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**Shifting the focus from gender diversity and inclusion to belonging and
gender equity in Aotearoa New Zealand community football organisations:**

How did we get here and where are we going?

A thesis submitted in partial fulfilment of the requirements for the degree of

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Abstract

Gender equity in community football organisations remains elusive despite national and international moves to address this through legislation, reports, and strategies focusing on gender diversity and inclusion. This research demonstrates that we are in the position we are today because in their attempts to promote gender equity, national sports organisations and Sport NZ (in its current and previous incarnations) have essentially placed all their emphasis on devising and implementing policy. This approach has produced, at best, symbolic equality. While we have seen some progress in this space, there is much more to do for a sustained change in attitudes and behaviour towards gender diversity and inclusion to achieve gender equity within community sports organisations. Historically, this research shows that legislation and policies are a fairly blunt instrument for changing behaviour, because while they are important statements of what governments and organisations believe, this has not translated into practice.

This research provides a historical analysis of this issue, by tracing the history of women's involvement in community football organisations in Aotearoa NZ within the wider context of women's involvement in sports organisations, and with reference to the scholarly literature on the history of women's sport. It discusses the academic literature on gender diversity and inclusion in sport at micro-, meso-, and macro-levels, and draws on analyses of previous frameworks to conceptualise and create a new model, the Belonging and Equity Model.

I adopted a relativist ontological approach, a social constructionist epistemology, underpinned by post-structural feminism. Taking a holistic approach, I used a multi-disciplinary methodology, mixed data collection methods and multiple sources of evidence that focused on converting theories and research into practicable tools for community football organisations to use. I applied a qualitative approach, using case study and insider research that included historical context, a web-based survey, action research, and a human-centred design thinking workshop to pilot and review the

Belonging and Equity Model, a theoretical framework which was refined and evolved to become the practical Te Poukapa: The Belonging and Equity Matrix.

The findings showed that there is a lack of diversity in community football organisations and more than a third of women who work in regional football federations have experienced discrimination. What is needed are actions that focus on belonging and gender equity, including at a strategic level, knowing and owning our (her)story, introducing gender equitable rituals, and building trust at all levels. This research discusses both the reasons for how we got 'here' and offers recommendations on how to move forward.

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Abbreviations

Aotearoa NZ – Aotearoa New Zealand

BEM – Belonging and Equity Model

CCO – Blithe’s (2019) Communicative Constitution of Organisations

CF – Central Football

FIFA – Fédération Internationale de Football Association

NZF – NZ Football, NZ Soccer, NZ Football Association

NZWFA – NZ Women’s Football Association, NZ Women’s Soccer Association

NSO – National Sports Organisation

OFC – Oceania Football Confederation

RSO – Regional Sports Organisation

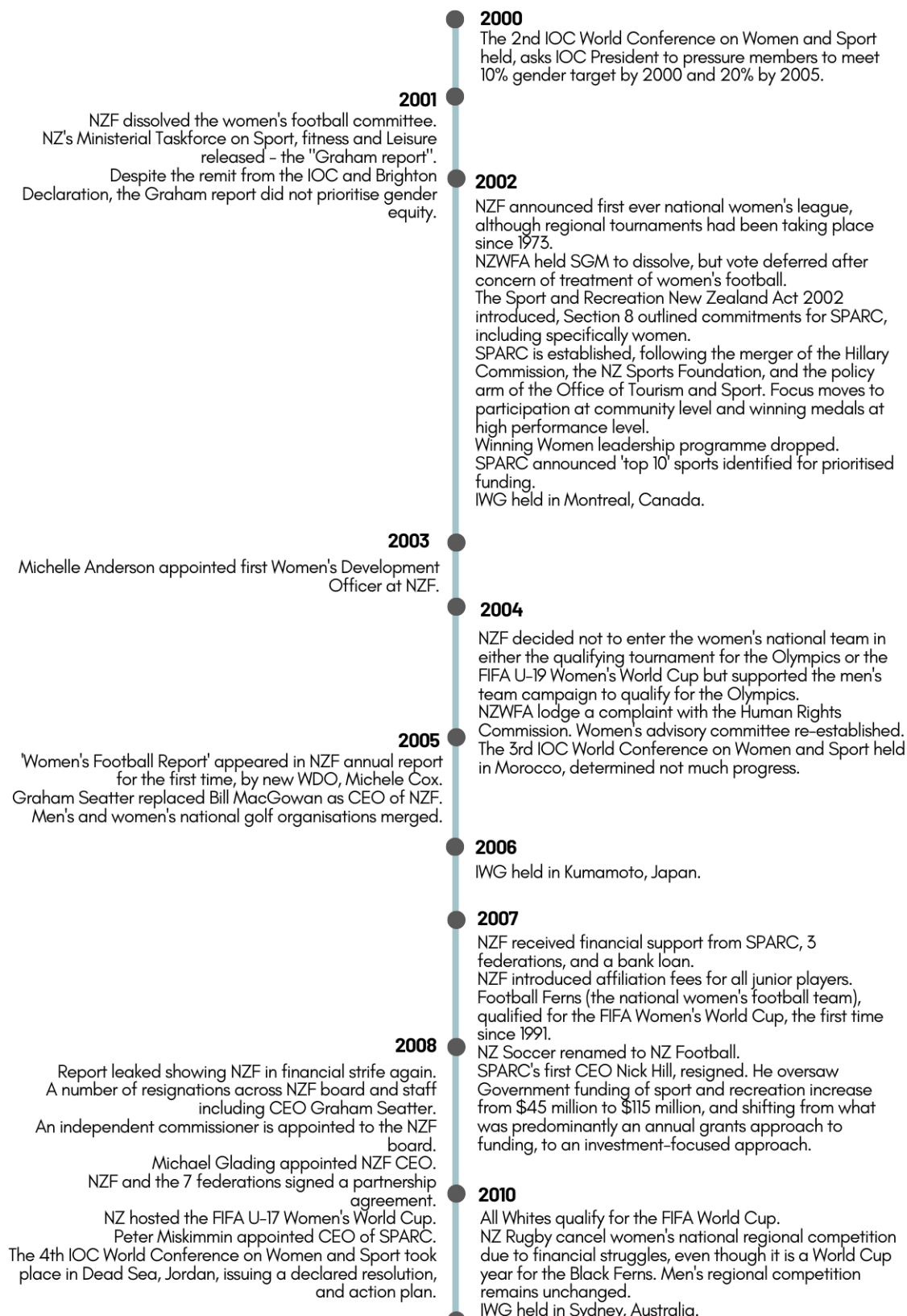
RST – Regional Sports Trust

WOFP – NZF’s Whole of Football Plan

Timeline of key events impacting women's community football



- 1982**
West Coast WFA established.
A steering committee established to form the Oceania Women's Football Confederation, which had representatives from NZWFA, NZF, Australia, Fiji, and Papua New Guinea.
The All Whites (national men's football team) qualified for their first FIFA World Cup.
- 1983**
The first (women's football) Oceania Cup was held in New Caledonia, which Aotearoa NZ won after beating Australia in the final.
NZ's national women's football team host Taiwan.
- 1984**
An election was held to form the Oceania Women's Football Confederation executive. NZWFA members Rona McKenzie and Jenny Parkin were elected as secretary and treasurer.
- 1985**
Aotearoa NZ women's U-21 team travelled to New Caledonia.
Aotearoa NZ national women's football team travelled to Taiwan for 3rd World Women's Tournament, placing 4th.
- 1986**
The 2nd Oceania (women's football) Cup played in Christchurch, Aotearoa NZ placed 3rd.
- 1987**
Northland WFA established.
Aotearoa NZ national women's football team travelled to the 4th Taiwan Tournament, placed 4th.
- 1988**
Invitational tournament held in China as a test run before the first official FIFA Women's World Cup. Australia invited instead of Aotearoa NZ.
Maureen Jacobsen first NZ women footballer to play professionally.
Men's and women's hockey NSOs merged.
The Hillary Commission for Sport, Fitness and Leisure introduced, (Sport NZ's first iteration), establishing Regional Sports Trusts, with the passing of the Recreation and Sport Act 1987.
- 1989**
Whanganui WFA established, the 18th regional WFA established in Aotearoa NZ.
NZF appointed their first Chief Executive, Noel Robinson.
Aotearoa NZ placed 2nd at the 3rd Oceania (women's football) Cup in Brisbane.
Nora Watkins became the first woman to be appointed as an assistant coach to the national women's team.
NZ Rugby officially acknowledged women participants in rugby.
- 1991**
First official FIFA Women's World Cup, held in China. Aotearoa NZ qualified, but did not make it out of the group stage.
NZWFA became NZW Soccer Association, nicknamed SWANZ.
- 1992**
Men's and women's cricket NSOs merged.
- 1994**
Women's sport, fitness and leisure: The inside story report released by the Hillary Commission.
Brighton Declaration signed in Brighton U.K., established the International Working Group on Women and Sport (IWG).
- 1996**
Football introduced as an Olympic sport for women for the first time, almost 100 years after it was officially introduced by the IOC for men in Paris, in 1900.
The first IOC World Conference on Women and Sport held in Switzerland, the IOC introduced a resolution that 10% of decision-making positions to be held by women by 2000.
NZ Bowls Association and the Women's Bowls Association amalgamated.
- 1997**
NZF introduced rule to take authority over all women's football via a new 'Women's Committee', although in practice this only impacted international operations.
MacGowan resigned as NZF CEO.
- 1998**
Hillary Commission introduced Winning Women leadership programme as part of commitment to the Brighton Declaration.
IWG held in Windhoek, Namibia.
- 1999**
NZF double affiliation fees for all adults.
NZWFA voted at AGM to merge with NZF, and transferred administration of women's football to a dedicated committee.
New regional structure also introduced, merging 23 regional associations into 7 federations.
Bill MacGowan reappointed NZF CEO.





Chapter One: Introduction

Kia whakatōmuri te haere whakamua.

I walk backwards into the future with my eyes fixed on my past.

Māori whakataukī (proverb)

I was sitting on the beach at Paihia when I saw the notification on my phone from my NZ Herald app.¹ My heart and head were both racing at the headline - the report from NZ Football's review was out, the toxic culture confirmed. Just over two years prior, I had left NZ Football because the toxic culture had become unbearable. I had been volunteering on football club committees for years and working in football for almost six years, the last 15 months of that at NZ Football. It had taken time and professional support to recover following my time working in football. I had watched as the drama unfolded in the media leading up to the review, with allegations about the culture and bullying being made against NZ Football. It was a strange feeling, knowing the inside story but being on the outside. The focus had been on the Football Ferns, and it was looking like the terms of reference were going to be just on the team. Knowing the bullying was broader than the team and involved the whole organisation, I spent many days agonising whether I should tell someone, and who that would be. I was eventually rung by a journalist who had worked out the high turnover in staff and was making his way down the list of former staff to find out if there was anything there. I was third on his list and when he said who he was I promptly burst into tears. Finally, someone had worked it out. Even though I had not been at NZF for two years, the anxiety was still very real so I shared some of my experiences as long as it was anonymously. Interestingly, I found out later that a former colleague (a man) was blamed for the content of the article, no one suspected it was me. I

¹ As part of taking an insider approach to my research, I have included personal reflections as vignettes throughout my thesis, identifiable as italicised text. Note, I have chosen to not share some details in my personal reflections to protect people's identities and privacy. The reason for this is discussed further in Chapter Four.

was also one of the few ex-employees of that time that was not asked to sign a non-disclosure agreement when I left.

It was also an agonising time deciding if I should appear before Phillipa Muir, the employment lawyer conducting the review of the organisation. I was nervous; there was the pain of re-living it all, but also, when I was at NZ Football I had tried speaking to several people in positions of power to try and help address the problems, but speaking to those people made my situation unimaginably worse. My fear was that the same thing would happen, I would be humiliated again. But the need to at least try to address some of those wrongs was too strong. So I contacted Phillipa Muir.

It all came flooding back to me as I prepared for that interview. From my time working in football where I was given men's clothing for work apparel because sportswear does not come in women's cut, or that time I was the only woman in a formal meeting that was opened by a former All White 'great' telling a sexually explicit joke that somehow had a punchline that involved a naked woman, or being told that a young, blonde, woman, would be a great fit for our work team. How powerless and humiliated I felt when I eventually found out about the salacious rumours about me that no one seemed to question or shut down. How broken I had felt when I left my exit interview at NZF where I had tried to explain the lying, intimidation, game playing, the uncomfortable and constant sexual 'banter', and the never ending and impossible deadlines that was my everyday work-life, but I had not only been shut down, he had also tried to humiliate and belittle me.

