role in realising inclusive societies is made clear through the use of the term inclusive, which is used in six of the SDGs, in particular Goal 10 on reducing inequality within and among countries, and is specifically aimed at empowering and promoting “the social, economic and political inclusion of all, irrespective of age, sex, disability, race, ethnicity, origin, religion or economic or other status” (Target 10.2). The SDGs recognise that global development requires a more integrated vision, grounded in sustainability, equity and inclusion (Rosa, 2017; United Nations General Assembly, 2020). With social inclusion embedded into the SDGs, the inherent power of sport to help achieve transformational change is recognised at the highest political level.

3.3 National Immigration Policies

At a national level, Immigration New Zealand⁷ is the key agency appointed to develop and implement refugee resettlement policies. Aotearoa has been accepting refugees since the end of World War II with young people making up about forty percent of the annual quota of the one thousand refugees accepted between 2016 and 2018. As of July 2020, the number of refugees accepted through the Refugee Quota Increase Programme⁸ increased to fifteen hundred per annum. RQIP is a multi-agency programme that works across the housing, community and health sectors to ensure the Government is able to deliver on international humanitarian commitments as part of the global response to the refugee crisis (Immigration New Zealand, 2020). Further to the Refugee Quota, the Refugee Family Support Category and Community Organisation Refugee Sponsorship category also accept refugees. INZ work closely with local councils, iwi, and other stakeholders to ensure communities in settlement locations are prepared to welcome refugee quota families (Immigration New Zealand, 2019). There are currently thirteen resettlement locations around Aotearoa.

The overarching vision of INZ is for refugees to be “participating fully and integrated socially and economically as soon as possible so that they are living independently, undertaking the same responsibilities and exercising the same rights as other New Zealanders and have a strong sense of belonging to their own community and to New Zealand” (Immigration New Zealand & Refugee Unit, 2013, p. 3; New Zealand & Ministry of Business, 2018, p. 1). To achieve this vision, there are two key resources provided by INZ – the initial six-week programme at Auckland’s Mangere Refugee Resettlement Centre which includes a wide range of programmes to help families become familiar with culture and society in Aotearoa. Once refugees leave the Centre they are provided with enhanced support in the first twelve months through a

⁷ Immigration New Zealand abbreviated to INZ

⁸ Refugee Quota Increase Programme abbreviated to RQIP

community outreach support programme via New Zealand Red Cross known as Pathways 2 Settlement⁹ (Immigration New Zealand & Refugee Unit, 2013, p. 2).

3.4 New Zealand Red Cross Policies and Partnerships

Through the delivery of the P2S, New Zealand Red Cross¹⁰ play a critical part in INZ's resettlement process, supporting former refugees' transition to life in Aotearoa and connecting families to their new community. This includes orientation and information about services and support available and linking them with local service providers. NZRC recognises the importance of collaboration and utilises a partnership approach (New Zealand Red Cross, n.d.-a).

Although there are many whom NZRC partner with, only two will be outlined in this report. Brief mention will be made of a partnership with the Strengthening Refugee Voices Initiative. This is a group of people who work together as a collective community to represent the voices of all refugee communities. The initiative explores approaches to broaden community engagement between former refugee communities, government authorities, iwi, and wider communities in settlement locations. Importantly, it has identified belonging, inclusion, participation, recognition and legitimacy as key strands to social inclusion and refers specifically to the ability to access resources, skills and knowledge in order to participate meaningfully (Immigration New Zealand, 2020).

The second partnership is with Ignite Sport. Ignite Sport, through the Fusion programme, brings together young people introducing them to other former refugee youth providing sporting and other experiences as part of their introduction into Aotearoa. As the main focus for this report, details of this initiative will be further examined over the next two chapters. It is important to recognise that due to the complexity of resettlement there is a need for refugee organisations to work

⁹ Pathways 2 Settlement programme abbreviated to P2S

¹⁰ New Zealand Red Cross abbreviated to NZRC

collaboratively and as INZ states, “success in any one area relies on the success of the other areas” (Immigration New Zealand & Refugee Unit, 2013, p. 10). Relationships with people who share experiences, values or connections with wider community groups are “the invisible glue that holds society together” and NZRC values the “importance of relationships to the understanding of the integration process.” (New Zealand Red Cross, n.d.-b, p. 14).

3.5 National Sports Policies

So far the linkages between SDGs and national immigration policies have illustrated the overarching vision for societies to embrace equity and inclusion. Inclusive immigration policies are embedded into the refugee resettlement strategy, and programmes and resources allocated to support former refugees in achieving the life they desire. Sport was recognised within the SDGs and stated in section 3.2 as an important contributor to the empowerment of women and young people, individuals and communities as well as to social inclusion objectives (United Nations General Assembly, n.d.). Therefore, it would seem that an important aspect of achieving ‘quality of life’ includes sport and leisure activities, particularly, as indicated in section 2.5, sport is seen to be an important part of New Zealand society.

Sport New Zealand as the kaitiaki and government agency of the sporting system in Aotearoa has a mandate to promote and support experiences in play, active recreation and sport at all levels for all New Zealanders and policies should reflect this. (Sport New Zealand Ihi Aotearoa, 2019). Yet evidence suggests that many governments have maintained a theoretical commitment to mass participation in sport but have decentralised the responsibility for sport policy, with funding allocation skewed towards elite sport development (Kelly, 2019). This appears to be the case in Aotearoa where funding for grassroots sport for 2017-20 is slightly below what was provided to sports for a much smaller group of people in elite level sport (data extracted from Sport New Zealand, 2020). However, in the latter part of 2019 Sport New Zealand commenced a ‘Balance is Better’ campaign encouraging stakeholders to focus on maximising participation and skill development of youth, and growing the capabilities of the sporting system to benefit youth (Sport New Zealand, 2019). The link between sport

participation, improved social capital, social cohesion and community identity, plus the desire to reflect cultural identity and contribute to the aspirations of young people were key motives for this change in approach. Eade (2020) notes that the complex socio issues facing youth such as the impact of social media, exam pressure, financial deprivation and demographic changes to Aotearoa, can impact the level of opportunities available to all and so it is anticipated that the 'Balance is Better' campaign will facilitate policies and practices for overall improved wellbeing outcomes.

Other policy statements also show that Sport New Zealand seeks to improve inclusionary mechanisms for all, stating they are "committed to equitable and accessible opportunities for tangata whenua and all New Zealanders and there is a need for culturally distinctive pathways that enable tangata whenua and all New Zealanders to participate and succeed as themselves" (Sport New Zealand Ihi Aotearoa, 2019, p. 11). Similar to INZ and NZRC, the strategy also seeks to partner with communities, and advocates for cultural capability, diversity and inclusion while acknowledging that the best results come from locally led initiatives with local communities meeting local needs. Eade (2020) acknowledges the challenges for national policy to integrate at the grassroots; Sport New Zealand have signalled they will support national sports in understanding how they align with regional sports organisations to have a trickle-down effect to local communities.

3.6 Link between Policy, Practice and Research

The SDGs, immigration and national sports policies have outlined their strategies and aspirations for the role they wish to play in the delivery of diversity, inclusion and sport, however, research has shown there is a gap between what policy says to do and how diversity is understood and reflected in grassroots practises (Spaaij et al., 2014). Spaaij et al., (2014) also found that diversity management is not practised in sports clubs and if it is, the focus is usually driven by government or other funding streams and only one type of diversity is practised, such as the inclusion of people with disabilities. Furthermore, discourse around inclusion is also mostly a business-driven focus rather than trying to achieve any social policy. In addition to this, because

of the voluntary nature of sports, financial and resource constraints, extra tasks such as diversity management are not practised. There are also issues around balancing the demands of participation and performance. At one end of the continuum there is participation and on the opposing end is high performance. Often the focus for clubs is on the competitive end of the continuum to the detriment of those who want to participate for social and fun reasons.

Coalter (2007) also found little evidence to support sport as a means to improving social inclusion outcomes and provides four explanations. He found that much of the available research demonstrates vague definitions of sport and a lack of precision on the nature, extent and duration of participation. As a result, it is difficult to identify the impact of sport on participants' behavioural or social changes. Furthermore, there is a lack of robust programme evaluations which he suggested reflect the mythopoeic status of sport and the assumption that sport provides only positive outcomes. There is also little information about the various mechanisms, processes and experiences associated with participation so that "we have little understanding about which sports and sports processes produce what outcomes, for which participants and in what circumstances" (Coalter, 2007, p. 2). Coalter concluded that failed initiatives are rarely included in research literature. He therefore determined that research was unable to inform policy and practice because there was no clear understanding of what actually produced the particular outcomes. He recommended an understanding of the relationships and knowledge of programme theories that underpin interventions is needed when determining whether sport-for-good programmes work (Coalter, 2007).

3.7 Chapter Conclusions

The "proliferation of [SFD] activity suggests policymakers in the Global North share considerable confidence in the capacity of sport and sports-based programmes to address their national social policy concerns" states Kelly (2019, p. 352). While acknowledging Aotearoa's national immigration strategies provide a multi-agency approach for refugee resettlement, sport is not identified as integral to settlement. However, through the partnership approach that is evident within national immigration and sports policies, local sports and social development organisations are able to

contribute to a wide variety of social development measures through sport. Darnell and Dao (2017) suggest that rather than looking at whether sport works or not, or how it achieves development goals, instead the CA can put sport at the centre of a broader political and policy context. This requires a change in approach of thinking of sport as a tool for development but rather as a fair and holistic element to being human. Policies would be more about facilitating the conditions under and by which people can engage with sport on their own terms and to their own ends.

The CA has the ability to adopt and adapt programmes to local contexts while striving to support capabilities that are understood to be entitled to all. The potential of the CA and its relationship to sport for social inclusion is the opportunity for RBYP to engage in sport, play and physical activity on one's own terms rather than suggesting that the variety of sporting experiences constitute a universal language or that it is used to foster personal character and positive youth development. Instead sport is considered a fundamental right and entitlement. It positions itself as an activity people are entitled to and experience for the sake of pleasure, fun or as a vehicle for social engagement (Darnell & Dao, 2017). Sport New Zealand concurs and states "sport for tangata whenua and all New Zealanders requires an appreciation of sport as more than simply winning or losing" (Sport New Zealand Ihi Aotearoa, 2019, p. 11). Darnell and Dao suggest this shifts SFD policymaking away from competition towards a more inclusive play-based approach. Sport New Zealand's Balance is Better campaign has been pushing for a focus on maximising participation and skill development of youth to help them realise their potential. This reflects a move away from competitive only pathways to participation first and foremost. Further investigation into whether/how sports organisations' policies and practices at grassroots level reflect an inclusive play-based approach would be required.

4 Exploring Social Inclusion through Sport in Aotearoa

4.1 Introduction

This chapter seeks to examine areas of social inclusion impact during the resettlement of former refugees, and to identify what is happening within the sporting space for RBYP across Aotearoa in order to help answer research question one: how is sport used to bring about social inclusion for refugee populations? and the challenges to realising this. A review undertaken by NZRC, a University of Waikato lead research team on Muslim women's sporting experiences, and media articles on programmes for RBYP around Aotearoa have further provided the researcher with enhanced understandings of the issues surrounding inclusion as experienced by former refugees. This chapter concludes by reflecting on the importance of providing a definitive framework for the inclusion of RBYP and the need for consultation with refugee communities alongside continued support for organisations providing sport and/or 'plus' programmes. If RBYP are to achieve connections with others, and to gain a sense of belonging, they require the necessary resources to help build their inclusion capabilities which will in turn, enable RBYP to have the freedom to choose their desired sporting space.

4.2 New Zealand Red Cross Findings

4.2.1 Experiences of Former Refugees Living in Aotearoa 10 Years Plus

The perspectives of former refugees who had spent ten years or more in Aotearoa corresponds with other literature (Australian Refugee Council, 2010) which found that social connections play a central role in successful settlement (Ministry of Business, Innovation & Employment, 2012). Former refugees were asked how they had made friends from outside their own ethnic communities and mention was made of work, through friends, relatives or neighbours, study or training, or through school. A small percentage said they made friends through a club or association. Specific mention of sports clubs is not made so the researcher has made the assumption that the club or association is a mixture of sports clubs, religious/church settings, the arts and other extracurricular-related activities.

Throughout this document there was not a sense of sport being an integral part of a former refugees' life despite having lived in Aotearoa longer than ten years. Health and wellbeing were referred to in a medical context; identity and belonging were talked about in relation to citizenship, voting behaviour, culture and identity, and having a sense of belonging. Areas of employment, housing, discrimination, health, service provision were areas analysed in the report, but no questions or responses seemed to relate directly to sports participation. This can also be seen in INZ's desired outcomes where participation is measured through adult refugees' English literacy achievements, education is measured by percentages of youth gaining NCEA 2, and health is measured by uptake of age-appropriate immunisations, GP service utilisation and increased access to mental health. Interestingly, despite there being no specific mention of sport as part of the refugee resettlement strategy there is a photo of adults playing football within the Refugee Resettlement Strategy document (Immigration New Zealand & Refugee Unit, 2013, p. 9).

4.2.2 Sporting Experiences of Youth in the P2S Programme

A review of the Pathways to Settlement¹¹ programme was undertaken in 2012 by NZRC. This report identified general exclusion mechanisms and barriers to participation for young people. For instance, youth said they had difficulty making friends outside of their ethnic community. They were acutely aware of this as the report said "all the young people who were interviewed felt they needed friends from their own ethnic community as well as outside otherwise they were seen as not integrating, resulting in less opportunities and experiences" (New Zealand Red Cross Refugee Services, 2014, p. 20). When asked about extracurricular activities, some of the barriers to taking part in sports (and other social activities) related to costs involved, transport to and from activities, access to information and lack of English language skills. Parents expressed frustration at not being able to pay for activities nor knowing

¹¹ A reminder to the reader that the NZRC Pathways to Settlement programme is abbreviated to P2S

how to arrange for their child(ren) to attend activities. For those youth who played sport, there were some who felt they were discriminated against by their coaches.

Other issues to highlight were that a sense of belonging increased according to the length of time spent in Aotearoa, improved English fluency, friendships and feeling welcomed within the community. Sporting experiences were enhanced when there were subsidies for activities and uniforms, and a supportive adult to help with transport. P2S recommends using social bonds as an initial starting point for social inclusion where an individual connects with others who share similar experiences and values through ethnicity, religion or country of origin. Connections with national governing bodies, sports clubs or afterschool activities and wider community groups are seen as bridges between refugee groups and communities (New Zealand Red Cross, n.d.-b). Table 4.1, 4.2 and 4.3 further highlight the barriers, opportunities and outcomes as identified by former refugees twelve months after their arrival. Translated into a CA these abovementioned elements refer to the variations, capabilities, and achieved functionings respectively.

Table 4.1. Variations in Sport that Challenge Inclusion

Variations/Barriers
1. Organisations do not know how to connect with refugee youth
2. Limited English language skills
3. Unaware of activities available
4. Cultural (mis)understandings
5. Right information getting to parents and youth
6. Caught between traditional culture and New Zealand culture
7. Stigma at being classified as a refugee
8. Parent-child relationships disrupted; roles reversed
9. Transport to and from activities
10. Costs of involvement – fees, uniforms, transport

Table 4.2. Capabilities Achieved through Sport

Capabilities:

1. Developing healthy relationships with adults
2. Leaders as positive role models
3. Health & fitness benefits
4. Physical and social skills
5. Confidence building
6. Respect gained from others' achievements (National rep status flows through to ethnic communities)
7. Chance to participate, excel, have fun
8. Do not always need English to participate
9. Experience local activities
10. Identification with Māori culture

Table 4.3. Achieved Functionings through Sport

Achieved Functionings

1. Learned more about New Zealand culture and society through sport and games
2. Encouraged to see own cultural beliefs and customs as an asset
3. The younger they are on arrival, the easier it is to integrate
4. Feeling welcomed to community by owners of land by including Poowhiri's
5. Relationships with leaders who were role models for young men, women and parents
6. Feeling a part of the group despite limited English

4.3 Muslim Women's Sporting Participation Experiences in Aotearoa

A recent study undertaken by Thorpe et. al (2020) explores Muslim women's sporting and recreation participation in Aotearoa. This is a critical piece of research because of the limited information available on the sporting experiences of Muslim women living in Aotearoa. The women interviewed recognised the benefits of regular sports participation and found pleasure and joy in participating. Sport played a vital role in their mental well-being, valued for its opportunities to build relationships with other women and family members. While many preferred indoor activities, those who participated outdoors found great inspiration and joy. It was also found that the importance and concept of 'safe spaces' was multi-layered. Safe space referred to 'women-only environments, or spaces where they experienced cultural respect, understanding and belonging. Challenges to participation mentioned related to the types of sporting uniforms required, feelings of being 'out of place', or people watching them because of their visible difference, such as wearing the hijab. Furthermore, the lack of cultural understandings in the sector and frustrations with the reinforced stereotypical understandings of Muslim women were expressed. Some participants questioned sports organisations claims to diversity.

The thirty-one sports facilitators interviewed were involved in organising or supporting sport for Muslim girls and women. They spoke about various efforts to accommodate culturally appropriate spaces but felt there was little support in their workplaces to facilitate their work with the Muslim community, such as providing a private room for prayers. Facilitators had various understandings of family, cultural and religious issues around participating in sports, with some resorting to stereotypical understandings that did not reflect the diversity of the community. An interesting finding noted in the report was that many of the facilitators suggested the main barriers for Muslim female participation were their families and cultural restrictions, however, this was in direct contrast to the voices of the Muslim women who identified the lack of cultural understandings in the sector to be one of the main barriers. A summary of the findings and recommendations by Thorpe et. al (2020) are outlined overleaf.

Table 4.4. Challenges for Muslim Females and for Facilitators, with Recommendations

<p>Challenges in accessing sport and recreation for Muslim women</p> <ul style="list-style-type: none"> • Accessing facilities or resources to participate (money, childcare, transport) • Cost and location for their own and their children's participation • Some experienced discouragement from family members and the Muslim community • Many experienced feelings of exclusion and not being welcomed at facilities 	<p>Challenges sports facilitators encountered were:</p> <ul style="list-style-type: none"> • Lack of support and cultural understanding from sporting bodies • Appropriate facilities for women to play sport • Transportation • Not enough Muslim women coaches/sports leaders • Racism/discrimination not being addressed by sports administrators
<p style="text-align: center;">Recommendations to build more culturally inclusive sporting spaces</p> <ol style="list-style-type: none"> 1.Revisit sports policies aiming to eliminate limiting statements, eg. Modest uniform options should be available to all. Investigate sports policies alongside practices 2.Initiate and invest in a widespread cultural education programme to help staff be empowered with knowledge that will improve relations with the Muslim community 3.Sports facilitators and coaches work directly with Muslim women and girls to become familiar with different cultural practices 4.Hire/consult with cultural facilitators to improve staff understandings and everyday practices 5.Sector to work towards providing cultural safety training to support staff 6.Include diversity of Muslim women voices when creating programmes/policies that will impact their communities 7.Women-only spaces be prioritised and respected within sports organisations and facilities 8.Muslim women be supported as leaders, ie. coaching, board/committee members 	

4.4 Highlighting Other Inclusion through Sport Experiences

As well as understandings gained through a review of research undertaken in Aotearoa, a review of online media articles on sporting experiences for RBYP was undertaken to determine other sport for inclusion experiences and activities. Benefits of participation mentioned were fun, friendships, intercultural communications, recognition of own gifts and talents, positive impact on well-being and development and the opportunity to try new sports (Heagney, 2018; New Zealand Red Cross, 2020; Sport Southland, 2020). A Sport Plus football programme, specifically the Communities Football Cup run by New Zealand Police, used football to raise awareness of community issues such as family violence for example, build stronger relationships with migrant communities and they also sought to recruit future police officers (New Zealand Police, 2020).

Practitioners recognised the role of sport in building bridges between individuals and across communities and of providing RBYP with socialisation opportunities through sport. Challenges mentioned were around the concept of play and linguistical obstacles with one practitioner stating “sport, or even the concept of play, is new to many of the families because of the struggle they have gone through leaving their country and resettling in New Zealand ... half of the kids can’t speak English. It can be quite hard for us to explain some of the games” (Heagney, para 7., 2018).