My interview with Phillipa Muir was in July 2018, in a fancy and intimidating office in the Auckland CBD. She was great, she listened to me and I felt like she heard me. But sitting on that beach in Paihia and reading the report, I had an awful sinking feeling. I quickly scanned through the report and then went back and read it again more carefully. I could not believe it, my story was missing.

My first memory of football was in 1989 when I was 9 years old. I do not remember why, but I had decided I wanted to play football, which meant joining a team but that meant trials. As a sporty kid I had played a bit of football with my mates, but when I showed up to trials (late, because I had been

at dance class) it was one giant pitch and a free-for-all game. In my memory it felt like 20 versus 20 boys and only three of us girls. I was told to just jump on the pitch and give it a go, so mustering all the courage I could, I jumped in. All I remember is getting the ball smacked directly in my face and that was the end of that. I decided to stick with dance and netball.

It was not until I was 14 that I tried football again. It was 1994 and my high school was starting a girls' team and they needed a captain. My English teacher, who was looking after the team, asked if I would join the team to be captain. A year or two later, myself and half the school team also joined the local women's club team. I remember loving it. I remember during one game knocking heads with another player and insisting I was ok to keep playing even though I could see the large lump in the middle of my forehead when I looked up. I was carted off to the local doctor instead. I remember uncomfortable boots and endless blisters. I remember very large uniforms, leftovers from a men's team on teenage girls, I remember large woollen rugby socks with the heel halfway up my calf. I do not remember if we won a lot, although I remember feeling good, so maybe we did. I do remember a strong camaraderie with my teammates. We showed up, we annoyed our Liverpool-supporting coach Eddie with our endless chatter, we played hard, and had fun. And were blissfully unaware of what had happened and was still happening off the field that made it possible for us to play. I do not recall any questions about playing and both my parents were supportive.

I moved to Hamilton for university in 1998 and dropped out of football for a few years, though the break did not last long. It was around 2002 I re-joined a football club, I was 22 and in my Honours year studying graduate History at the University of Waikato. I needed a change of scenery, some fun, some exercise, and I had just watched the movie Bend it like Beckham and was reminiscing my school football days.

When I moved to Wellington in 2005 it was not long before I found another football club. They had a couple of women's teams who were very welcoming. I was also playing social mixed men's and women's indoor football at night with friends, and at one point in a men's lunchtime league with my

work colleagues. I always found it interesting playing in the mixed teams and the men's team. My own teammates were always great, treated me like a teammate, did not hold back passing me the ball, I felt included. With one exception in my work team, one of the men did not think I should be playing in a men's team, which our other teammates used to give him grief for (not me). When we played teams, both men's and mixed teams, there were always the men who held back or underestimated me, they would sit back and not tackle me properly. This usually lasted all of five minutes until me and my team capitalised off their assumption, using it to our advantage. I hated being treated differently by other teams, but loved exploiting their prejudice.

I have been on the committee of several football clubs. The first club committee I joined was based at Waikato University so was made up of mostly students. Like the teams, the committee was laidback. Meetings were held in a storage space in the attic of the on-campus bar. There were two women's teams, a competitive team, and a 'socially competitive' team, as with the men's, a competitive first team and one or two social teams. It was a club that ran on minimum funding, and what resources we did have were shared equally. The women's teams showed up on Saturday to support the men's teams, and the men's teams reciprocated on Sundays at the women's games. I frequently trained with the men's team. And we'd usually spend the Saturday night socialising together too. I do not remember any interaction with the local federation, men's or women's, and recall it was often up to the coaches to check the fields were not waterlogged so the game could go ahead. The club focused on having a great culture.

My other club committee experiences were not so enjoyable. It was on these committees that I got my first experience of the inequity that exists in football clubs. That everything is fine unless you start asking questions. I learnt being 'Women's' Club Captain did not come with quite the same status as 'The' (men's) Club Captain. I discovered the blatant and unapologetic focus of time and money on the men's teams, when the funding application for the men's first team coach was for \$30,000 (and accepted by the gaming trust the club had applied to), and the women's first team coach application was for \$3,000 (and denied). That the men's first team coach was called the Director of Football for

the club, thus needing \$30,000, but that he did not have time to direct any football for the women's teams. In fact, he actually only worked with the two top men's teams. I learnt that the \$30,000 was used not just as his salary, but to pay 'win bonuses' and 'sign on fees' for the men's first team (which is how you get around the amateur player payer rules, the income goes to the coach and he just hands it out as he likes). Even though the men's first team had been relegated from the top league and the women's team promoted to the top league, the women's team didn't get paid, anything. (We women joked that as we won more games than the men's team, the club couldn't afford to pay our win bonuses, compared to the struggling men's team). Also, team dinners after training on Thursday – men only. New kit – men only. New footballs – men only. Only the hand me downs for the women's team.

This is the club that introduced a separate 'golden boot' award for women and men for most goals scored in a season, after one year the winner, for the first time, was a woman. However, apparently it is 'not the same' scoring goals in a women's league compared to a men's league, so they introduced two trophies rather than award it to her. This is also the club who, when the women's first team asked for equity with the men's first team, the proposed solution was free fees for the women's first team (as the men's first team did not pay fees). However, the fees for the other three women's teams would have to increase to cover the first team.

I learnt the dynamic changed and everything suddenly became a battle when it became clear that I was actually interested in football and representing my women's teams, that I was not there because I was interested in a man on the committee. I learnt that clubs and federations do not have processes for when things go wrong. That the men on the club committee feel comfortable to interview young women about allegations of inappropriate conduct by a man coach, even though legally the young women are minors, it is potentially of a sexual nature, it is potentially a legal matter, and those committee members are friends with the coach.

We just want to play, we want to be treated fairly, and we want to be safe. We put up with the old, used, gigantic, men's uniforms, the muddy pitches, the mess left in the changing rooms from the men the day before, and the clubrooms not being opened on a Sunday because it was not considered worth it. There was a part of me that thought if I joined the committee and pointed out the inequities to the rest of the committee, that would be enough to effect change. As I found out, the hard way, not so much. Even today, the website of one of my old clubs has the full history of how the men's teams came together to form the club but the women are not mentioned until page two, when the women's team first won the top league in the region. Sometimes it feels like women have to accomplish great things to get mentioned, men just have to show up.

As a woman involved in community football, both on the field and off it, for most of my life, I have experienced the pervasive gender inequity first-hand. Since my experience in 2018 with the results of the NZ Football review, I got curious and realised it was not just football, but a number of other national sports organisations were also having reviews that focused on bullying and toxic cultures that seemed to stem from gender inequity. I wondered how many stories were missing from those final reports. I then started to consider how did we get here, what had happened historically that led to this moment where there was still a lack of gender equity? It seemed many businesses were actively addressing gender equity, yet sports organisations were not only not addressing it, but appeared to be suffering significant repercussions from the lack of gender equity.

I started to explore gender equity in sports organisations and discovered that there had been research and initiatives since at least the 1970s. I found that although the central issue is the lack of gender equity, the issues are often packaged up as part of diversity and inclusion policies, with the words equity, equality, and diversity often used interchangeably despite meaning very different things. I was drawn to the notion of a sense of belonging that kept coming up. I realised it had been something that I had sought in football organisations, but realised, from my own experiences, that it is highly unlikely a woman will feel like she belongs while systemic gender equity exists.

I also discovered that there had been a separate women's football association for around 30 years, that had apparently 'merged' with the men's organisation in 1999, but with little trace of the women's organisation. I felt shocked that I had worked in football for almost six years and had not known any of this, that this part of football's history in Aotearoa NZ had been silenced and forgotten.

I also wondered about community football, the regional sports organisations and the clubs. The reviews focused specifically on the national bodies, but if these issues were systemic at a national level, and given my experiences at federations and in clubs, then what was happening at a community level, and were the recommendations from the reviews reaching them?

I wanted to know, how could there be more than 40 years of research, countless reviews, reports, and initiatives, yet here we are, where gender inequity persists? This thesis is to examine why evidence of gender inequity in community football organisations has been ignored, and why trying to create systemic change has been put in the too hard basket for years.

~

1.1. Introduction

International and Aotearoa New Zealand (NZ) studies have identified consistent barriers to gender equity in sport and while there are greater opportunities for women and girls to participate in sport, women remain under-represented in leadership roles in sport, at both professional and amateur levels (Adriaanse, 2019; Burton, 2015; Burton & Leberman, 2017; Hoeber & Shaw, 2019). Research and media regularly report the consequences of the lack of gender equity, from the appointment of women to leadership roles in sports organisations still being considered newsworthy (George, 2020), to systemic abuse by those in power in sports organisations, internationally (Peterson, 2022) and locally (Rollo et al., 2018; Kilgallon & Hyslop, 2018), to women prematurely quitting playing international football because of how they are treated (Lawrence, 2021). To date, existing research on gender equity in leadership roles in sports organisations has focused primarily at a national sports

organisation (NSO) and international federation level, with a lack of understanding at a community level - despite the fact that this is the place most people experience sport (Hoeber & Shaw, 2019).

This thesis shows that the use of terms such as gender equality, diversity, and inclusion in place of the core issue, gender equity, has hindered progress. Equity is ensuring each person has what they need to have the same opportunities, whereas equality, diversity, and inclusion is often providing support, but the same support to everyone, regardless of what they need (Duncan-Andrade, 2022). I examined how key historical events for community football organisations were lost opportunities to address gender equity. These included the merging of the men's and women's NSOs, the impact of successive policies and/or strategies that have been introduced to address the lack of gender equity such as the Brighton Declaration (Adriaanse & Claringbould, 2016), and Sport NZ's latest *Women and Girls in Sport and Active Recreation Strategy* (Sport NZ, 2018a).

Consequently, since 2016, a number of NSOs have held 'independent' reviews, most of which were initiated by incidents stemming from negative experiences of cultural and gender relations within the organisation. Publicly, these incidents were at a high performance level, but the reviews also revealed systemic gender inequity off the field. The reviews were a red flag, warning of the consequences of the lack of systemic gender equity, and could have been a further opportunity to address this issue. While the commentary of many of the reports confirmed these issues existed (e.g. Muir, 2018), the publicly available recommendations tend to focus on high performance programmes and more general human resource-type initiatives, such as unconscious bias training. This ignores many other aspects, such as what is going on internally for the NSO and at a local and regional level, beyond human resource initiatives. And, like previous research and initiatives, the focus of the review recommendations was on the more palatable approach of equality, diversity, and inclusion, rather than the more confronting issue of gender equity.

This research argues that we need a fundamental ideological shift as researchers and practitioners to address persistent gender inequity in sports organisations. We need to not only focus on the top

echelons of NSOs and international federations, but also consider what is happening at the community level, in regional sports organisations (RSOs) and sports club committees, where most people experience sport and the effects of existing and often ongoing systemic inequity. Change at the top has been slow, if at all, and this research shows that little change has ‘trickled down’ to the regional and club level. This research demonstrates that when a community football organisation takes a holistic, practicable approach that focuses on addressing gender equity and belonging, it has an immediate, positive, impact within the organisation. This research explores the question of how we got here, and, more importantly, where we should be going.

1.2. Aotearoa New Zealand context

This research explores concepts of belonging and where we have come from, so it is important to start by first explaining the context and ‘home’ for this thesis, which is Aotearoa NZ. Aotearoa is the Māori name for New Zealand, simplistically translated as ‘land of the long white cloud’ (Palmer et al., 2022). For this research, the unified term of Aotearoa NZ is used to acknowledge that Māori people are tangata whenua (indigenous inhabitants) of this land.

It is pertinent to acknowledge in an Aotearoa NZ context the significance of Te Tiriti o Waitangi/the Treaty of Waitangi as a critical aspect of equity in organisations. Te Tiriti o Waitangi is the founding covenant between 540 Rangatira (chiefs) representing hapū (sub-tribes) and iwi (tribes) of tangata whenua, now collectively known as Māori, and the British Crown, signed in 1840. There are two versions of Te Tiriti/the Treaty, and when referring to Te Tiriti o Waitangi, this refers to the Māori version, and Treaty of Waitangi is the covenant in English. Although Te Tiriti/the Treaty was arguably intended to create unity, different understandings between the two versions, and breaches of Te Tiriti, have caused conflict. With a contentious history, Te Tiriti/the Treaty is largely agreed to be a broad statement of provisions and principles on which the British Crown and iwi/hapū formed an agreement that established the nation state and built a government in Aotearoa NZ (Ministry for Culture and Heritage, 2017).