4.5 Chapter Conclusions

This analysis helped the researcher to form understandings of the New Zealand sporting and socio landscape context for refugee-background people. The NZRC appears to have a very well-rounded settlement programme that supports, guides and provides opportunities for young people to engage socially. It was found that former refugees who had been living in Aotearoa for more than ten years did not place a huge relevance to participation in sport, but the young peoples’ responses around extracurricular activities highlighted the barriers and frustrations they had towards sports participation. Feelings of inclusion correlated to the increased length of time an individual had been living in Aotearoa, along with improved English and connections to others. Many capabilities were achieved by RBYP through the

provision of specific resettlement programmes that had a 'Plus Sport' flavour to it and respondents were able to identify an extensive array of functionings they achieved as a result of the programmes provided.

The main point to highlight resulting from the findings on Muslim women's experiences were the difference in barriers identified by Muslim female participation and that of sports facilitators. Sports facilitators suggested the barriers to their participation were families and cultural restrictions whereas Muslim women identified the lack of cultural understandings in the sector to be one of the main barriers. This would therefore suggest the importance of providing a definitive framework for the inclusion of RBYP and the need for consultation with refugee communities alongside continued support for organisations providing sport and/or 'plus' programmes. There were limited articles found via online media sources on sports participation programmes targeting RBYP in Aotearoa and this highlights both the lack of programme availability and/or media exposure in Aotearoa. It could also be assumed that the SFD sector for RBYP in particular is in its infancy in Aotearoa so there is plenty of opportunity for growth.

This chapter concludes that if RBYP are to achieve meaningful connections with others, both RBYP and sports facilitators will require the necessary resources to help build capabilities for inclusion in this population group. This will support appropriate spaces and socialisation experiences, as well as the opportunity for RBYP to choose their desired sporting space to participate in.

5 A case study of Ignite Sport and Fusion: Findings

5.1 Introduction

This chapter includes findings based on the researcher's observations as a volunteer of the Fusion holiday programme and from interviews with four key staff members of Ignite Sport. The chapter firstly describes the Fusion programmes and a diagram is provided to illustrate Ignite Sport's relationship with other agencies. The case study findings show the unique challenges faced by RBYP and the specific features of the Fusion initiative that contribute towards RBYP achieving social inclusion capabilities.

5.2 Overview of Fusion

Fusion is one of several programmes run by Ignite Sport. Their principles are faith-based and founded on the belief that "early intervention and teaching of important life-skills will help build resilience, develop well-being and help young people make positive decisions for their future" (Ignite Sport, 2020). They aim to "assist young people to realise their full potential in education, sport and life generally with mentoring, practical learning experiences used alongside learning workshops to help engage, motivate and inspire. Programmes are designed to encourage development of character, life-skills, personal values and leadership in school, sport and community. Much of Ignite Sport's work is in low-decile schools where students are predominantly Pacifica, Māori or from a refugee background. Programmes incorporate a wide range of workshops, recreation opportunities, learning experiences and activities" (Ignite Sport, 2020).

The Fusion programmes are the focus of this case study as they are designed to support RBYP by using sport and other activities to develop life skills and provide social inclusion opportunities. The Fusion holiday programme supports youth who for the most part, have arrived in Aotearoa within the past twelve months so are still early in their navigation of Aotearoa culture. Ignite Sport collaborates with New Zealand Red Cross and other ethnic community organisations to identify youth who could be a part of Fusion. Fusion Plus is an extension of Fusion and operates twice a month after school in the Hutt Valley combining RBYP from three different high schools. Diagram

5.1 overleaf illustrates the relationship between Ignite Sport and other agencies. It shows that Ignite Sport plays a role in implementing the United Nations SDGs and supporting refugees to live a life they choose through its collaboration with the various agencies involved in supporting the processes of belonging and participation. Ignite Sport is able to achieve SDGs, and implement INZ and Sport New Zealand’s sport and inclusion policies within a locally derived context.

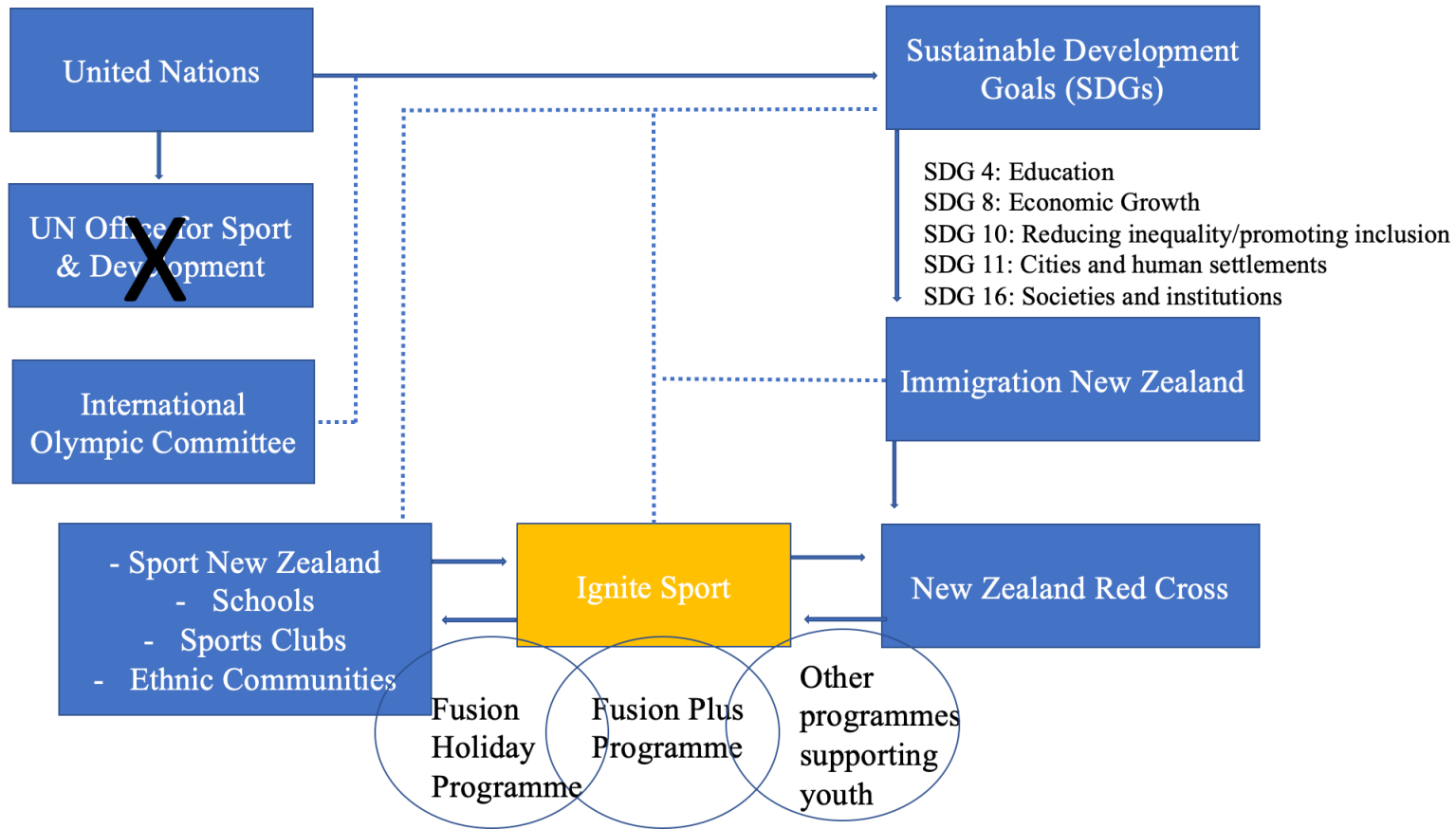
5.3 Research Participants

As referred to in the introduction, interviews occurred with four key staff members. Research Participant 1 is an experienced youth worker who was the Director of Youth for Christ where Ignite Sport began as a strategy. In 2007 it was set up as its own Charitable Trust where Research Participant 1 has been the Director ever since, growing it from two staff to a team of eighteen. Research Participant 2 is the Fusion Youth Development Coordinator. She has a degree in Physical Education and has taught English as a second language. She is required to seek fifty percent funding of her salary. Research Participant 3 runs the Fusion Plus programme in the Hutt Valley and also has to fund fifty percent of his salary. Research Participant 4 is the Youth Development Team Coordinator and has been working with Ignite for six years as a Youth Worker. All research participants were part of the holiday programme. Research participants will be referred to hereon in as RP1, RP2, RP3 or RP4 as tabled below.

Table 5.1 Research Participants

Research Participant 1: Director
Research Participant 2: Youth Development Coordinator (Fusion)
Research Participant 3: Youth Development Worker (Fusion Plus)
Research Participant 4: Youth Development Team Coordinator

Diagram 5.1. Ignite Sport's Relationship with other Agencies



5.4 Programme Impacts

5.4.1 *Quality Leadership and Relationship Engagement*

Strong leadership and relationship engagement between staff members, and with the young people was a core strength of the programme that was found throughout the interviews and noted during observation. The scene was set in the morning when staff gathered together to discuss the day ahead and to pray. The staff were each given the opportunity to say something and then a different staff member would take a turn to say the morning prayer which consisted of a simple message such as “we hope the young people have a good time, and Lord, help staff to make the young people feel welcome”. This immediately helped staff to embrace the culture of positivity, support, and verbalised the importance of establishing quality relationships with the young people as well as providing an opportunity to connect with one another.

The types of relationships Ignite leaders had with participants was also mentioned by a teacher from one of the schools, who RP1 quoted as saying” the programme is great, but the leaders are extraordinary”. RP4 followed on by stating,

“We have some awesome staff, who have a passion, and they are looking for the best for our young people. (The leaders) have done an awesome job over the last year creating a programme they think is going to be suitable and will benefit the young people because they are passionate about them. I think the quality of relationships is really important. Having positive people who believe in you, want to see the best of you”.

This was further backed up by RP4 who provided an example of the types of relationships that occurred beyond the Fusion Plus programme,

“... has a group of really close Sri Lankan boys, he has gym sessions with these boys, coffee catch ups, mentoring, things happen outside of the programme and that is due to the strength of the quality of relationships that [RP3] has created”.

RP3 further agreed as to his relationship with these boys,

“I have a solid relationship with some of the boys [through Fusion Plus] and that has put me in a position where I have been able to have strong input into some of the decisions they make in their lives including hard times and good times”.

RP3 is more than a leader. He acts as mentor, advisor and guides the ‘boys’ as they navigate life in Aotearoa. The strength and quality of relationships continued to come through strongly throughout the interviews. RP3 acknowledged the positive culture of the group,

“This has developed because of the quality of relationships, sense of community... you try to be encouraging, welcoming, all of that, and it is a real positive culture. It is a fun culture you want to be a part of”.

The one constant that stands out in this programme is the passion of staff for their role within Ignite and their commitment to the young people. All research participants felt this to be their dream job, they love what they do. It is not just a job to them, it is a destiny. They have the attitude and belief that what they are doing will change someone’s life for the better and are completely committed to doing the best they can do for someone, whether it is with their colleagues or young people.

5.4.2 Sense of Belonging

Fusion offers a safe environment to young people where they can come together and be themselves. The relationships the youth workers are able to form with RBYP quickly creates an environment where they “develop a sense of belonging and connection with others, which often is not experienced in school life” (RP1). There is a sense of responsibility felt by research participants to provide an environment where a sense of belonging is experienced. My observations were that this works because of the team culture created by Fusion leaders. They are approachable, relatable, supportive, encouraging and develop strong bonds and connections with RBYP in a short timeframe through highly attuned communication. It is a faith-based organisation but not so overtly that they try to instil their Christian faith on others and

appear mindful that refugees come often with a different faith system. It comes more from a moral perspective using what they call ‘inner fitness’ which includes resilience, respect for oneself and others.

“We talk about inner fitness, developing your character, your value system, leadership, personal skills, how you treat one another. We use the analogy of the yacht, what is below the water you don’t see, yet it is the most important part of the yacht design and balance. When you talk about hā ora [having an essence full of vitality and creative energy], the four walls of the whare, it has all the components enabling us to be balanced, including the spiritual” (RP1).

Fusion Plus is an extension to this holiday programme and RP3 suggests that the continuity of Fusion Plus enables a community spirit to be developed between young people. He says that,

“What makes it a community is that we meet up more regularly. You have input, you have a lot of fun times and you hope people can connect from that. [We have] regular meet ups, group chat, message each other, sometimes kids meet up outside of the organised Fusion Plus by themselves which is a cool sign they have connected. I try to create a sense of ownership so they feel this is their group rather than an Ignite Sports group”.

5.4.3 Building Social Connections

As the group of RBYP gathered together on the first day, they quickly built connections and interacted positively with one another playing pool, board or card games, chatting and establishing a general sense of fun (see Photo 1). RP4 made the observation of how “well connected the young people are within the first five minutes of meeting each other, there is a strong sense of connection and belonging to each other, to a group, to a community”. It was noted that as leaders they do try to create this sense of belonging but it also “happens organically, they just do it themselves”. I also was surprised to observe how quickly the young people connected. Although you could see they came from different backgrounds from the languages spoken and the way they dressed, their experiences as RBYP seemed to bring them together to a point where there were more similarities than differences.



Photo 1: Start of the programme and participants are already connecting

5.4.4 Experiences of Socialisation

Ten pin bowling was a sport that created great camaraderie and team spirit between the young people and youth workers. There were lots of cries of joy or disappointment as skittles were bowled over or missed. It was expressed by research participants that many of these experiences relating to the joy of participation and connecting with others are not often experienced by RBYP because inclusion into mainstream sports teams and the school environment remains a challenge. RP1 believes one of the strengths of the programme is that it,

“brings about a sense of community to young people. It pulls people together to learn how to integrate, how to think about others, in a safe environment which enables them to breathe out a bit, because often the school environment is a place of tension”.

When the RBYP were rock climbing (see Photo 2), two of the girls were not going to attempt it but once they saw others giving it a go it did not take long before they were asking if they could also have a go. The fact that “they see others like them doing

activities which may normally not be available or be considered as a part of their culture, then they feel more like they are able to participate” (RP2). RP2 further stated,

“We have a one and all philosophy. We expect everyone to have a go and I think that is part of it, just giving them that little push, within that safe environment in the hope that it is a stepping stone for them to push outside of the Fusion group into the wider community, so making those steps towards inclusivity”.



Photo 2: Trying something new – indoor rock climbing in Wellington

RP4 stated “what else would these guys be doing in the holidays? You just see the joy on their faces, of being together with others, and the fun”. To reinforce this view, an eleven-year-old female participant was initially going to attend the first two days only as it was her birthday on day three. However, very early on she decided she was going to come to all three days. She said to me towards the end of the programme “I wish we could do this all the time. This has been awesome; I don’t want it to end”.

5.4.5 Physical Sports Skills

Upon arrival, RBYP involved themselves in informal activities such as skipping rope, table tennis and indoor rowing. During the formal part of the programme various sports were played such as speedball, basketball, football and badminton. Every single person joined in with their differing sporting abilities, some were very capable athletes and one young male participant I spoke to told me he played football for a club. Another athletic hijab wearing female participant said she loved sport and that she used to play football but now plays netball, basketball and likes swimming. There were also participants at the other end of the ability spectrum who found the physical skills challenging. The formalised activities were primarily designed for RBYP to experience a variety of sports and have a go rather than coaching specific sports skills. RP2 noted,

“We assume young people when they get to high school already have a certain level of sports skill. Some of these young people don’t so they are already naturally excluded because they can’t join the first, second, third, fourth teams. They don’t have the basic skills and there is no provision in the curriculum to teach them”.

However, during badminton the young people were provided with a specialist coach who gave instruction on how to hold a racquet and how to hit a shuttlecock (see Photo 3). They played egg and spoon type games to practice their coordination, followed by ‘king of the court’ matches where players could choose to join either the learner court or the more skilled court. Badminton was enjoyed by all the young people, and we were there longer than anticipated. It was thought that this was because there was less exertion required.



Photo 3: Building capabilities – receiving some badminton coaching

5.4.6 Plus Sport Activities

5.4.7 ‘Plus’ Activities

The opportunity to learn new skills unrelated to sports was a critical component of the programme. For example, the RBYP were involved in baking and preparing a cooked lunch for the group. RP2 mentioned that she liked to include activities that may be new to some of them, particularly for some of the boys who did not usually help out in the kitchen or clean up, and also because not everybody liked sport so it gave others a chance to do something they enjoyed or were good at. When explaining how the activities work alongside sport, RP3 said,

“The workshops are about goal setting, character development, pursuing excellence or resilience. Each workshop touches on a different theme, developing your personal self, your leadership, basic life skills”.

It was explained by RP2 that:

“For all of them, and particularly for young women, [goal setting is designed] to show them there are opportunities that are in New Zealand that have never been available to them in their own countries... it’s really nice to encourage them to dream”.

The baking and cooking activities also helped RBYP to understand more about ‘kiwi’¹² culture and expectations prior to the ‘kiwi’ culture workshop. This was held by a youth worker and an intern who had participated in Ignite Sport through her own schooling. RBYP learned about pavlova, the haka and waiata, kiwifruit, kiwi slang, and this was communicated in a relatable manner. They were encouraged to participate in group discussions in a compassionate and supportive way. When the RBYP were asked to share about their own cultures nearly everyone got up and shared, even those with limited English stood up alongside their friends to be a part of this activity. The environment gave them the confidence to be themselves and give things a go.

5.4.8 Aspirations of Ignite Sport

In relation to the aspirations of Ignite Sport, RP1 stated “our goal here is that Ignite will be run by young people who have come through our programme”. He continued, “in order to achieve that, something special has to happen”. RP1 discussed another staff member who had also come through the programme. “He was straight out of school, wanted to do one year of internship to work out what he wanted to do with his life; he is still here four years later”. RP1 goes onto say,

“Where we talk about changing the future of a person, changing the destiny, that sort of action [translates]. I would say with [the intern], that the influence

¹² ‘Kiwi’ is a colloquial term used by research participants during the interviews and refers to New Zealand citizens

of the programme and the people who run it has brought her to a place where [she thinks] ‘I want to do what you are doing’.

Although the intern did not come via the Fusion programme it is apparent that RP1 aspires for Fusion to eventually be run by young people who have been through Fusion. All research participants aspire for Fusion to be in all resettlement areas of Aotearoa, and to gain access to more funding so they are able to have more youth workers out in the community helping support young people in their resettlement journey.

5.4.9 Belonging to a Formal Structure

There was one young male participant who cheekily would push the boundaries and push in front of the line rather than wait his turn. Another young person during one of the workshops initially opted to watch from afar but was encouraged firmly to come and join the group. RP1 noted that these types of behaviours would not occur in any other of the Ignite Sport programmes and explained that these are some of the life skills learned in Fusion, particularly for “some young people who may have difficulty in communicating or fitting in, or are not quite sure how to act socially”. He stated,

“This behaviour is quite common, that would never happen on another programme we run because we create an expectation about behaviour and participation, but the dynamics of Fusion are quite different, so some of the things they are learning about is around, how do I act responsibly in terms of my inclusion in the group?”.

He added further that,

“Each young person is quite different, they are from a different culture, have a different understanding of things, a different way of respecting people, so everything is different for most of them and for them to come together and be exposed in a fairly encouraging but disciplined environment; [they are learning] life skills around participation, not necessarily sitting out”.

Programme Challenges

It has been noted that each young person is different, they have a different understanding of things and are from a different culture. Therefore, these factors can influence the ability for participants to transform or not transform capabilities into actual functionings. Some of these variations or barriers to inclusion are discussed next. It is important to note that Fusion's environment often helps RBYP to overcome these barriers but there are still structural and other barriers that as an organisation they will need to persist to overcome.

5.4.10 Gender Inclusion

One of the challenges relating to participation in the programme is around the lack of family support for female participants. One young female participant had to make her own way on the bus from Newlands to central Wellington on the first day of the programme because her younger brother was not going (he had originally been booked to attend). It was suspected that if her brother had attended too, her father would have dropped both of them off. This particular female was not sporty at all but had demonstrated determination and self-reliance to get herself there.

During the basketball and football games players were mixed into different groups (see Photo 4). During basketball the girls played down one end of the court. This gave them a chance to be themselves and be a participating team member. During the football game at least one female had to be on a team and they were required to receive a pass before a goal was scored. This ensured the girls felt included and that the boys also considered their inclusion.



Photo 4: Socialising on the basketball court

The other challenge experienced around gender inclusion were around the relationships that inevitably formed between girls and boys. Sometimes the exclusion is not of the young person's doing, and issues arise around the cultural expectations by families regarding relationships between young males and females. "Even the word 'sport' can be off-putting to some parents" (RP2). RP3 reaffirmed by stating:

"These are things that happen with young people and connections – this is all part of it, but then when they form these relationships there is the cultural stuff. This is all new for us and how we deal with it. Boys and girls meet at Fusion Plus and by the end of the year there might be a couple dating so they have built a connection, when boys and girls mingle it is pretty easy for them to catch feelings. The challenge for us is how do you navigate that with parents who are opposed to relationships at this young age, to keep them coming. We are still navigating it."