As tangata whenua of Aotearoa NZ, the provisions of Te Tiriti o Waitangi ensure Māori should be acknowledged and protected within equality, diversity, or inclusion initiatives. For instance, some NSOs have Māori governance structures, that vary in their formality and integration, to reflect the principle of tino rangatiratanga (self-determination) in Article 2 and Article 1 of Te Tiriti which refers to the provision of kāwanatanga (governance from Te Tiriti) and the principles of good governance and partnerships. The protection of Māori rights is largely done at a national level by Te Puni Kōkiri/The Ministry for Māori Development, the government department that protects and maintains the relationship established by Te Tiriti o Waitangi. It was originally established as The Protectorate Department in 1840 when Te Tiriti was signed, to protect the rights of Māori people guaranteed under Te Tiriti o Waitangi. The department went through a number of iterations before becoming Te Puni Kōkiri/The Ministry for Māori Development in 1992. A separate body, the Waitangi Tribunal, is a standing commission of inquiry established by the Treaty of Waitangi Act 1975. The Tribunal makes recommendations on claims relating to legislation, policies, actions, or omissions of the Crown that are alleged to contravene Te Tiriti (Waitangi Tribunal, 2022a). The Waitangi Tribunal have around seven inquiries that focus on specific issues. In 2018, the Mana Wāhine Kaupapa Inquiry was established to hear claims which allege prejudice to wāhine Māori (Māori women) as a result of Te Tiriti breaches by the Crown (Waitangi Tribunal, 2022b). In addition, in 2018, a new Crown agency, the Office for Māori Crown Relations – Te Arawhiti, was set up to focus on providing support and guidance for relationships between Māori and the Crown (Te Arawhiti, 2022).

Rights for Māori are also included in broader diversity and inclusion-focused government departments. In Aotearoa NZ, sports organisations, like other businesses, are bound by legislation to ensure gender equity and that people are safe from discrimination. Introduced in the 1970s with the focus on equality, key legislation includes the Race Relations Act 1971 and the Human Rights Commission Act 1977, which were consolidated into the Human Rights Act 1993, as well as the Equal Pay Act 1972.

1.2.1. Enforcing equity-inspired legislation

Addressing gender equity is complicated when it comes to engaging and enforcing equity-inspired legislation in the workplace. There are a number of government departments that focus on equity in the workplace. It is surprisingly complex, with multiple agencies involved. The Human Rights Commission, established in 1977 with the original Act, protects the human rights of all people in Aotearoa NZ from discrimination by the Human Rights Act 1993. Discrimination is the unfair treatment of a person because of certain personal characteristics. The Act prohibits discrimination on the grounds of sex, marital status, religious belief, ethical belief, colour, race, ethnic or national origin, disability, age, political opinion, employment status, family status or sexual orientation (Human Rights Commission, n.d.). The Commission currently has four Human Rights Commissioners that administer the Human Rights Act 1993. These include the Chief Commissioner, Race Relations Commissioner, Equal Employment Opportunities Commissioner, and Disability Rights Commissioner. While the Race Relations Commissioner protects the rights of Māori, the remit is broader, including all race-based rights.

The Equal Employment Opportunities Commissioner uses the language of the 1970s in the title, but has noted on their website that their focus has moved from anti-discrimination to broader human rights (Human Rights Commission, n.d.). Affirmative action in the workplace was the focus of the Equal Employment Opportunities Trust (EEO), a government-funded, membership-based charity established in 1992. The EEO was renamed Diversity Works in 2016 and, while still a membership-based charity, it has shifted its focus to promoting diversity, equity, and inclusion (Diversity Works, n.d.).

In July 2021, the Ministry for Ethnic Communities was established in Aotearoa NZ, formalising the role of the Ethnic Affairs Desk that had been operating within the Department of Internal Affairs since 1995 (Ministry for Ethnic Communities, 2022). The minister responsible for the Ministry for

Ethnic Communities has a wider title, the Minister for Diversity, Inclusion and Ethnic Communities, although in practice the focus seems to be on ethnic communities.

There are multiple government agencies that protect and promote the rights of women. While the Human Rights Commission protects from discrimination on the basis of gender and sex, in Aotearoa NZ there is also the Ministry for Women, the Government's principal advisor on improving the lives of wāhine (women) and kōtiro (girls). Established in 1984 originally as the Ministry of Women's Affairs, renamed the Ministry for Women in 2014, the Ministry has four strategic priorities, including the social and economic wellbeing, participation, and safety for women, and with a particular focus on the improved outcomes for wāhine Māori (Ministry for Women, 2022).

Relevant to this research, Sport NZ, the government department for sport, active recreation, and play in Aotearoa NZ, implements and enforces its own equity policies and initiatives, such as the gender governance target for NSOs in the *Women and Girls in Sport and Active Recreation Strategy* (Sport NZ, 2018a). Sport NZ was established in 1985, originally as the Hillary Commission. It transitioned to Sport and Recreation New Zealand (SPARC) in 2002, merging the Commission, the NZ Sport Foundation, and the policy arm of the Office of Tourism and Sport (Sam & Dawbin, 2022). SPARC's focus became two-fold, both on increasing participation at a community level and 'winning at all costs' at a high performance level, with funding tied to international success (Shanks et al., 2022). SPARC then became Sport NZ in 2012, which included High Performance Sport NZ (HPSNZ), a wholly-owned subsidiary of Sport NZ with a specific focus on elite sport. Initially, HPSNZ had its own board and Chief Executive, but in 2022 following a structure review, HPSNZ remained a subsidiary of Sport NZ with its own board, but with one Chief Executive for both Sport NZ and HPSNZ (Sport NZ, 2022). In addition, Sport NZ has proposed establishing a Taumata Māori (Māori Board) to reflect Te Tiriti o Waitangi principles and provisions (Sport NZ, 2022). Sport NZ's role in addressing gender equity is examined in more detail in Chapter Two.

1.3. Key concepts

To address the central issue of the lack of gender equity in community football organisations, there are critical key concepts that reoccur throughout this research. These concepts are equality, diversity, inclusion, equity, belonging, and the Māori term whakapapa (broadly translated as genealogy and discussed further below). These concepts are introduced below and examined in more detail in Chapter Three.

1.3.1. The evolution of equality, diversity, and inclusion

One reason for the continued lack of gender equity in organisations is the use of terms such as equality, diversity, and inclusion. Examined in more detail in Chapter Three, these three terms have historically been preferred because they are more palatable and less confronting to those in positions of power or privilege, as they do not focus on the issue of inequity, therefore, do not risk apportioning blame (Ahmed, 2012). Instead, they focus on improving the experience for everyone. Equality, a term popularised in the 1970s, assumes that everyone starts from the same place and that they face the same barriers, therefore, they require the same support to then have access to the same opportunities (Duncan-Andrade, 2022). Equality focused on social justice and the introduction of affirmative action programmes, which sought to increase the number of underrepresented groups in organisations.

The move to a focus on diversity came in the 1990s when equality initiatives were not having the expected outcome (Oswick & Noon, 2014). While affirmative action initiatives had been successful in increasing the number of women and underrepresented communities in organisations, this was not extending to leadership roles (Oswick & Noon, 2014; Thomas, 1990). In addition, the move to diversity was in line with the non-interventionist governmental approach in the United Kingdom (U.K.), the United States of America (U.S.A.), and public pressure, which showed people erroneously believed affirmative action initiatives were a form of preferential treatment over merit (Arcidiacono et al., 2014; Oswick & Noon, 2014).

Defining diversity, while complex, is generally understood to be the presence of socially meaningful differences in a group (Cunningham, 2019) or when multiple identities are present in an organisation (Burnette, 2019). The move from equality to diversity saw a shift in focus from underrepresented communities to the individual, widening the definition of diversity to include ideas such as 'diversity of thought' (Ahmed, 2012). The term diversity tends to include all underrepresented communities without distinguishing, identifying, or acknowledging each one, or their specific needs or barriers.

The shift to diversity also saw initiatives become more 'professionalised', that is, the benefit was to the organisation such as economic gains, different ways of working, greater profitability and more innovation, rather than social justice arguments or focusing on underrepresented communities (Ahmed, 2012; Cunningham, 2019; Oswick & Noon, 2014). It is also unclear at what point the outcome is reached, so when an organisation is considered 'diverse' is difficult to determine.

The move to focusing on inclusion came in the early 2000s. This saw the focus on the individual increase, with the definition of inclusion focusing on employees being able to express themselves and fit in to their workplace (Cunningham, 2019). Like diversity, inclusion was an outcome, but it was not articulated what that outcome looked like once reached, or how to get there.

1.3.2. Focusing on gender equity

We currently find ourselves in a similar position as the 1990s, where equality, diversity, and inclusion initiatives have increased the number of women in organisations. However, this has still not translated into gender equity in leadership roles, led to systemic or sustainable change, or influenced the structure, processes, or culture of sports organisations to be more equitable (Ahmed, 2012; Burton & Leberman, 2017; Cunningham, 2019; Turconi, 2020).

The original purpose of introducing equality, diversity, and inclusion initiatives was to address the lack of equity, with many underrepresented communities facing systemic barriers such as prejudice, bias, or unchallenged assumptions (Ahmed, 2012; Duncan-Andrade, 2022). While equality, diversity, or inclusion focused on policies with the intent of trying to physically increase the number of

underrepresented communities in workplaces, they did not address the actual barriers. Equity is more than increasing numbers. It is about providing the means to address and break down systemic barriers so that everyone is able to have, not only equity of opportunities and outcomes, but also a positive experience (Oswick and Noon, 2014).

Acker (2006) argues all organisations have interrelated practices, processes, and actions that produce and maintain inequities within workplaces. Discussed further in Chapter Two, this stems from organisations being built with systems and structures established in many cases more than 100 years ago, by and for, those in positions of power, that is, white, heterosexual, able-bodied, upper class, men. Therefore, trying to introduce equality, diversity, or inclusion policies, that only ‘tinker’, rather than address systemic inequity is futile (Ahmed, 2012; Duncan-Andrade, 2022). In addition, there is a perception, in some instances, that equity has been achieved, however, this is what Edelman (2016) terms ‘symbolic equality’, where those in positions of power deny discrimination can occur due to the existence of diversity policies or legislation, consequently enabling the discrimination and inequity. This concept is discussed in more detail in Chapter Three. It is not a surprise, therefore, that there has been little progress. Given this, it would be reasonable to focus back on the core issue of equity.

1.3.3. Belonging

Shifting the focus from equality, diversity, or inclusion to equity provides the systemic framework to understand how underrepresented communities best receive individual and organisational support needed in the workplace (Duncan-Andrade, 2022). However, there also needs to be consideration of people’s personal experiences, to ensure that equity initiatives do not end up being symbolic equality. Equity provides the collective initiatives for underrepresented communities, and by pairing equity with a sense of belonging helps ensure equity initiatives are also meaningful at an individual level. Belonging is multi-faceted, in that it requires an environment where people feel safe to be

themselves (Eastwood, 2021), and equally important is that a person belongs to themselves, therefore can belong wherever they are (Brown, 2017).

While inclusion focused more on embedding differences into an organisation and the degree to which employees are free to express their individuated self (putting the onus on the individual), belonging places the onus on the organisation to provide a safe environment where people can be themselves (Eastwood, 2021). Simultaneously, belonging also focuses on self acceptance (Brown, 2017). We can have things in common with other people, but we do not feel the need to assimilate or change ourselves to fit in or be included. Together, with an environment that fosters belonging, and when we belong to ourselves, the result is an organisation where views, beliefs, and values of every person are openly shared and respected (Burnette, 2019). Belonging is examined in more detail in Chapter Three.

1.3.4. Definition of whakapapa

The Māori concept of whakapapa is complex. Meihana (2006) examined the role of whakapapa in Māori society. Drawing on different definitions of whakapapa from scholars including Ranginui Walker, Mason Durie, Eddie Durie, Wayne Ngata, and Te Maire Tau, Meihana (2006) stated that its simplest form is whakapapa whānau, which is genealogy-based and focuses on the connection between iwi (tribe), hapū (subtribe) and whānau (family). There is also kaupapa-based whānau, where the group we belong to comes from a common connection such as geographical location, a shared purpose, or in this case, the love of a sport. This definition of whakapapa can be made up of many layers constructed from the relationships between people and communities, connection with the land (an important aspect of Māori culture), and link with the past, that all contribute to finding how we belong in the world (Meihana, 2006; Tau, 2003).

Eastwood (2021), in explaining the importance of belonging, refers to the importance of knowing our whakapapa. Eastwood, who has Māori whakapapa, suggests that for a group to develop a meaningful purpose and vision, they must look back to their history, their whakapapa, and then use

this to help look forward to the future, which determines what actions we take today, in the present, to get there. Eastwood (2021) applies this to organisations, stating whakapapa includes those currently in the organisation, and also those who came before us and those who come after us. Eastwood (2021) says we are directly connected with our ancestors or predecessors, “each of us are part of an unbreakable chain of people going back and forward in time [we] have our arms interlocked with those on either side of us” (p.16). Together, as a connected chain, it gives a shared purpose and vision for the future. If we do not know our history, or are excluded from history, then it is challenging to feel connected to our whakapapa. The history of women’s involvement in community football organisations is currently largely missing from football’s whakapapa. And like with most families and their family trees, tracing the whakapapa of women’s community football organisations is complex and has many layers, as illustrated by the timeline at the start of this thesis.

1.4. Gender equity in sports organisations

Many sports organisations have been aware of the need to address gender equity, although to date, have focused on senior leadership and governance roles within NSOs (Spaaij et al., 2020; Sport NZ, 2018a; Turconi, 2020). This is evident in successive Aotearoa NZ government reports (Hillary Commission, 1994; Recreation and Government in New Zealand; 1985; Sport NZ, 2018a) which kept saying the same thing – there is a lack of gender equity for most sports at a national, regional, and local club level, on boards, senior management, or club committees. Proactive steps that were taken included the International Olympic Committee (IOC) introducing gender targets in 1996 that were adopted in Aotearoa NZ by the Hillary Commission (Cockburn et al., 2007). The Hillary Commission also introduced the ‘Winning Women’ leadership programme in 1998, influenced by the signing of the 1994 Brighton Declaration (Leberman & Palmer, 2009; Shaw, 2013). Fédération Internationale de Football Association (FIFA) and the Aotearoa NZ government also influenced, what was touted as, a merging of the women’s and men’s national football (and other sports) organisations in 1999 (Ryan & Watson, 2018; Shaw & Dickson, 2021).

Apart from these initiatives, the government and NSOs have been 'hands off', with not recommending gender equity actions from the 1985 and 1994 reports. The Winning Women leadership programme was dropped in 2002, after only four years (Leberman & Palmer, 2009). While annual reports claimed to prioritise women's sport (e.g. NZ Soccer, 2004), these were not accompanied by specific actions that were long-term or significantly influenced systems, processes, or underlying assumptions within these organisations. Likewise, the recommendations from most of the independent reviews of NSOs held since 2016, that raised issues of toxic cultures, bullying and other issues centred on gender inequity (e.g. Muir, 2018), did not make specific recommendations to address systemic gender inequity. Examining why systemic change to address evidence of gender inequity has been avoided for so long is the driver behind this thesis. These actions are examined in more detail in Chapter Two.

In October 2018, the Aotearoa NZ government announced the *Women and Girls in Sport and Active Recreation Strategy*, the first of its kind, that included dedicated funding of \$10 million over three years to support its delivery (Sport NZ, 2018a). The Strategy focused on three areas, participation, leadership, and value and visibility, with three measures under each pillar. Under leadership, although the Strategy included a 40 percent gender target for both boards and senior management, when put into action the focus has been solely on the board measure and lacked detail on how NSOs were to achieve this gender target (Brice et al., 2022; Shanks et al., 2019).

These initiatives by sports organisation are consistent with academic research critiquing the effectiveness of focusing on equality, diversity, and inclusion, where, despite recognising the need to address gender equity, this has not been put into practice within sports organisations (Hoeber & Shaw, 2019; Spaaij et al., 2018, 2020). Little attention has been given to undertaking the steps required to address systemic change to reach gender equity (Cunningham, 2009, 2019; Turconi, 2020). The focus is also predominantly on sports organisations at an international and national level, with little understanding of what was happening at a community level, in regional sports organisations and sports clubs (Hoeber & Shaw, 2019).

1.5. Theoretical framework

What constitutes a theoretical framework is contested (Sutton & Staw, 1995). At its most basic, theory is an attempt to explain an aspect of reality. Theory represents concepts and relationships between concepts, offering a deeper understanding of a range of empirical instances and why a phenomenon occurs (Alvesson & Sandberg, 2013; Stamenkov, 2022; Sutton & Staw, 1995). Simply, a good theory explains, predicts, and delights (Weick, 2021). Theory emphasises the nature of causal arguments, focusing on the answer to questions of why (Sutton & Staw, 1995). In this case, the problem identified is why gender equity has persisted, despite years of various policies and practices, and yet we have only reached symbolic equality (Edelman, 2016).

For this research, I defined a theoretical framework as a foundational review of existing theories that draw on existing phenomena, that serves as a roadmap for developing the arguments I will use in my research (Alvesson & Sandberg, 2013; Huff, 2008). My definition of a theoretical framework draws on Sutton and Straw's (1995) work, which argues theory is about the connections among phenomena, that weaves together a story about why practices, events, and structures occur, as well as the timing of these events. Theory also examines processes and seeks to understand systemic issues (Sutton & Staw, 1995). I used this definition to synthesise the existing theories and frameworks from Connell (2002), Shaw and Frisby (2006), and Blithe (2019), to create a new theoretical framework, the Belonging and Equity Model (BEM). The BEM is examined in detail in Chapter Three.

The BEM is a theoretical process framework because it is a schematic of reality, it seeks to integrate four major concepts of *showing*, *telling*, *doing*, and *being*, drawing on previous theories and literature not previously combined. Each of the four concepts have sub-concepts. The BEM shows connections between these four concepts to 'explain' the systemic nature of gender inequity, 'predict' the factors that might address gender inequity, and 'delight' as an innovative approach to examining the issue of gender inequity. The BEM helped map the terrain of women in community

football organisations in Aotearoa NZ and identified a key ‘why’ problem, that is, why gender inequity persists in sports organisations. The BEM was also used to analyse the web-based survey data and frame an action plan for Central Football. Therefore, the BEM is a theoretical contribution, that in conjunction with the findings, led to Te Poukapa: The Belonging and Equity Matrix, an applied and practical contribution, that might help redress the problem of gender inequity, and bridge the theory-practice divide.

1.6. Research approach

While complex, to date, existing research shows the need to examine a shift in focus to gender equity and feelings of belonging in community football organisations. Due to the complexity of the research objectives, and the desire to do things differently in order to achieve a different and transformational outcome, a bricolage collection of epistemologies, methodologies, and methods were used. This included adopting a relativist ontological approach, with a social constructionist epistemology, underpinned by a post structural feminist stance and using mixed data collection methods and multiple sources of evidence. Data collection included taking a historical approach, four web-based surveys, and action research. The Massey University Human Ethics Committee provided ethics approval in February 2020 to conduct this research (see Appendix B for a copy).

As acknowledged in the whakataukī (Māori proverb) at the start of this chapter, this research starts by looking back to our history and our whakapapa. The whakataukī, *kia whakatōmuri te haere whakamua* (I walk backwards into the future with my eyes fixed on my past), highlights the importance of knowing our history (including my history with football and gender equity) in order to know where we are going into the future. In te ao Māori (the Māori world view or culture), whakataukī are a way of passing on intergenerational wisdom, and are often used as inspiration or guidance in whaikōrero (speeches). Research conducted in Aotearoa NZ acknowledges the wisdom and guidance from knowledge shared in a way that may provide a fresh way of considering a

persistent problem such as the lack of gender equity and belonging for women of diverse backgrounds and identities in Aotearoa NZ involved in sports organisations, and football specifically.

As discussed, Eastwood (2021) also emphasised the importance of knowing our past, our whakapapa, as a starting point, to understand where we have come from and those who have come before us. This research traces what has happened historically to get here to the present, highlighting where gender inequity persists. Also, the motive for this research is informed by my own whakapapa with community football organisations. Once we know our history, we can look to the future to map where we are going, and this research proposes a new concept that will effect systemic change moving forward. We can then look to the present, to understand what the current situation is to understand what needs to be done to move forward. As there was a gap in the literature and research focusing beyond international and national sporting organisations, this research focuses on community football organisations (Hoeber & Shaw, 2019).

To understand the lack of gender equity in community football organisations I developed four research questions. I was curious to understand:

1. How did we get here, and why has there been little change in gender equity in community football organisations despite successive government reports highlighting gender equity issues?
2. Given there has been little change to date, what is an alternative way of interpreting what has (or has not) happened with regards to gender equity in community football organisations?
3. What factors facilitate turning a (gender equity) policy into practice in a meaningful way:
 - a. At a NZ Football level?
 - b. At a football federation level?
 - c. At a football club level?
 - d. For women in community football organisations?

4. What changes are necessary to create an environment in which women feel a sense of belonging in community football organisations?

This research refers to leadership roles and women in leadership scholarship. I use leadership in a broad sense, that includes people who are involved in sport at a national, regional and club committee level, therefore, my definition of leadership is not restricted to those in governance or senior management or national roles only. I do not focus on positional leadership, but I consider people who are in decision-making and resource allocating roles as leaders, or people who have the ability to demonstrate leadership through their decisions, actions, intentions, and outcomes.

I do acknowledge that not everyone who is involved at a club committee, regional or even national level sees themselves in a leadership role (Burton & Leberman, 2017). However, all people at these levels are responsible for delivering football and allocating resources, giving them a level of responsibility and accountability. Women remain under-represented at all levels.

This research focuses on women's involvement in community football organisations, off the pitch. But inevitably, like other scholarship in this space (e.g. Cox, 2010), the discussion also includes women who play football, as the organisations are there to administer and enable the playing of football. Also, there has already been research 'on the pitch' (see Cox, 2010; Gregorius, 2017; Lawrence, 2021), and I acknowledge that players influence attitudes and outcomes regarding gender equity and belonging in football. I am focusing on leadership off the pitch because this is where the block seems to be when it comes to gender equity and belonging based on my experience and preliminary research prior to starting this PhD journey.

1.7. Post-structural feminism

This thesis is deeply underpinned by a number of key post-structural feminist concepts and ways of thinking. This thesis examines gender equity both in terms of how it is viewed by those in the organisation and how it is perpetuated, when those beliefs are put into practice (Hoeber, 2007). My research was informed by post-structuralist feminist theory as it provided a lens for exploring and

critiquing gendered relations within an organisation, and supports “discussion of transforming meanings and practices” (Hoeber, 2007, p.259). Taking this approach was an important consideration, to ensure that systemic change was at the centre of the research, beyond just increasing the number of women involved in community football organisations.

Post-structuralist feminism acknowledges how gendered power relations are constituted, reproduced, and (un)contested, and gendered hierarchies are normalised (Acker, 1990; Fletcher, 1999; Hoeber, 2007). In addition, drawing on post-structural feminism moves beyond relationships of power, to examine meaning and organisational practices, and critique and challenge persistent assumptions (Alvesson & Deetz, 2000; Fletcher, 2001; Hoeber, 2007; Weedon, 1996).

Post-structural feminist thinking comes from my real-world views and informs this thesis. This approach is evident in my research approach, which highlights key events in the history of women’s involvement in community football organisations who have, until now, not only had their voices missing from the narrative, but their whole involvement minimised or missing. In addition, this research champions the voices of women by focusing on the present-day experiences of women via the web-based survey. Throughout this thesis, where there is a clear link to post-structural feminism, this will be highlighted.

Using post-structuralist feminist theory ensured that this research is not limited to a binary interpretation of gender, and acknowledges the many aspects that make up a woman’s identity, such as ethnicity, class, ability, age, and sexuality (Aitchison, 2000). An important aspect of post-structural feminism is also being clear on my positionality in my research. While this research acknowledges that women in Aotearoa NZ have diverse backgrounds and many aspects to their identity, including tangata whenua, and the importance of an intersectional approach, this thesis is informed by my lived experience as a wahine Pākehā (NZ European woman).

1.8. Terminology

Acknowledging that there are debates regarding binary gender and sex categorisations in academic research, throughout this thesis I have used the words women and men to refer to gender. Although the terms women/female and men/male are often used interchangeably, I have deliberately not used the terms female and male, for consistency, and given that these terms are not inclusive, as they refer to biological sex, rather than gender, which very simply, refers to socially constructed values, beliefs, and identity (Acker, 1990). This means in places where it would be grammatically correct to use the term female, I have used women, so it does not read easily, but is inclusive of all people who identify as a woman, consistent with a post-structural feminist approach.