It was hoped that by connecting with other former refugees for advice that staff could gain some knowledge on how they could ease the pathway for this participant's inclusion back into Fusion.

5.4.11 Collaboration with other Organisations

The ability of Fusion leaders to connect RBYP to different available services was recognised as a strength. Research participants again identified a keen sense of ownership and responsibility to support young people in their journey by helping to identify what is available in their own community and how to access it,

“In Palmerston North we go visit different services for young people; Youth Hub, badminton, football people – an awesome strength, we touch base with different people and services around the community”.

However, collaboration also had its pitfalls. It was not always easy to work with multiple agencies. This led to RP1 stressing the importance of continually collaborating with other organisations and building stronger partnerships to broaden the experiences Ignite is able to provide,

“Collaboration I think is really important, because the standard of youth work can’t just be well-done by one organisation. We are not perfect either so we are always learning as we go, and that’s ongoing, that will be forever. None of us are going to learn it to the point where we don’t need any more training. But where I think the network idea is important to us is because it broadens the experiences we can give kids. We have set up networks with the fire services, we have police youth aid officers who are volunteering on part of our Oho Ake (at-risk) programmes, we are connecting well with Billy Graham boxing academy, (the local) marae, we do things for each other and I think that’s good” (RP1).

5.4.12 Numerous Processes to Enable Participation

Sixteen young people (eleven males, five females) participated in Fusion. One of the major challenges Ignite Sport experiences is to get RBYP signed up for the programme, highlighted by RP1’s comments,

“One of our struggles is to be able to effectively collaborate with Red Cross. In putting together these three days, to get sixteen young people there requires a lot of effort... It’s not just a bit of paper, oh I’ll go to that, it’s not kind of how that works, so family visits, explain what it is to the parents, explain what

the form is, explain where the young person is going, who's picking them up, how are they going to get there, all of that needs to be worked out otherwise it just doesn't work ... A lot of work has to go in to getting the young people there”.

Much work is needed to involve the families and get their support. Collaboration with other organisations again was emphasised with the view that there needs to be more of it, and more discussion on issues around the types of support being offered to the young people.

5.4.13 Transport and Food

A major barrier to participation in sport identified by research participants is the inability for RBYP to access transport to get to and from sports practices. A strength of Fusion is that it provides transportation as well as food (including halal food) to those who require it, however as RP1 suggested,

“Accessibility remains an issue for clubs and people. Transport you hear all the time. Clubs, if they're going to engage former refugee young people, will have to provide that service or parents will need to”.

RP2 also acknowledged that,

“In a family there often is not only one car but there is only one driver because women often in these cultures do not drive, so if dad is at work there is no way for a young person to get to practice”.

5.4.14 Welcoming Space to Join In

An ‘on the couch’ interview with two former refugee young women from the Voice of Aroha community radio show was another of the ‘Plus’ activities. The women discussed ‘what they wish they knew when they arrived in New Zealand’ and encouraged the young people to retain their culture but also to take aspects of ‘Kiwi’ culture to live the life they want to live. They were encouraged to be themselves but also to not be afraid to join in because if they do, then it makes it easier for another person ‘like them’ to join in. This was identified as one of the challenges RBYP faced

in joining a sports club. RP2 suggested that sports organisations needed to include former refugee youth into sport by inviting them into the space, making it easier for them to join.

“It’s really hard to walk into a space where you don’t see yourself. If there was an African/American space, would you walk into that space and say hey, how are you doing, can I join you? No, you probably wouldn’t. It is exactly the same for them so you have to make more of an effort to get out and be in their space, find groups like Fusion, talk to the Red Cross [for advice] and then you have to make the pathway in for them”.

RBYP are likely to be experiencing issues of ‘culture shock and English language difficulties so it is difficult to make the first step, hence the importance for ‘Kiwis’ to welcome RBYP into their space.

5.4.15 Funding Issues

Frustrations were expressed around unpredictable funding streams and it was acknowledged that Covid19 is likely to put further financial strain on the already limited resources. RP1 voiced his disbelief that funding for programmes catering to former refugees is so difficult to get, particularly with the level of exposure the plight of refugees receives in the media, and stated,

“Fifty percent of former refugees are under the age of twenty-four and there’s next to no support for half of them, and I don’t know many programmes like Fusion. There needs to be. What we are discovering is that there is a lack of resource so you think, well would funding solve that? Funding is hard to get. Now it shouldn’t be, if you run a programme for former refugees in today’s world, funding shouldn’t be an issue, but funding remains an issue for us”.

It was noted by RP1 that funding shortages means not only does Ignite have to source funding for staff but that they have to raise some of their salary themselves. The total budget for Fusion was indicated to be very small so funding was a major challenge facing Ignite and as RP1 noted “is why it is so important to find the right people, to be able to support them to do the work they do”.

5.4.16 Framework for Inclusion

The challenges to providing opportunities for RBYP to join clubs was made clear when RP1 discussed frameworks for inclusion into clubs and school teams,

“A framework is needed which enables people to engage and people to volunteer, so if there is not a structure in place nothing happens and that is the frustration probably a lot of regions see. We know there is a need to be inclusive as a sports club, but we don’t know how to go about it. There is no model, so nothing happens. Sadly, I would say that a lot of sports clubs have good intentions but have not necessarily had positive experiences of trying to include young refugee players, and some of that is because of the cultural challenges that come with it”.

RP1 went on to provide an example of successful inclusion into a school sports team that was primarily made up of RBYP,

“We had our workers coaching football teams at Naenae College and most of the players were refugee girls and boys. They had coached other teams before but had to change their thinking around coaching a team with a lot of former refugee young people. Transport was always an issue, parents wouldn’t attend games, young people were always late, some would turn up for practices, some wouldn’t. If you are in a sporting context you don’t put up with it, you don’t have the structure to put up with it, so any [youth] we have encouraged to participate within a football club [are usually talented]. The transition can [still] be frustrating”.

He then goes onto say,

“Often refugee young boys are in the too hard basket for a lot of clubs. There is no framework for including them and dealing with the issues that surrounds having them involved because most of the people who volunteer are doing it because they love the sport, not because they want to be youth workers”.

These examples illustrate the difficulties faced in providing the right framework for inclusivity to occur within sporting environments and shows the challenges facing coaches, sports administrators and RBYP when it comes to participating in sport.

5.5 Chapter Conclusions

This case study concluded that the biggest impact on RBYP was a result of the meaningful relationships established by passionate and engaging Fusion leaders who connected well to each other and to the RBYP. The nature and quality of relationships was a strength expressed and observed throughout. Fusion provided a sense of belonging, a safe space to try new things, it built connections and provided face-to-face opportunities to connect with other young people also navigating their way through a new culture. The sports and other activities provided a space to socialise with others, experience feelings of happiness, excitement and inclusion. Fusion provided an opportunity to learn new skills both physical and other, such as baking, goal setting and culture sharing. Furthermore, it provided participants with increased self-confidence and research participants hoped RBYP were able to use these capabilities to improve their path outside of the programme.

Barriers to participating in sport identified were transportation, costs, as well as safe and welcoming spaces to participate in. However, these were overcome by Fusion who provided transport for those participants who required it, and by creating a safe environment to give things a go. The numerous processes required to get RBYP to participate were a major challenge and it was acknowledged many sporting bodies do not have the resources to overcome these barriers. Gender issues were identified but Fusion provided an environment where females participated on equal terms and also an opportunity for the young men to think more specifically about involving the young women. Other issues around boy/girl relationships remain a challenge and Fusion are still navigating their way through this. Research participants noted the importance of collaborating with others to help broaden the experiences and increase understandings of RBYP for people in the industry. Like many non-profits, funding remains a major issue, made more difficult because of the current economic and health climate. To conclude this chapter, it is evident that there needs to be a framework for inclusion if we are to be successful in including RBYP into mainstream sport. In chapter six the discussion will reflect on these challenges and experiences from a capabilities perspective.

6 Discussion and Concluding Remarks

6.1 Introduction

This chapter discusses and analyses findings from the literature review and Ignite Sport case study in relation to literature and specifically the capabilities framework so as to answer the two research questions. The chapter is split into three sections. In section one, I will interrogate core ideas from the literature, drawing on the capabilities approach to interpret how meaningful relationships can support the transformation process from exclusion to inclusion and discussing also some of the challenges. In section two, the case study of Fusion helps to answer the second research question and determine the conditions and specific features of the initiative that help to facilitate RBYP achieve social inclusion. Finally, the chapter will finish with concluding remarks and recommendations for future SFD research and practice.

6.2 Research Question 1: Sport for Social Inclusion and Challenges

The benefit of sport to individuals and society has been well-documented for its transformational ability to bring individuals and communities together (Australian Refugee Council, 2010), and to act as a vehicle for inclusion through games, values and practices, providing a space for social interactions to occur (Schulenkorf et al., 2016). Despite the critiques of SFD and mythological trajectory surrounding it, there is much evidence to support social inclusion capability building in RBYP, using experiences of socialisation and social connections alongside the development of physical sports skills. Diagram 6.1 overleaf blends Suzuki (2017) and Nussbaums' (2011) approaches, with sport as a 'human right' at the centre. Resources, conversion factors and capabilities illustrate the elements of best practice required to achieve functionings. Challenges have been spread across the four elements depicting their ability or otherwise, to convert capabilities.

Diagram 6.1 Best Practice Capabilities Framework for Social Inclusion



6.2.1 Best-Practice for Social Inclusion through Sports

Evidence throughout this report supports sports-based programmes to include elements of face-to-face human interaction, social group belonging within a formal structure, and being part of a social network to develop one's social connections. These have been shown to be conditions required to facilitate social inclusion through sport and these, combined with Nussbaum's (2011) argument for sport to be experienced as a 'human right' and to be play-based orientated, are critical components for meaningful relationships to occur and facilitate successful inclusion of RBYP into the wider community.