There have been a number of name changes for NZ Football and the regional associations since they were formed. Originally called the NZ Women's Football Association and NZ (men's) Football Association, they were renamed replacing football with soccer in 1991, then reverted back to football in 2007. For consistency, the two organisations will be referred to as the NZ Women's Football Association (NZWFA) and NZ Football (NZF) throughout this thesis. In addition, in 2014, NZF held an internal governance review that aligned role titles with those used by FIFA, for example, Chief Executive became General Secretary, the Board became known as the Executive Committee, and the Board Chair changed to President (NZF, 2014). For consistency, I use the terms most commonly used in Aotearoa NZ for these roles, that is, Chief Executive, Chair, and the Board. The regional football organisations were renamed as regional associations as part of that review but are commonly called federations, which is how I refer to them, and therefore I did not adopt the role title changes that NZF did. In 1999, seven federations were created with the merging of 22 regional associations and the women's associations. Two of these federations, Northern Football and Auckland Football, merged in 2021. Sometimes federation is used to refer to the region it covers, but for the purposes of this research, when I refer to federation, I mean the organisation itself.

1.9. Organisation of the thesis

The thesis structure follows the order of the research questions, as guided by the whakataukī noted at the start of this chapter, *kia whakatōmuri te haere whakamua* (I walk backwards into the future with my eyes fixed on my past), and Eastwood's (2021) journey to understand our whakapapa for a greater sense of belonging. First, we must look to our whakapapa and understand what has happened historically (Chapter Two), we then look to the future to determine where it is we want to go (Chapter Three). Finally, we can look at the present, to understand what is happening now (Chapters Five, Six, and Seven), which informs the actions we take now to reach our future goals (Chapter Eight). (See Figure 1.1 for an outline of the thesis structure).

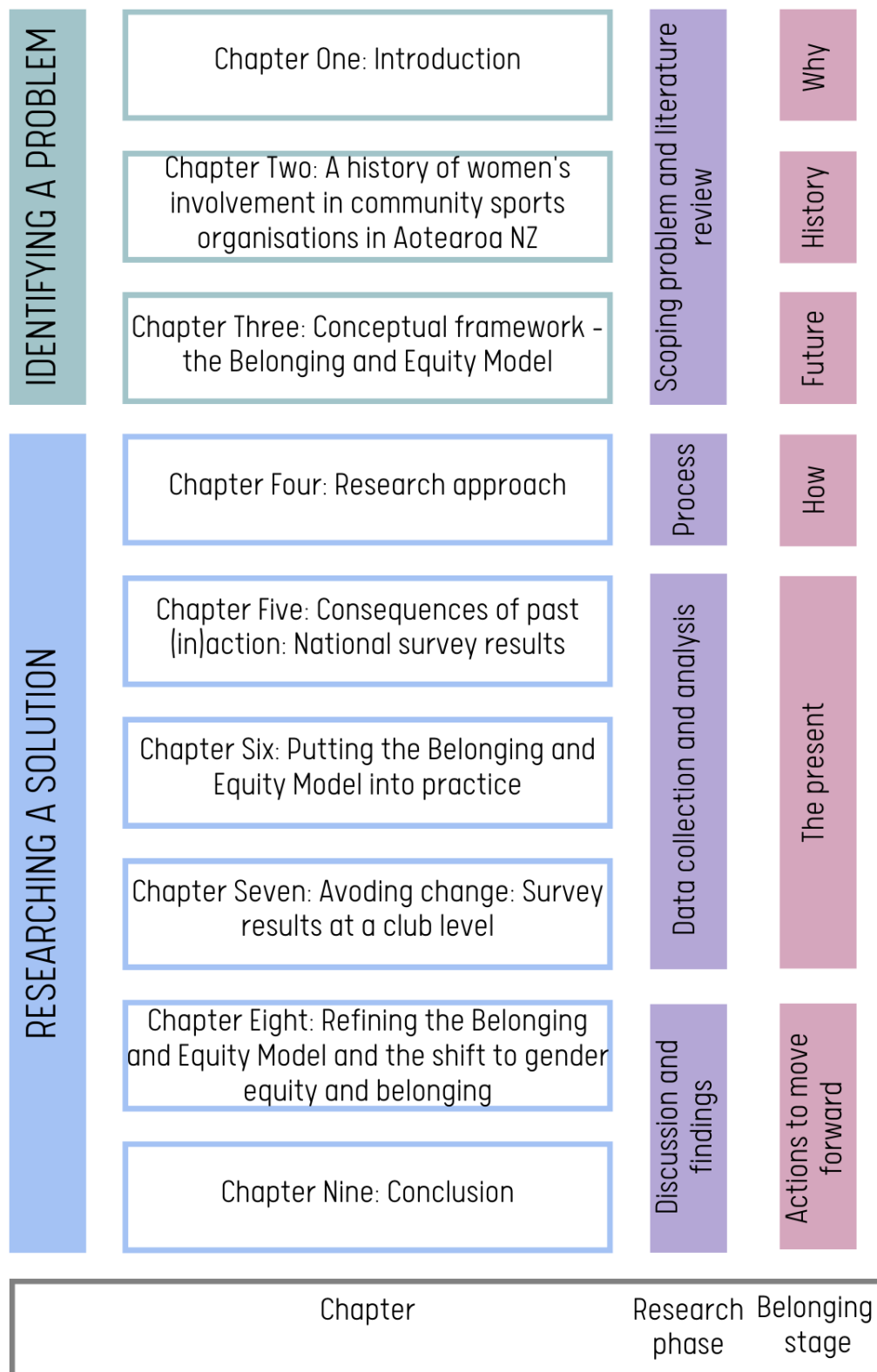
Chapter Two focuses on Research Question 1, by examining key events throughout recent history of women's involvement in sports organisations, in particular community football organisations, highlighting that, despite numerous opportunities, there has been a lack of accountability and consequently, gender inequity has persisted.

Chapter Three addresses Research Question 2. It traces the conceptualisation and creation of the Belonging and Equity Model (BEM), a proposed new way of interpreting gender equity in community football organisations. The BEM was a result of examining existing scholarship on gender equity in sports organisations, which is outlined in this chapter.

Chapter Four outlines my research approach. I adopted a relativist, social constructionist, and post-structural feminist approach and used a qualitative methodology that included case study, insider research, historical context, web-based survey, action research, and human-centred design thinking.

Chapter Five considers Research Question 3a, by examining the results of a web-based survey on the attitudes and beliefs towards diversity and inclusion held by the staff and board members of all six football federations. This gives us demographic information of community football organisations and shows us the outcome of the inaction covered in the historical analysis in Chapter Two.

Figure 1.1: Thesis structure



Chapter Six addresses Research Question 3b, by focusing more closely on one federation, Central Football. Using action research and human-centred design thinking, I traced the journey Central Football took to gauge where they are at internally with attitudes towards diversity and inclusion, the knowledge staff have of initiatives, and their experiences in their organisation.

Chapter Seven focuses on Research Question 3c, focusing on the survey results of club committee members from the Central Football region, which highlighted some key differences between the survey results from the federation staff. Chapter Seven also addresses Research Question 3d. The responses to the web-based survey revealed very different responses between women from federations compared to women from club committees, even though they are neighbours on the football organisation family tree. I examined the differences and any similarities, and explored what impact this has on turning policy into practice in a meaningful way.

Chapter Eight discusses Research Question 4, by taking all the information from the previous chapters and exploring what it takes to reach a place of belonging and gender equity.

In conclusion, despite all the research, initiatives, policies, and government reports, community football organisations still lack gender equity. My research argues that this is harmful to the people in the organisations, as evidenced by the NSO reviews that have taken place, and the comments from the web-based survey showing more than one third of women have experienced discrimination. My hope is that by using a new, holistic approach, that examines practices at a strategic level, understanding our whakapapa, introducing gender equitable rituals, and building trust, there will be an impetus for meaningful change.

This chapter has outlined the problem this thesis is looking to address, the purpose of this research, the research questions, and how each chapter is going to address those questions. In the next chapter, I examine the history of women's involvement in sports organisations, tracing key events that could have had an impact on gender equity.

Chapter Two: A history of women's involvement in community sports organisations in Aotearoa NZ

2.1. Introduction

This chapter discusses the history and development of women's involvement in community football organisations in Aotearoa NZ, the history of which has not previously all been captured in one place. It seeks to answer the first research question, how did we get here, and why has there been little change despite successive government reports highlighting gender equity issues? This chapter demonstrates that the present situation is, in part, the result of particular historical events. In line with a post-structural feminist approach, I am bringing previously undocumented or minimised experiences of women's involvement in community football organisations to the forefront. I start by explaining the structure of football organisations in Aotearoa NZ, including examining the gender breakdown on their staff and boards over the last 20 years. I examined the existing literature on women's involvement in sports organisations, which is bereft in women's football in Aotearoa NZ, with only a few exceptions. I then traced key events, including the rise in women's football in the early twentieth century, the forced decline with the ban imposed by the governing bodies, and the resurgence in the 1970s. This led to the 'merging' of the national men's and women's sports organisations, which was more of an acquisition. Despite government reports and initiatives, numerous NSO reviews from 2016 indicated there is still an issue with gender inequity across multiple sports, not just football – the focus of this thesis.

2.2. Football structure

Football is a global game with more than 30 million women worldwide who play football (FIFA, 2018) and more than 314 million people interested in women's football (Nielsen, 2019). In Aotearoa NZ, around 117,000 adults play football, with 27,000 of those players identifying as women (NZ Football, 2016). Approximately 8,500 of 50,000 junior footballers are girls (NZ Football, 2016). Football is

often touted by NZF as the most popular team sport for participation in sport and active recreation for both young people (aged 5-17 years) and adults in Aotearoa NZ (Sport NZ, 2019). When split by gender, football remains the number one team sport for men (both young people and adults), and is second behind netball for women (both young people and adults) (Sport NZ, 2019).

NZ Football (NZF) is a member association of Oceania Football Confederation (OFC), one of six regional confederations that belong to the Fédération Internationale de Football Association (FIFA), the international federation for football. Within NZF there are six regional organisations, named regional associations by FIFA, commonly known as federations in Aotearoa NZ: Northern Region Football, Waikato Bay of Plenty Football, Central Football, Capital Football, Mainland Football, and Football South (see Figure 2.1) (NZ Football, n.d.a).

Figure 2.1: The six football federations in Aotearoa NZ (NZ Football, n.d.a).



2.2.1. Gender equity in the federations

During the data collection period in 2020-2021, out of the six federations, only one had a woman Chief Executive and two had women Chairs of their board. The roles of Competitions Manager and Football Development Manager are the next two most senior roles within each federation; only two federations had Competitions Managers who were women, and all six Football Development Managers were men. NZF has only ever had a man Chief Executive and in 2019 NZF elected its first ever woman Chair (NZ Football appoints, 2019). As will be discussed later, gender equity had earlier been identified as a priority in NZF's Whole of Football Plan (WOFP) but proposed initiatives in this area did not materialise.

As of 2020, four of the six federations had a diversity and inclusion plan. See Table 2.1 for a breakdown of a range of diversity policies and what each federation had. The gender of senior roles in the federations and the details on diversity policies was collected as part of the web-based survey, discussed further in Chapter Five.

Table 2.1: A summary of the diversity policies that each federation has as of 2021.

Does your organisation have:	NRF	WaiBOP	Central	Capital	Mainland	South
A diversity and inclusion plan	x	✓	✓	✓	x	✓
Flexible working policy	✓	✓	✓	✓	✓	✓
Pay equity policies	✓	✓	✓	x	x	✓
Gender quotas	x	✓	x	x	x	x
Ethnicity quotas	x	x	x	x	x	x
Provides unconscious bias training	x	x	x	x	x	x
Policies to accommodate people with disabilities	x	x	x	✓	x	x
Policies to accommodate people's religious beliefs	x	x	✓	✓	x	✓
Rainbow Tick	x	x	x	x	x	x
Delivers or engages with football providers for those with disabilities	✓	✓	✓	✓	✓	✓
Delivers or engages with football providers for different cultures/ethnicities	✓	✓	✓	✓	✓	✓
Delivers specialised programmes for girls	✓	✓	✓	✓	✓	✓

In addition to the diversity initiatives listed, Northern Region Football has translated coaching education courses into Mandarin, Central Football is a member of Diversity Works (a government-backed member organisation), Capital Football has a women and girls strategy and a transgender participation inclusion policy, and Football South works with seasonal workers in Cromwell who tend to be from South America on short-term work visas and play football, helped develop a dedicated Muslim team, and have a women and girls strategy (NZ Football, 2022). These policies are initiated by the federations individually, with the exception of a specialised girls only programme, NZF did not give a directive for these policies. NZF had an internal diversity and inclusion policy, that provided definitions of key terms, seven commitments, and procedures, which outlined how to report incidences of discrimination. The policy did not outline the process or steps required to address diversity and inclusion. The process for reporting discrimination had not changed since 2018, stating the decision on whether a complaint would proceed would be made by NZF rather than the victim/survivor (NZ Football, 2019c).