The 'Balance is Better' campaign is an example of moving from competitive pathways to participation first and foremost focusing on developing youth sport as a whole. This promotes the maximisation of participation and skill development to help all youth realise their potential, not just the better athletes (Eade, 2020). The challenge for sports clubs is to identify ways in which to adopt a formula that incorporates a Sport Plus type model that is not all about the sport itself but focuses on supporting young people in achieving capabilities through a play-based model rather than a competitive sports-based model. Treating young people as individuals and identifying their particular needs and aspirations will then help young people to convert capabilities into functionings (Nussbaum, 2011). Policies and practices would be more about facilitating the conditions under and by which people can engage with sport on their own terms and to their own ends so that programmes are adapted to local contexts while striving to support capabilities that are understood to be entitled to all (Darnell & Dao, 2017).

6.2.2 Factors Influencing Marginalisation of RBYP

The challenges of inclusion through sport are many (Hartmann, 2003, 2016; Henne, 2015; Russell, 2008; Sanders, 2017). The disadvantages that RBYP experience before they even get to the shores of Aotearoa means they do not necessarily start out on the same playing field as their peers. When refugees arrive in a new country they arrive with very little physical capital and fewer resources due to the nature of their refugee status (Australian Refugee Council, 2010). This means that access to and experiences

of sport do not necessarily equate to equality in the levels of inclusion (Sanders, 2016). The CA would suggest this is due to variations in the basic capabilities of individuals and communities, affecting their ability to convert the same amount of resources into adequate functionings. Some of the interlinking factors contributing to their marginalisation are outlined in Table 6.1 (page 59).

6.2.3 Conversion Factors

In light of these marginalisation factors, the CA asks a critical question. What resources are needed to help RBYP achieve the same level of functionings as ‘other Kiwis’? This question acknowledges the multiple factors that can influence the intended outcomes: the type of sport played, actions of peers, parents, coaches and administrators; the different norms, class and culture associated with specific sports or experiences (Sanders, 2016). The ability to be socially included depends on being able to convert resources into actual functionings and on a range of personal factors, as people give different meanings to sport and experiences depending on their personal circumstances (Coakley, 2017; Sanders, 2016). As such, the social relationships formed through participation and the context under which it occurs depends on one’s personal ability to convert resources into capabilities. Further to this, social conversion factors derived from the society one lives in or environmental factors that emerge from the physical or built environment in which a person lives can also include or unfairly discriminate (Crocker & Robeyns, 2010).

For example, many sporting bodies have rules and regulations around the types of clothing or uniform one wears whilst playing and these may not fit within the cultural norms of all players (Thorpe et al., 2020). Being able to challenge societal norms or ideas in the types of sporting uniforms women wear means that the broader we think, the more inclusive we can be. A case to illustrate is beach volleyball where women were required to wear bikinis. The rules were challenged and now female beach volleyball athletes can choose to wear bikinis, shorts or a full uniform (Walters, 2016). Women are able to choose to wear bikinis or choose to be covered up, yet still both get to experience and play. Capabilities can be transformed through public policies, social norms, societal hierarchies or power relations and practices (Crocker &

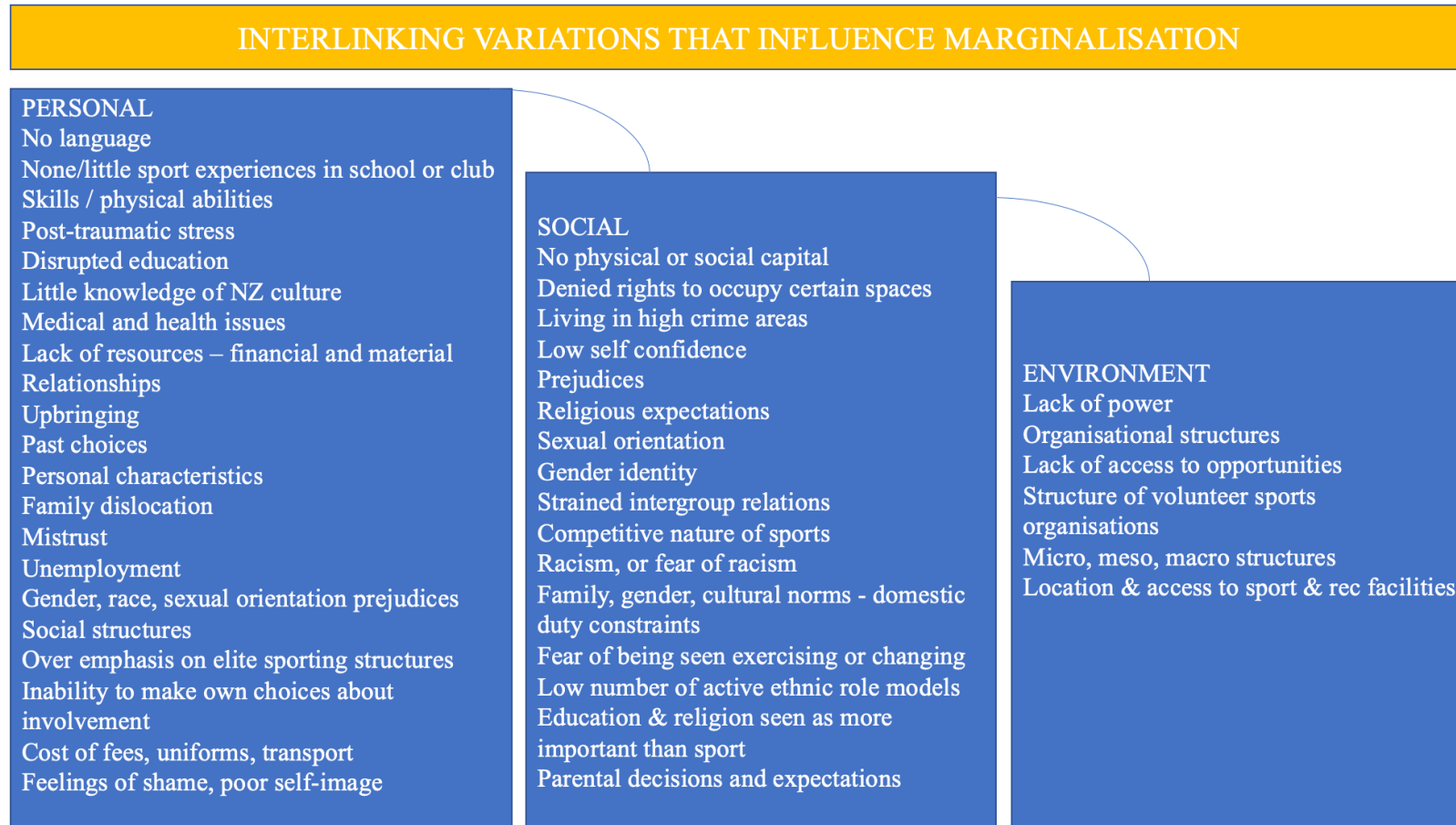
Robeyns, 2010) as the evolution of women's beach volleyball uniforms illustrates. Darnell and Dao (2017) suggest that transformations towards social inclusion have more to do with creating conditions that allow the basic needs and simple pleasures of everyday human existence.

6.2.4 Policy influencing Practice or Practice influencing Policy?

The positioning of sport as an activity in which people are entitled to and experience for the sake of pleasure, fun or as a vehicle for social engagement illustrates the CA and its relationship to 'sport for tangata whenua and all New Zealanders'. Sport New Zealand policies emphasise experiences in play, recreation and sport at all levels (Sport New Zealand Ihi Aotearoa, 2019) acknowledging the link between sport participation, improved social connections, community identity, and aspirations of young people. However, experts Spaaij et al., (2014) found that challenges remain due to gaps between policy and practice, and understandings on how diversity is understood and reflected in grassroots practices. This is evident too in Thorpe's (2020) report on Muslim women in sport and recreation as concerns were identified by Muslim women around the lack of cultural understandings in the sector and the reinforced stereotypical (mis)understandings of Muslim women.

The challenge for providers and partners is to understand this is not a short-term fix. Often organisations relying on external funders need to show evidence of success, and if a programme takes many years to demonstrate evidence of effectiveness, funding can be withdrawn (Suzuki, 2017). The ability to convert resources into social inclusion capabilities depend on several interacting elements and takes time. Therefore, sustainability of programmes is critical. Sport policies at a top down level show support for transformational change, yet research also shows that there is often a gap between what is politicised at national level and what actually happens at the grass roots (Spaaij et al., 2014). Further research into whether policies at national level translate into diversity and inclusion actions in sport is needed. Nonetheless, people do not have to wait for policy changes. Transformations can also occur at grassroots influencing political change as shown in the example of beach volleyball uniform modifications.

Table 6.1 Interlinking Variations (or Barriers) that Influence Marginalisation of RBYP



6.3 Research Question 2: Social Inclusion Capabilities of Fusion

This section examines how participation in Fusion contributes to experiences of social inclusion for participants and how building on these capabilities could have a flow-on effect on life outside of the Fusion programme. Both critical success factors and conversion elements that support transformations will be discussed alongside the challenges of converting these capabilities. This section aims to show there are key conditions and specific features of Fusion that contribute towards RBYP experiencing social inclusion through sport in Aotearoa.

6.3.1 Distribution of Resources

Fusion is the key resource used by Ignite Sport to provide RBYP with experiences of inclusion as it provides a ‘space’ for sport-based social relations to occur. However, as shown in sections 2.8 and 6.2.3, resources are only useful if they are able to be converted; one has not much use for a resource if there is no ability to use it (Suzuki, 2017). This is where Sen’s concept of distributing resources unevenly is relevant. In order to support the marginalised achieve equality in levels of functionings, one must be provided with additional resources to help transformations to occur (Suzuki, 2017). Being new to Aotearoa, RBYP are marginalised from the very beginning as they often arrive in Aotearoa not knowing anyone, not knowing how to act, behave and so are at risk of being socially excluded (Personal Communication, 2020). Hence Fusion, aimed specifically at young people arriving in Aotearoa within the first twelve months provides a step towards facilitating equality by providing resources to help support social inclusion experiences and thus achieve inclusion functionings.

6.3.2 Conditions that Support Social Inclusion

Fusion provides the right conditions to support social inclusion experiences for RBYP. This is due in part to the type of activities – a mixture of sports, learning opportunities and spare time for participants to choose what they want to do; and in part because of the quality staff and the effort that goes into growing and developing relationships not only with RBYP, but with each other. It is clear that the programme leaders are guided by a strong spiritual awareness and in servicing others. They have an affinity with the

young people and are passionate about helping them to succeed and in steering them towards appropriate behaviours and understandings so that they are able to navigate their way into their new society. The staff have created the conditions, the culture and the environment to enable RBYP convert social inclusion capabilities should they choose to do so.