From this information, we can see that there is no unified approach, each federation has a mix of the different policies. The only off-field policy that is common across all six federations is a flexible working policy, although this is dictated by the nature of working in sport that is played on the weekend rather than coming from a diversity-motivated initiative.

The lack of a unified approach to diversity and inclusion policies is not a surprise, given the historical distrust that has existed between NZF, the federations and clubs (Muir, 2018). NZF's dual, and often competing, focus on both community and high performance has added to this tension, and is explicit in the web-based survey results, discussed in more detail in Chapters Five and Seven. The decision-making hierarchy in community sport is unclear, with NZF often assuming this role as the NSO, but the federations can feel better placed to make decisions as they deliver football directly in their regions. While clubs benefit from sport development that is led by NZF staff and delivered by federation staff, fundamentally, clubs should hold the decision-making power as they are the ones participating in the sport every weekend. In addition, exacerbating the power hierarchy is the

bottom-up affiliation fee structure, where participants pay affiliation fees to both federations and NZF, and means that federations and NZF are financially tied to the clubs. See Appendix A for the fee structure breakdown for Central Football (CF) which includes both the affiliation fees for CF, which are set by each federation individually, and NZF. This is different to rugby in Aotearoa NZ, for example, where there is a top-down fee structure where the regional associations receive a per-player payment from the NSO, NZ Rugby, to subsidise delivering community rugby (Anderson, 2019). Federations could choose to operate independently from NZF, and clubs could choose to operate independently from their federation and set up their own structure, which has happened, such as in Taranaki in 2010-11 (McLean, 2010; McLean, 2011).

The decision-making from those in football organisations seemed to have good intentions, with each organisation or club wanting the best for the development of the game, but it seemed the best, and only, option was their way. The feeling of distrust seems to be more prevalent in football than other community sports and, in addition to the fee structure, could stem from the origins of club football in Aotearoa NZ. Colloquially known as the ‘immigrants’ game’, football has historically appeared to be dominated by British and European immigrants, often including the national men’s team until the 1980s (Keane, 2001; Ryan & Watson, 2018). This distrust is further exacerbated by other events discussed later in this chapter, particularly when NZF introduced an affiliation fee for clubs, doubling it in 1999 and introducing it for children in 2007, along with the introduction of the WOFP in 2011. In an effort to build the relationship between NZF and federations, a partnership agreement was signed between NZF and the federations (NZ Football, 2008).

2.2.2. Representation of women in federations

Using annual reports and internet digital archive site Wayback Machine to access older versions of NZF and federation websites, I was able to collate the board and staff numbers and gender breakdown, back to 2000. The starting point for recording NZF staff is 1993, sourced from Cameron (1993). The data, however, is incomplete, as not all years could be accessed. At one point, NZF had a

summary on their website of the Chair, General Manager, Director of Football and Administrator of the federations that was updated arbitrarily. Interestingly, in 2006 the NZF website noted the “Chairman” of Waikato Bay of Plenty was a woman (NZ Soccer, 2006). Today, the federations use the gender-neutral terms “Chair” or “Chairperson”. Note, Northern Region Football operated as two separate federations since 2000, Northern Football Federation and Auckland Football Federation, until they merged operationally in 2019. Therefore, in the following two graphs they are recorded as the two separate federations as it covers the previous 20 years, but are referred to as the merged organisation, Northern Region Football, in the rest of this thesis as they were operating together during the data collection stage of this research.

Figures 2.2 and 2.3 show the fluctuating nature of women's involvement on both boards and staff at NZF and the federations. In the graphs, key events have been noted that affected the makeup of staff. For example, the introduction of the WOFP in 2011 meant the recruitment of football development staff which saw an increase in the number of women staff members, or alternatively, where there is a decline in the number of women staff members in the lead up to the independent review in 2018. While the number of women on boards and paid staff in federations has very slowly increased overall, indicated by the solid red line which is the average from all the federations (excluding NZF), the percentage of women has rarely broken through the 40 percent mark, indicated by the red dashed line. Forty percent is significant as it is the gender representation target in the Sport NZ *Women and Girls Strategy* (Sport NZ, 2018a).

~

Going through the websites and annual reports and seeing the names (and in some cases faces) of staff and board members, I am struck by how many I know. There are some familiar names in unfamiliar roles, like Ricki Herbert as Director of Coaching for Auckland Football, and his dad Clive Herbert as Chair of the board. But also people I worked with, like at Northern Football, Annette and Terry were part of a small team of six in 2003, so when I started in 2014, they had been working

Figure 2.2: Percentage of women on boards at NZF and the federations since 2000

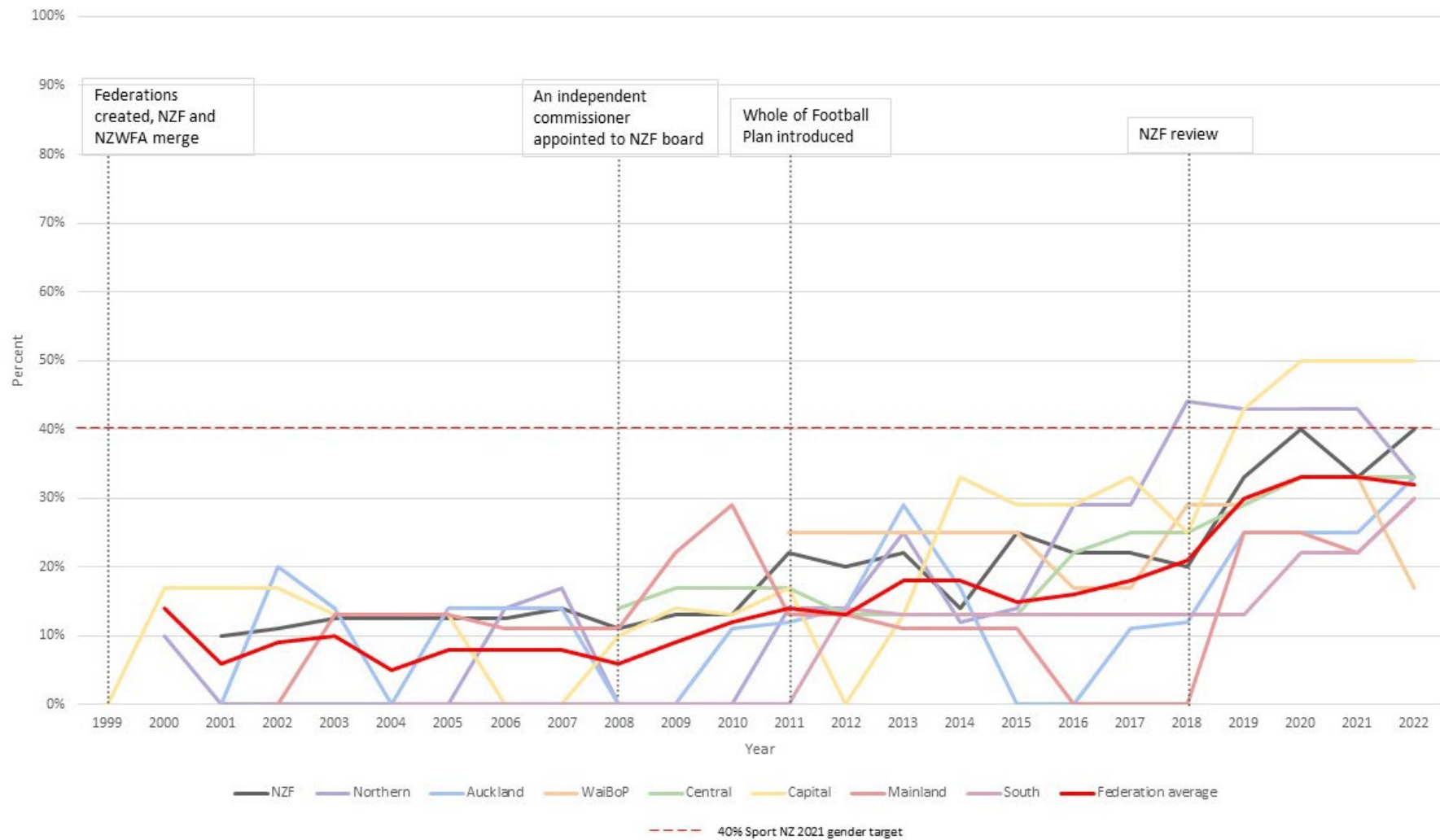
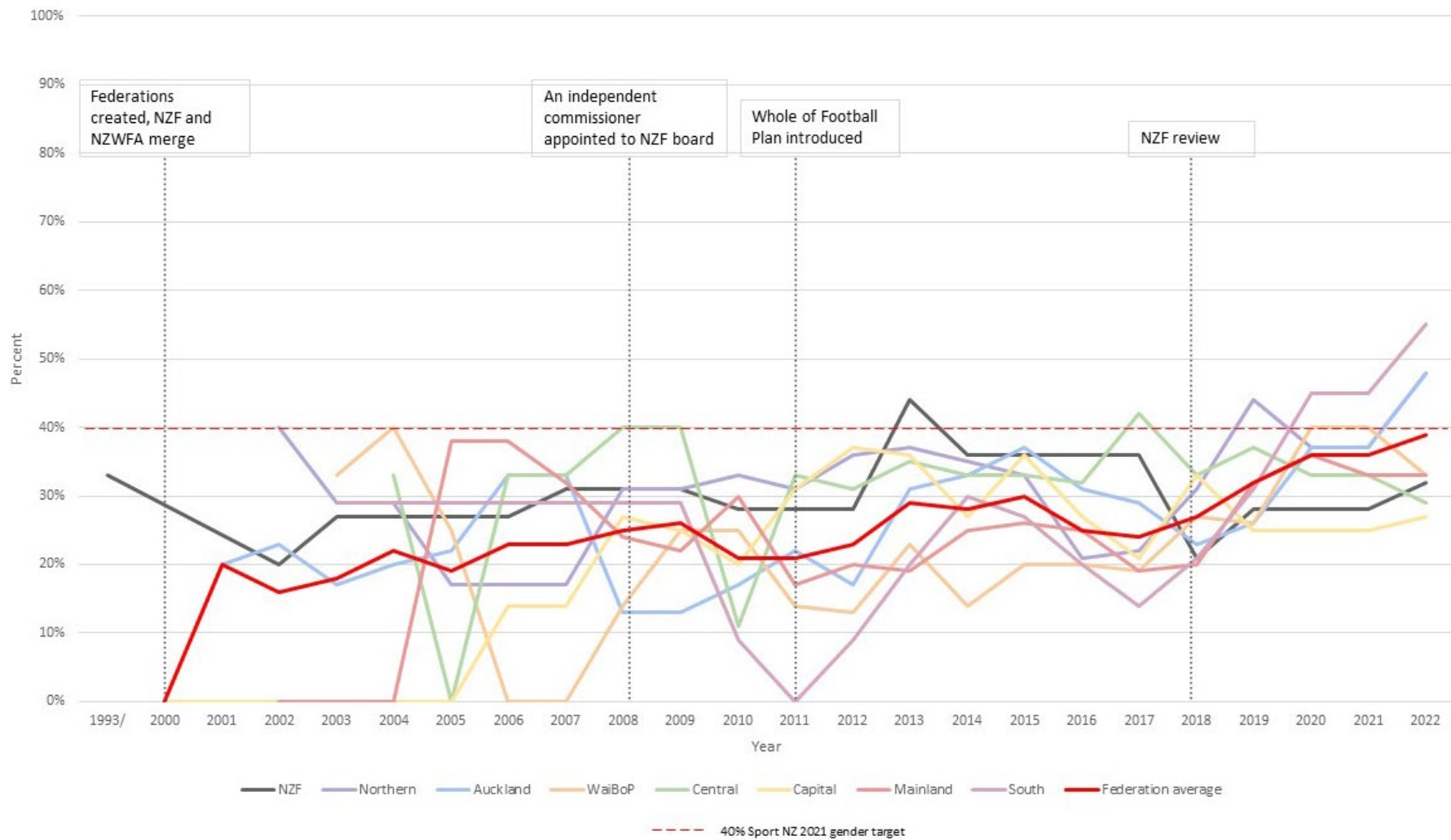


Figure 2.3: Percentage of women included as paid staff at NZF and the federations since 1993



together for a long time. I can't help reflecting that I did not know this. I respected Annette and Terry, I knew they knew everything! But I feel I perhaps did not share my respect as well as I could have. This highlights to me just how important it is to know our whakapapa. For organisations to have their family tree out in the open, so new staff can see who has come before them. Similarly, when reading through the pages of Maddaford (1987) and Hilton and Smith's (1991) detailed history of Auckland and New Zealand Football, seeing names and old photos of the men I have worked with in football is special. Maybe it's the historian in me. Details and whakapapa that I had no idea about when I worked with them. But it is also very striking that the women are missing. Alongside pages on the websites and in the history books that detail goals scored and witty quips, there is only a very brief summary of the women involved in football. We really are invisible.

~

2.3. Sport in Aotearoa New Zealand history

It is popular to posit sport as integral to Aotearoa NZ's identity (Palenski, 2012; Phillips, 1987; Sinclair, 1986; Warren, 2018), with the Minister of Sport and Recreation since 2017, Grant Robertson, has stated on numerous occasions, "sport is at the heart of our country's identity" (Caldwell, 2018). This is despite the correlation of identity and sport being questioned, especially in terms of ethnicity and sport (Dickson, 2007; Hapeta et al., 2019; Watson, 2007). In addition, the impact of sport makes a limited appearance in national histories of New Zealand. King (2003) briefly mentions rugby in his history of Aotearoa NZ and the role of rugby during the Springbok tour protests, but one of the first examinations of sport in a history of New Zealand was by Macdonald (2009). This drew on Macdonald's (1993) earlier work included in a history of women's organisations.

In addition, while there are a plethora of publications on sport, they tend to focus on rugby and provide more of a play-by-play timeline, rather than a socio-cultural analysis (Belich, 2001; Ryan & Watson, 2018; Watson, 2015). Belich (2001) notes "of about 663 books published on New Zealand

rugby between 1877 and 1985, virtually none attempts analytical social history. This appears to be largely true of other sports and of sport in general” (p.370). Belich (2001) addresses this gap by including a chapter on sport, including observations on women’s involvement in sport, although almost half of the chapter focuses on the development of rugby in Aotearoa NZ.

Ryan and Watson (2018) provide the most significant contribution detailing the history of sport, with a comprehensive, chronological analysis of the development of sport and its impact on society in Aotearoa NZ’s history. It is one of the few histories of Aotearoa NZ sport that integrates an examination of women’s involvement in sport (Ryan & Watson, 2018).

2.3.1. Women’s involvement in sport in Aotearoa New Zealand history

While women’s involvement in Aotearoa NZ’s sport history has had limited coverage, there are a number of publications that have a specific focus. The first biographies of sports women appeared during the late 1970s (Jones & Costello, 1979; Rimmer & Gilmour, 1978), some 30 years after the first biographies of sports men (Watson, 2015).

Coney (1986, 1993) and Thompson (1990, 1999) were two of the first scholars to examine women’s sport in terms of gendered relations, and the impact women’s roles in society as mother and wife had on their role in sport. Cameron (2000) builds on this, examining an historical account of women in administration, official and managerial roles, as supporters, as well as participants in sport.

Browne (2011) also profiled a number of key Auckland women involved in lesbian sports teams in Auckland. Obel, Bruce, and Thompson (2008) also made a significant contribution profiling key areas of research in women’s involvement in sport as athletes in a range of sports including waka ama and body building, as well as examining women in roles as managers, coaches, leaders, and in the media.

In terms of women’s sports organisations, Macdonald (1993) chronicled the history of women’s sports organisations in New Zealand and Cameron’s (1996) work is significant, highlighting the gender inequity that existed in sports organisations. Cameron (1996) examined the challenges

women face becoming involved in sport in addition to family and work commitments, coining the phrase the 'third shift'.

Collectively, existing research demonstrates patterns of gender inequity in sports organisations.

Given the findings of the existing research, the purpose of this research is to understand why, in a time where there has been much legislative and social activism for gender equity and diversity, that the gender composition of Aotearoa NZ's community football administration has remained largely unchanged. It is challenging to answer this question because while the history of women's football organisations has been examined (for example, Cox, 2010; Lee, 1989; Stell & Reid, 2020), it does not appear to be well known. Women's football is frequently missing from the literature on the history of sport and the history of women's sport organisations in Aotearoa NZ. If women's football is mentioned, the starting point is usually from the 1970s (for example, Macdonald, 2018).

In general, despite the on-field popularity of football, there is limited scholarly research on football in Aotearoa NZ. Early work had a statistical focus of centenaries of NZF and Auckland Football (Hilton & Smith, 1991; Maddaford, 1987) and the national men's team the All Whites, around either 1982 or 2010, the two times Aotearoa NZ has qualified for the men's FIFA World Cup (Bruce & Stewart, 2015; Falcous, 2015; Garner & Walter, 1982; Stewart, 2011). Although Aotearoa NZ's national women's football team have qualified for six World Cup tournaments, analysis on these achievements has been sparse, only appearing recently about the sixth appearance at the upcoming 2023 FIFA World Cup (Beissel et al., 2022; Brice et al., 2022).

There has been an interest in the role of football in the identity and culture in Aotearoa NZ, usually in comparison to rugby (Guoth, 2006; Keane, 2001; Little, 2002). More recently, Astle and Herdman (2019) explored the introduction of NZF's WOFP in 2011, the first whole of sport plan to be introduced by an NSO in Aotearoa NZ, discussed later in this chapter.

Despite historical analysis of women's football starting from the 1970s, women have been playing and organising football since at least the 1900s in Aotearoa NZ. It is generally accepted there were

two waves where women's football grew quickly in popularity, first during World War One and into the interwar period, then faded from public view around 1921 until the resurgence in the 1970s (Cox, 2010). However, the history of women's football is more complex than it seems, because while women's football disappeared from the official histories after 1921, there is evidence to suggest women kept playing football informally throughout the 20th century.

To detail the history of women's football in one place requires piecing together events and information from a limited number of sources. There are few mentions of women in the histories of football, and there are only a few dedicated works on women's football in Aotearoa NZ. Notably Lee's (1989) report, Barbara Cox's work (2010), and Marion Stell and Heather Reid's *Women in Boots* (2020) are all dedicated to women's involvement in football organisations. These tended to rely on personal experiences of women who played football in the 1970s and 1980s and highlight some of the persistent barriers to gender equity, including the lack of resources dedicated to women's football, even while the organisation states that women's football is a priority, as well as outright acts of discrimination. Some of the experiences and examples shared by Lee (1989), Cox (2010), and (Stell & Reid, 2020) are woven through the narrative of this chapter.

While all literature brings a richness and critical information on women's football in Aotearoa NZ, this research focuses on the leadership of football through the various organisations off the pitch. As the focus of previous literature has primarily been on the women playing football it has made exploring the leadership of football organisations off the pitch complex.

Cox makes a significant contribution in detailing the historical, social, and cultural context in which Aotearoa NZ women's football developed up to 2010, and the cultural context and challenges faced by women playing football in Aotearoa NZ (Cox, 2010, 2012; Cox & Pringle, 2012, 2015; Cox & Thompson, 2000, 2001, 2003). She notes key events, many from personal experience, including the rise of women's community football in the 1970s, the first interregional and international women's football teams and matches, and the merging of the national women's and men's football

organisations. While Cox (2010) focuses more on women who played football, she noted that the efforts to normalise women's football concealed that women coaches and administrators struggled to break into men-dominated organisations.

Two other notable works that have a focus on football players' experiences at a high performance level in Aotearoa NZ, include that by Sarah Gregorius (2017) and Natalie Lawrence (2021).

Interestingly, both Gregorius and Lawrence discussed the importance of a sense of belonging, as an I. Gregorius (2017), a former international football player in Aotearoa NZ, examined feelings of belonging and the sense of identity by women playing professional football in Japan and the influence this had on their playing experience and professional career. Lawrence (2021), currently assistant coach for Aotearoa NZ's women's national under 20 football team, examined why women were choosing not to play for the national team in Aotearoa NZ. She interviewed eight women who had formerly played for Aotearoa NZ. Lawrence (2021) makes five recommendations, all of them addressing 'off the field' issues rather than any technical aspects. This included introducing a framework that supports the transition from youth to senior teams, support while playing at a high performance level including education on career and financial options, monitoring player wellbeing and relationship with the coaches, for players to be treated holistically not just a football player, and to focus on the culture of the team through knowing the whakapapa of former players.

There are few other publications that have discussed women's football in a wider discussion of football more generally in Aotearoa NZ (Astle & Herdman, 2019; Hilton & Smith, 1991; Maddaford, 1987). For example, Maddaford's (1987) history of the Auckland Football Association dedicates around 130 pages to men's football, and includes four pages, largely taken up with a single photograph, briefly summarising women's football, starting in the 1970s and focusing mostly on secondary school teams. In his introduction, Maddaford notes that the text and research for the women's football section was undertaken by Barbara Cox and Mike Anscombe (Maddaford, 1987, p.7). Similarly, Hilton and Smith (1991) dedicate 200 pages to those involved in the administration of men's football, with four pages, largely photos and unindexed, on women's football, starting from

1975 focusing almost entirely on the results of the national team, rather than the organisation.

Hilton and Smith (1991) lament that:

Being a football administrator in this country has never been an easy task. It matters not whether it is at national, provincial or club level. The work is hard and generally unrewarding. Thousands of hours have been spent by hundreds of administrators in question to improve the great sport. Yet even today they win little credit from those for whom they administer. (p.48).

This sentiment has persisted, yet very little has been done to address it, and even less has been done to reveal what role women have played in the administration of community football in Aotearoa NZ.

The reflection by Hilton introduced a chapter where he provided written portraits of some of the men involved in football in Aotearoa NZ, who perhaps did not get the credit they deserve.

Somewhat ironically, in the section called 'New Zealand Women's FA', despite identifying the lack of credit for administrators in football, those involved in women's football are reduced to a generic heading.

~

I have found piecing together the history of women's football organisations challenging because I kept getting distracted by events that I was just not aware of although many happened in my lifetime. Women's football has only been an Olympic sport since 1996, when I was 16! Women were banned for 50 years, and only became 'unbanned' when they just started playing anyway. I have felt connected to the many football teams I have played for in the last 30 years, when all we wanted to do was play, which we did. However, when I started to become involved in the organisations that run football, I was acutely aware of not feeling connected: when I volunteered on the committee of my football club and wondered why all the resources were going to the men's first team and why I was often told of the history of the men's teams, but never the women's teams; when I worked in football at a regional and then national level, I was one of very few women. I had no idea there had been a

national women's organisation, that women's football was supposed to be represented by a committee, and all the work that many women before me had done. It was not until after I had left NZF that I started to discover the history of women's football and the women's organisations that had led them, not only in football, but in many sports. I felt embarrassed that I did not know, but I also felt an instant connection, that I was not alone with the poor experiences within football organisations.

~

2.4. Pre-1970: The first wave: The invisible years

For many people involved in football, as players, coaches or administrators, there remains a lack of awareness of the history of women's involvement in football. Cox (2010) described her experience of being invited to a training camp in 2006 for players preparing for an upcoming FIFA U-20 World Cup. Cox and another woman with her, referred to only as Maya, were not introduced until the end of the camp. Only one of the players knew that Cox, Maya, and an assistant coach had played for Aotearoa NZ. Cox goes on to say, "the rest of the players did not know, or even realise, that women's football had a history; a history where the game had emerged, disappeared and re-emerged 50 years later" (Cox, 2010, p.6). She went on to say in 2008, Maya was told by a SPARC (now Sport NZ) employee, "how well women's football was doing now, *particularly since it did not exist in New Zealand ten years ago*" (Cox, 2010, p.6, italics in original).

2.4.1. Origins of sport structure

Organised sport as we know it today came with English colonists to Aotearoa NZ. The development of structured sport in England was influenced by the industrial revolution and the introduction of the formalised working week. This saw sport formalised in the early 1800s and the establishment of sports organisations, largely developed by men, for men. This timing coincided with the colonisation of Aotearoa NZ and Australia bringing with them English sport and their structures. Football was played by men in clubs based in Auckland, Wellington, Canterbury, and Otago. The New Zealand

(men's) Football Association (NZFA) was formed on 8 October 1891, primarily to organise a nation-wide club competition for the Brown Shield, a silver shield donated by Robert Brown, a Scottish whisky merchant (Cox & Thompson, 2003; Ryan & Watson, 2018).