Not only are people a critical part of Fusion's success but the programme provides a formal structure designed to provide a safe and caring environment where RBYP can meet other young people who are also navigating their way through new ways of doing things, learning a new language, while at the same time facing the challenges of trying to fit in as a young person growing up. Cultural learnings between all meant that RBYP felt their own culture was valued as much as their new 'Kiwi' culture. As Vereinte (2016) suggests, the process of participation is enhanced when there is a space for voices to be heard that respect people's social, cultural and demographic differences.

Fusion was found to have several other impacts on RBYP. The physical sports skills provide RBYP an opportunity to experience a variety of sports and have a go in a friendly egalitarian way where competition is not the main point of the game. It is a space where RBYP can meet face-to-face, develop friendships and connections, and gain a sense of community and belonging. These attributes all follow Suzuki's (2017) elements he has set out for meaningful sport-based social relations. It is within the formal structure of Fusion where a safe space to connect with other individuals also facing similar experiences is provided. Participating in sports and other activities together are what brings this sense of belonging, with sport as one of the connectors. It is important to recognise that although many of these factors can also be found in non-sport activities, using sports-lead activities enables RBYP to realise the experiences of joy, camaraderie and opportunity to develop their 'inner fitness' skills (Coalter, 2007). Furthermore, because Aotearoa places a significant emphasis on sport involvement, learning sports skills and games can significantly contribute towards building social connections outside of Fusion.

It was evident that team spirit, the fun aspect of participating and personal growth (such as stepping outside their comfort zone during rock climbing or badminton) that occurred during these sporting experiences contributed towards building participants' capabilities. These activities helped to build confidences, increase knowledge around physical skills, games and activities, enhance cultural awareness and develop friendships, with the anticipation they would become bolder and braver to join multi-ethnic clubs where RBYP are a minority. It is important to note however, that some youth may never feel confident enough, and although there are efforts being made by some sporting bodies to emphasise play rather than competition this is still a developing theme amongst many clubs whose emphasis is more about competition, or who do not necessarily have the resources or structures to provide for RBYP. As suggested, a more egalitarian based form of play would suit many RBYP better. This is reinforced by the Hamilton City Council Diversity and Inclusion Manager who suggests that "many migrants and RBYP do not think there is a place for them in clubs and so migrant communities often set up their own fun leagues they may play weekly after a religious gathering or whenever" (Personal Communication, April 2020).

Striving to produce a more inclusive environment can reduce prejudices and make an impact on inclusivity and young people in sport, so although Fusion is a pathway to inclusion outside of the programme, it does not result in inclusion by itself. A space for non-competitive games is vital to developing meaningful relationships and social inclusion opportunities for RBYP.

6.3.3 Plus Component and Building Capabilities

Further to this, through the 'Plus' component of the programme RBYP had the opportunity to learn new skills outside of sport. Activities such as baking, goal setting, 'Kiwi' cultural awareness, culture sharing, participation in group activities, even cleaning up after themselves built a repertoire of capabilities that can contribute to transformational changes, particularly around gender norms and expectations.

Diagram 6.2 (page 65) illustrates the freedoms RBYP have access to by being involved in Fusion. Resources include the quality staff, 'inner fitness' skills, a space to socialise

with others from similar backgrounds, a space to experiment physicality, and other ‘plus sport’ type activities. These allow RBYP to develop capabilities such as relationship engagement by connecting with individuals and to a group; developing values, leadership and other personal skills such as confidence and self-esteem; alongside developing a knowledge of sports skills and ‘kiwi’ games.

The conversion factors are driven by being part of an organisation who cares about them as individuals, a safe environment to experiment the physical and other ‘plus’ activities, a sense of belonging, developing ‘inner fitness’ and stronger social connections, and then of course the idea that everybody should be entitled to participate in sport and have quality socialisation and sporting experiences. The organisational culture allows RBYP to convert these capabilities into functionings should they choose to.

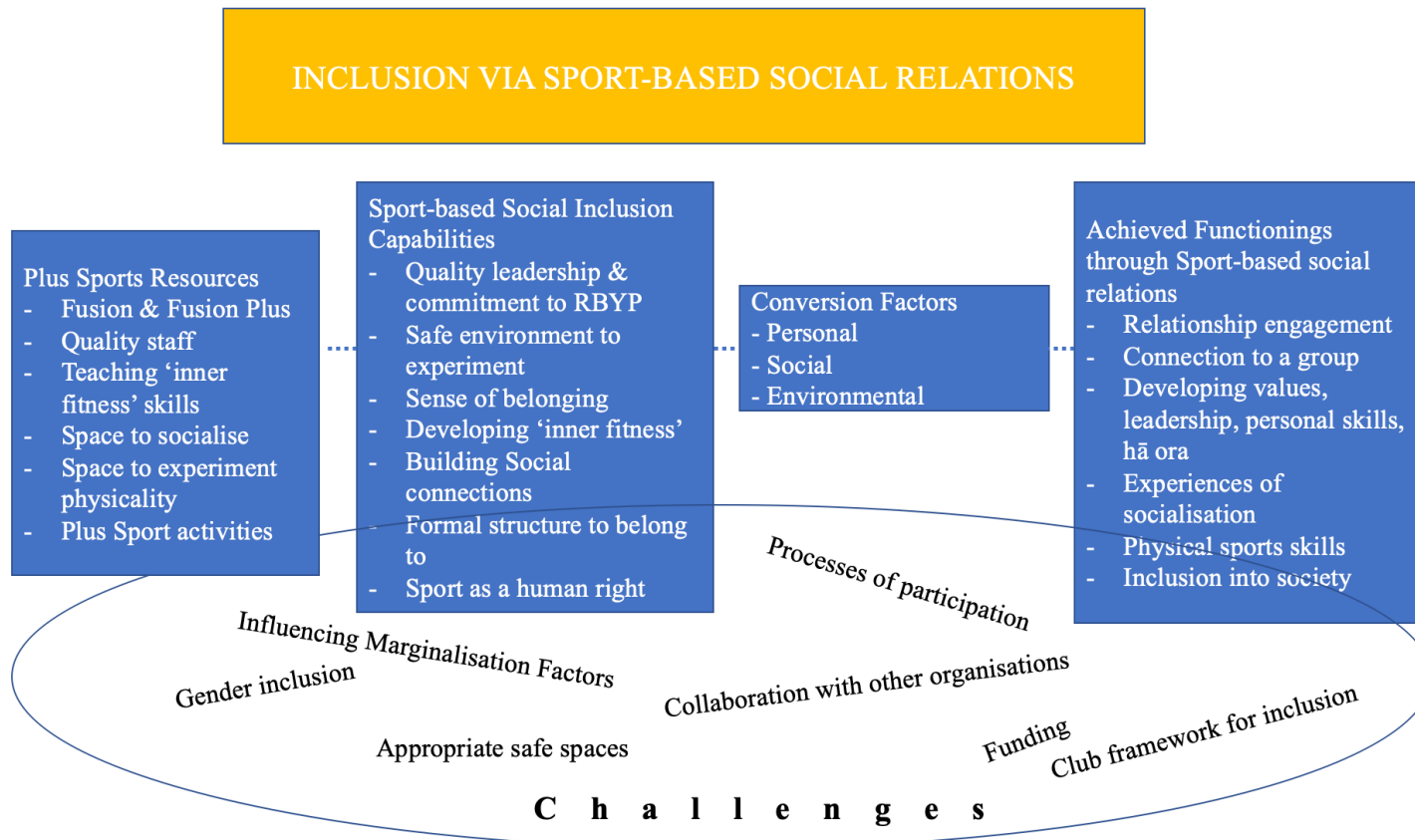
6.3.4 Challenges

There are many challenges faced by RBYP in realising social inclusion. In Fusion these included issues around boy/girl relationships in which they are still navigating, and gender inclusion in sport and games. However, practices were put in place to include female participants in the games and for boys to think about the girls in the group. This meant that both genders participated in activities not normally expected of them thus providing opportunities for capability building. In terms of welcoming spaces to join, Thorpe’s findings suggested that women find it difficult to join into sporting spaces (Thorpe et al., 2020). This was reiterated by the women from the Voice of Aroha radio station who advised the RBYP participating in Fusion to not be afraid to join in because if they do, then it makes it easier for another person ‘like them’ to do so. Furthermore, Spaaij (2015, p. 310) suggests that “cultural and religious notions of female physicality and dress such as wearing a hijab or full-length sports clothing can also clash with the norms or requirements of sports organisations or leagues”.

By adapting the rules and regulations to meet the needs for all, some of the gender inclusion issues can be overcome. The collaborative effort required between youth,

ethnic, sports and a multitude of other organisations brings about many other issues of conflict, communication and structure. Learnings from each of these groups can be shared or resources combined to allow for better understandings and improved provision of opportunities for RBYP to choose from (Ignite Sport, Personal Communication, 2020).

Diagram 6.2, Transforming Social Inclusion Capabilities in Fusion



6.4 Concluding Remarks

This case study of Fusion provides many learnings for other 'Plus Sport, Sport Plus' organisations and sporting bodies. It was found that sport can provide a space to come together, socialise and have fun, to meet new people, to make friends, and to learn new skills (Coalter, 2007; Nicholson & Hoyer, 2008; Spaaij et al., 2014). A non-egalitarian space to play, or youth-group type atmosphere where leaders are supportive of RBYP's involvement help to build up a repertoire of capabilities for young people to use that they can take with them outside of the group. It is evident that Fusion is valued as an important contributor to a young person's life.

However, the importance of sustainability to the programme is also evident and is purported by Suzuki (2017) as a necessary condition. For the abovementioned benefits to occur, participants need to stay connected over a longer period of time. Suzuki (2017, p. 155) states that "being connected should be permanent as achieving improvement in psychological and physical benefits takes time". Fusion Plus provides this option hence is more likely to result in long-term impact on the capabilities of RBYP involved in the programme. Fusion has been around since 2007 and research participants aspire for it to be in all the resettlement areas of Aotearoa but would need to consider how it can grow without losing its focus on quality relationships. "A programme needs sustainability to improve its quality and large size helps to maintain the sustainability of resources, as funders respond to numbers" (Suzuki, 2017, p. 155). The ongoing nature of Fusion Plus builds on capabilities and reinforces them, with relationships becoming even more meaningful as stronger connections are made and friendships cemented. "Simply having connections with others through social relations forms relevance to one's life and sports-based programmes allow for these connections to occur" (Suzuki, 2017, p. 154). In other areas of their life RBYP do not always have many social connections due to being new to Aotearoa or may not quite feel like they fit in with their 'kiwi' peers, nor know how to act socially or speak the language. Fusion provides them with an opportunity to be connected and acts as a primary group for those who could otherwise be fairly isolated.

The CA is a useful framework because it allows one to consider the face-to-face activities that occur naturally – when you play sport you are having that contact with different people and sport is a natural site for these type of socialisation experiences to occur. While this particular project has looked at social inclusion through sport for RBYP there are many elements that we see here that are not unusual for broader pockets of society. There are a whole range of people who are excluded from sport based on issues we have discussed, such as those who are marginalised, who come from lower socio-economic group, who are gender diverse, or who have a disability and so on. For RBYP to be included into society and also others who are disadvantaged or marginalised in some way, there needs to be a culture of inclusivity and collaboration within and across sectors, sports and organisations, achieved by making spaces welcoming, encouraging, sport being more about play than about competition, and implementing new ways of learning, sharing, communication and support. These environments, structure and processes will enable RBYP and others who are marginalised to make transformations from exclusion to social inclusion.

This research has utilised the capabilities perspectives of Sen (1992, 1999) through Suzuki (2017) and Nussbaum (Darnell & Dao, 2017; Nussbaum, 2011) to determine whether sport can foster social inclusion for RBYP. Findings have shown that the success of Fusion is largely due to the meaningful relationships between staff and the young people and the passion the youth workers have for improving RBYP capabilities. Utilising sport as a participatory tool to draw the young people to the programme, participants are encouraged to learn and flourish at their own pace and ability, to take risks and to participate. Fusion provides the young people with experiences of joy, belonging, friendships, sports skills alongside other learning activities where they are exposed to the teachings of ‘inner fitness’ such as pursuing excellence, building character and resilience. Fusion facilitates a range of experiences for RBYP that contributes towards building social inclusion capabilities that can extend to outside of the programme. Table 6.2 at the end of this section highlights the recommendations that support the transitioning of RBYP living in Aotearoa into other sporting spaces.

Reflecting on my experience with Fusion, I believe that by moving away from a performance focus to a humanistic motive of connecting with others and experiencing meaningful relationships, sport can contribute greatly towards building social inclusion and other capabilities that will allow RBYP to have the freedom to make choices in life that are right for them. This report concludes with the acknowledgement that SFD for refugee populations is in its infancy in Aotearoa and it is recommended that further SFD enquiry on refugee-background young people and other disadvantaged and marginalised populations is required to help grow and develop inclusive practices to support young people in their life's journey in Aotearoa.

Table 6.2 Recommendations for Transitioning to Inclusive Sporting Spaces

1. Understand what is needed to ensure RBYP have the same starting point as 'others'.
2. A collaborative framework for inclusion of RBYP into mainstream sports at school and clubs.
3. Tailored strategies and programmes required until individual feels comfortable joining mainstream sports.
4. Schools need to make this environment possible. To collaborate with youth workers and cultural advisors.
5. Youth workers to collaborate with sports coaches in clubs and schools.
6. Increased funding to support youth workers and cultural inclusion positions in sports environments.
7. Social teams without a scoring system.

8. Allocated buddies in the team who are there to support and help.
9. Cultural awareness training to clubs and understanding which teams can provide more support than others.
10. Be realistic about which clubs/teams can support inclusion. It is not practical to expect every club/team to provide necessary support due to voluntary nature of sport, however, it is not an excuse to not try.
11. Transportation shared between parents to support RBYP to get to practices and games.
12. Inviting RBYP into your sporting space.
13. Festivals of sport rather than weekly match play.
14. Council/clubs set up weekend areas where people can play for fun, all different levels, and make it a social gathering.

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8 Appendices

8.1 Interview guidelines for Ignite Sport

Theoretical Questions	Empirical Questions	Reasoning for questions
Obj 1 To identify social inclusion capabilities within the context of Ignite Sport.	Tell me about your background, how you came to be involved, any connections.	To get a feeling of who the research participant is, their strength of feeling & connections to the programme and to participants.
	Can you tell me about the types of skills participants learn and the knowledge they gain from their involvement in the programme? And can you give some examples.	What capabilities are participants getting. Examples of impact / quotes. Would participants be able to use these skills to benefit other aspects of their lives (join other sports clubs, teams, gain employment, volunteer etc.) / would depend if environment would allow...
	On your website, NZ Red Cross staff member Jenny Pepworth is quoted as saying that “the programme helps former refugees in developing a sense of security and belonging.” What activities and strategies are used to help them to feel this sense of security and belonging?	How is a sense of belonging achieved? What outcomes or impacts can be identified. What relationships exist between staff and participants, between participants, between male and females. Do friendships made go beyond this group?
	Given the focus of your programme is addressing issues of inclusion – can you tell me a bit more about that? How is this achieved?	How do you know that has happened, what does that look like / what aspects can help to make inclusion a reality for participants outside of the programme. What does social inclusion mean to participant / RBYP.
Obj 2 To investigate the critical success factors of the programmes that contribute to RBYP capabilities and hence social inclusion.	What are 5 key strengths of the programme? Can you provide an example of when you have seen these working?	Identifying CSF of programme.
	Can you tell me a time when something went really well – why was that?	What aspects of the programme has had the greatest impact on participants? – programme itself, relationship with staff, relationship among peers, the way they were treated, any other experiences.
	How would you best describe participants’ overall experiences - 5 words	Identifying CSF for participants.

<p>Obj 3 To explore barriers to participation and challenges for providers and participants as identified by research participants.</p> <p>Ignite Sport started 2007 Fusion started in (place) _____ (year) _____</p>	<p>Your programme has been running for What sort of challenges have you seen over time?</p>	<p>Pinpoint challenges/barriers.</p> <p>(Are there different challenges in different spaces/places, eg. Foresee a challenge in refugees being 'assigned' to smaller towns such as Masterton where less access to support / network etc.</p>
	<p>Can you tell me a time when something didn't go so well – why was that? What did you do?</p>	<p>Pinpoint challenges/barriers.</p>
	<p>Can you tell me about a time when someone wasn't able to participate, and they wanted to? What do you think the issue was and why they couldn't participate?</p>	<p>Pinpoint challenges/barriers.</p>
	<p>If there was one thing you could do in the programme and you didn't have to worry about money, what would it be?</p>	<p>What changes they would make. What financial/other resources required. Identify possibilities, future aspirations.</p>
<p>Obj 4 To identify linkages between policy and practice.</p>	<p>I see the Youth Development Strategy Aotearoa is used as a guideline or reference point for Ignite Sport. What does this policy mean to you? How do you use it to influence what you do on a day-to-day level.</p>	<p>How does policy affect what you do? (govt, Immigration, Red Cross, Human Rights, Right to Play, SDGs, Sport NZ?) / Youth Development Strategy I there a particular idea that underpins the foundation for your work? How do they understand it – is there a correlation between practice and policy.</p>
	<p>What do you think other sports or organisations should be doing to help former refugee youth be included in sport in Aotearoa?</p>	<p>Aspirations / possibilities.</p>
<p>Obj 5 To identify reflections</p>	<p>What would be your key messages and advice for anyone setting up a similar programme?</p>	<p>Reflections</p>
	<p>How has Covid19 affected future programme funding, participation and resources?</p>	<p>Future challenges / evaluation / do they evaluate programme with changing environment?</p>

Do you have any additional comments to make or observations you would like to include?

Is there anything we have talked about you don't feel comfortable with me sharing in the report?

8.2 Questions for Research Participants

1. Tell me about your background, how you came to be involved, any connections.
2. Can you tell me about the types of skills participants learn and the knowledge they gain from their involvement in the programme? And can you give some examples.
3. On your website, NZ Red Cross staff member Jenny Pepworth is quoted as saying that “the programme helps former refugees in developing a sense of security and belonging.” What activities and strategies are used to help them to feel this sense of security and belonging?
4. Given the focus of your programme is addressing issues of inclusion – can you tell me a bit more about that? How is this achieved?
5. What are 5 key strengths of the programme? Can you provide an example of when you have seen these working?
6. Can you tell me a time when something went really well – why was that?
7. How would you best describe participants’ overall experiences - 5 words
8. Your programme has been running for What sort of challenges have you seen over time?
9. Can you tell me a time when something didn’t go so well – why was that? What did you do?
10. Can you tell me about a time when someone wasn’t able to participate, and they wanted to? What do you think the issue was and why they couldn’t participate?
11. If there was one thing you could do in the programme and you didn’t have to worry about money, what would it be?
12. What frameworks guide your practice, what influences your programme?
13. What do you think other sports or organisations should be doing to help former refugee youth be included in sport in Aotearoa?
14. What would be your key messages and advice for anyone setting up a similar programme?
15. How has Covid19 affected future programme funding, participation and resources?

8.3 Participant Consent Form

I have read, or have had read to me in my first language, the Information Sheet and I have had the details of the study explained to me. Any questions I had have been answered to my satisfaction, and I understand that I may ask further questions at any time. I have been given sufficient time to consider whether to participate in this study and I understand participation is voluntary.

1. I agree to participate in this study under the conditions set out in the Information Sheet.
2. I agree/do not agree to the interview being sound recorded.
3. I wish/do not wish to be identified in this research.
4. I would like a summary of the key findings on completion of the study.

Declaration by Participant:

I _____ [print full name] hereby consent to take part in this study.

Signature: _____ **Date:** _____

Email Address for sending the Summary of the Findings:

8.4 Focus Group Participant Consent Form

I have read, or have had read to me in my first language, and I understand the Information Sheet attached. I 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 have been given sufficient time to consider whether to participate in this study and I understand participation is voluntary and that I may withdraw from the study at any time.

1. I understand that I have an obligation to respect the privacy of the other members of the group by not disclosing any personal information that they share during our discussion.
2. I understand that all the information I provide will be kept confidential to the extent permitted by law, and the names of all people in the study will be kept confidential by the researcher.

Note: There are limits on confidentiality as there are no formal sanctions on other group participants from disclosing your involvement, identity or what you say to others in the focus group. There are risks in taking part in focus group research and taking part assumes that you are willing to assume those risks.

3. I agree to participate in the focus group under the conditions set out in the Information Sheet attached.

Declaration by Participant:

I _____ hereby consent to take part in this study.

Signature: _____ **Date:** _____