The introduction of these sport structures had an impact on the participation of women as well as Māori, who prior to this participated in a range of physical recreation and games (Brown, 2008a; Cameron, 2000; Hokowhitu, 2008; Ryan & Watson, 2018). The colonisation of the United States a century earlier predated the formal sport structures, accounting for the different path of sports organisations, although still resulting in the same gender inequity faced in Aotearoa NZ (Ryan & Watson, 2018).

It is thought that women played football in some form for hundreds of years in the U.K, although it remained undocumented until the late 1800s. Of note was in March 1895 when the British Ladies Football Club played their first match at Crouch End Athletic Ground in London between players from north London and south London teams. Despite a tour of the country, news of the team faded until the first World War when England saw a swift rise of women's football (Cox, 2010).

2.4.2. The rise during World War One and inter war years

In the U.K., between 1914 and 1918, many women worked in roles in place of the men away due to World War One, especially in factories. Initially to boost morale, the women factory workers started playing football first amongst themselves, but quickly grew into teams representing their factory and playing each other in charity matches (Newsham, 2018). Playing for their workplace meant the women managed to sidestep the man-made sports organisation structures. One of the most prominent teams at the time was the Dick, Kerr team, named after their factory, based in Preston, England. Women's football continued to be played and continued to grow even after the war ended and the men returned home. The games also attracted large crowds, for example, in 1920 the Dick, Kerr team played 30 matches with a combined audience of over 325,000 people from 24 of those

matches. A highlight was Boxing Day 1920, when a Dick, Kerr match against St. Helen's Ladies at Goodison Park, Liverpool, attracted around 53,000 spectators (Newsham, 2018).

2.4.3. The 1921 ban of women's football

Despite the obvious popularity of women's football, on 5 December 1921, the all-man board of the English Football Association (FA) met and voted unanimously to ban women from playing. The ruling stated:

Complaints having been made as to football being played by women, the Council feel impelled to express their strong opinion that the game of football is quite unsuitable for females and ought not to be encouraged. Complaints have also been made as to the conditions under which some of these matches have been arranged and played, and the appropriation of receipts to other than charitable objects. The Council are further of the opinion that an excessive proportion of the receipts are absorbed in expenses and an inadequate percentage devoted to charitable objects. For these reasons the Council request clubs belonging to the association to refuse the use of their grounds for such matches. (Cited by Newsham, 2018, pp.100-101).

These accusations were vehemently denied but the ban remained (Newsham, 2018). As a consequence, the English Ladies Football Association was set up to try and manage logistics, but it was short lived. Despite this move by the FA, many women's teams kept playing at parks, schools, and other venues. The Dick, Kerr Ladies owned their own pitch because their company had bought Ashton Park at the end of 1919, which played a large part in enabling continued play. Also, as noted by founding player Alice Kell, "we play for the love of the game and are determined to go on" (cited by Newsham, 2018, p.101).

In December 1922, a year after the ban was signed, the Dick, Kerr Ladies team even travelled to the U.S. and played nine men's teams, winning three, drawing three and losing three matches. Some of

the men in the teams who opposed the Dick, Kerr Ladies team had recently immigrated to the U.S. from the U.K., and had played in what was then, the British Premier League, and apparently at least one player went on to represent the men's U.S. team at the 1930 World Cup. In 1937, the Dick, Kerr Ladies team played the Edinburgh Ladies in a 'World Champion' play off, which the English team won 5-1. As with all their previous matches, the players were not paid, the proceeds of their matches covered their costs and the remainder went to charity. With 833 games played between 1917 and 1965, they raised around £180,000 (approximately £10 million today) for charities. The Dick, Kerr ladies team kept playing until eventually they played their last game in 1965.

In Aotearoa NZ, from around the 1910s several hundred women started playing football, rugby union or rugby league, predominantly in Auckland, Wellington, and Christchurch as far as we know (Cox, 2012). However, unlike our English counterparts, women in Aotearoa NZ chose to play formally in the club structure. This decision proved to be contentious, because to play under this structure, a person had to be affiliated to a club or they would be fined by the federation and there were only men's clubs. Women in Aotearoa NZ tried to play by the rules and created teams, then found men's clubs that allowed women's teams to join, but decisions were at the behest of the club and the federation, run by men.

There were some men allies, but agreement could not be reached, even between women, on issues such as whether it was medically appropriate for women to play 'strenuous' sports like football (Auckland Letter, 1922). There was also speculation about what women should wear to play sport in, shorts and jerseys like what the men wore were considered inappropriate attire for women (Cox, 2010). Tunics were deemed admissible, but not suitable for some of the actions required in football and similar sports. Appropriate clothing then led to discussion about sexuality and not being feminine enough, as well as whether some aspects of the sport needed to be adjusted to make it less physical. The women's games were already significantly shorter than the men's games (Cox, 2010). There was a flurry of attention on these issues, some reported in the media, and the federations and clubs were unable to reach a solution. While these issues were being argued,

women continued to play football, albeit haphazardly. The Birkenhead club in Auckland seemed to have two women's teams, which were coached and refereed in an internal match by one of the committee members, and preparations had started for the Birkenhead women's team to travel to Wellington to play the Aotea Ladies team as a curtain raiser for a men's game at the Basin Reserve on 3 September 1921. However, when the Aotea Ladies officially wrote to Birkenhead to confirm the match, it was noted in the Auckland Football Association minute book that they currently did not have any women's teams. The Aotea Ladies A team played their B team instead (Cox, 2012; Evening Post, 2 September 1921). Just three weeks later, a regionally representative women's team from Canterbury travelled to Wellington and played the Aotea Ladies on 24 September 1921 (Cox, 2012; Cox & Thompson; Lee, 1989; Ryan & Watson, 2018).

The interwar period was also a complex time for gender relations. With men coming back from World War One there was a focus on returning to pre-war traditional roles, with women leaving the jobs they had filled to make way for men, including sport. The focus for women was returning to pre-war 'traditional' roles centred around the home. Women did not see participating in sport as any form of gender role reversal, but as a means for physical exercise to make them healthier. However, this view was not shared by many men, who felt it challenged familial roles because sport took women outside the home (Belich, 2001).

In addition, the ban on allowing women to play imposed by the English FA in 1921 reached Aotearoa NZ (Feminine Football, 1922). In 1921 the governing bodies in Aotearoa NZ took a similar stance. While some women's teams still continued to play, it did not appear to be at the same level as in England. It was reported that two women's football teams were starting in Auckland in 1922 ('Auckland letter', 1922). The Aotea Ladies club disbanded in March 1924 ("Soccer" control, 1924). Women's football was still discussed though, occasionally there were charity matches, such as the one in Dunedin in October 1946 (Princesses for national party carnival, 1946), and in 1947 the Southland Football Association discussed introducing women's football in Invercargill, although it was quickly quashed (Not for women, 1947). However, the consequences of the decision to ban

women from formally being involved in club football would prove to have a long lasting, detrimental effect on women involved in all aspects of football, that is still trying to be addressed 100 years later.

2.5. 1970-1985: The second wave: The comeback

2.5.1. Rise of women's teams in the 1960s-70s

One of the earliest mentions of women's football since 1921 were the women's teams from Mt Wellington and Manurewa (clubs in Auckland, Aotearoa NZ), playing a match in 1961 (Lee, 1989), at the same time as the beginning of the second wave feminist movement. In 1962, the women's team asked the Mt Wellington club committee if they could form a regular team, but the club committee avoided making a decision for almost a decade, until the women's team made its first appearance at Newmarket Park in 1970 in a match against Metro College (Lee, 1989).

There seems to have been an enthusiasm for women's football, with the number of local teams growing quickly. For example, in Wellington the first unofficial club matches started in 1971. The Wellington Women's Football Association (WWFA) was formed to administer the first year of a formal competition in 1972 with five teams (won by Hungaria and included Wainuiomata, Palmerston North Saints, Naenae and Upper Hutt). Ten teams entered the 1973 league competition and created the FA Cup-style competition, the Kelly Cup, named after Pat Kelly, the leading trade unionist and the first chair of the WWFA, who held the role from 1971-1973. Upper Hutt A won both the league and the first ever Kelly Cup in 1973. In 1974, there were 15 women's teams which meant the need to create two divisions – the extra teams came from Masterton, North Wellington, Miramar, Tawa, Porirua United as well as additional teams from Petone and Wainuiomata.

With the growing interest of women playing football, there was a need for administrators to organise the logistics, resulting in the formation of local and national women's football associations in the 1970s. Local media at the time suggested there was a lack of interest from the existing (men's) football associations to administer the women's competitions, so the job fell to volunteers who supported women's football (Cox & Pringle, 2012).

The growth of women's football rose quickly, with annual interregional matches held in 1973 between Wellington and Auckland, the first officially recorded matches since the 1920s. The number of women's regional teams grew from four in 1976 (Auckland, Wellington, Canterbury, and Southland), doubling to eight in 1977 with the addition of Otago, Hawke's Bay, Marlborough and Taranaki, to 18 by 1989 (Lee, 1989).

The first international matches started in February 1974, when women's teams from Sydney, Australia football clubs visited Auckland, Aotearoa NZ and played a number of local club teams. The following month, an Auckland representative team toured Australia. In 1975, Aotearoa NZ was invited to compete in the Asian Cup in Hong Kong. However, to participate the team needed a national governing body. Consequently, the New Zealand Women's Football Association (NZWFA) was formed by Northern WFA and Canterbury WFA, with Wellington WFA given a provisional membership. The major roles of the first NZWFA executive were held by men, with Dudley Vosser from Wellington as Chair, Ron Griffiths as Deputy Chair, and Northern's Roy Cox as President. One woman, Jan Innis, was appointed Secretary and Treasurer (Hilton & Smith, 1991; Stell & Reid, 2020). In 1976, C. Hepinstall became the first woman Vice Chair and Karen Donaldson became the first woman Chair in 1978, holding the role until 1983, when she was replaced by Rona McKenzie. Women held the Chair role through until at least 1989.

After a three-day training camp and self-funding the whole trip, Aotearoa NZ's first national women's team won the Asian Cup in 1975, finishing the six-country tournament unbeaten. Success at the Asian Cup was followed by a number of international matches, especially between Aotearoa NZ and Australian women's club teams. While both Aotearoa NZ and Australia were proving themselves on the field, there was still the occasional stark reminder of who was managing the game. In 1977, the Australian and Aotearoa NZ national men's teams were scheduled to meet in Sydney in March for a qualifying match for the 1978 FIFA World Cup. Pat O'Connor from the Australian Women's Football Association proposed to Football Australia (Australian Soccer at the time) that the women's national teams play a curtain raiser match before the men's game. However,

the Australian all-men executive board voted 8-2 against the suggestion, with no reason shared as to why the majority voted against (Stell & Reid, 2020).

In 1982, a steering committee was established to form the Oceania Women's Football Confederation, which had representatives from NZWFA, NZF (men's association), Australia, Fiji, and Papua New Guinea. The first Oceania Cup was held the following year in New Caledonia, which Aotearoa NZ won after beating Australia in the final. In 1984, an election was held to form the Oceania Women's Football Confederation executive. NZWFA members Rona McKenzie and Jenny Parkin were elected as Secretary and Treasurer respectively, while Australian Elaine Watson was elected President.

It took until late 2021, for the first woman, Jitka Klimková, to be appointed as head coach of the Aotearoa NZ women's national team. Finding a definitive list of previous coaches has been challenging, as it does not seem to be recorded in one place. An online source includes Wendi Henderson and Ali Grant as head coaches in 2004 and Nora Watkins in 1995, but Henderson confirmed she has never formally held the role, herself and Grant were assistants to Paul Smalley (Deane, 2018). Also, Henderson notes Watkins applied for the head coach role after being in the assistant role at the 1991 FIFA World Cup, but was overlooked and left football for good (Deane, 2018).

For many men, their appointment to the national women's team was the first time they had coached a women's team. For example, Maurice Tillotson coached women for the first time as coach of club-side Lynn Avon in 1995, the same year he was appointed to the national team (Tillotson, n.d.). From a range of sources (Cox, 2010; Deane, 2018; Lee, 1989; Tillotson, n.d.), Table 2.2 appears to be the list of coaches of the national women's team.

Table 2.2: Coaches of the Aotearoa NZ national women's football team

Years coached	Coach
1975-79	Dave Farrington
1980	Ken Armstrong
1981-82	David Boardman
1983-87	Roy Cox
1988-94	David Boardman
1994	Jeff Coulshed
1995-98	Maurice Tillotson
1999-2000	Doug Moore
2001-03	Sandy (Alexander) Davie
2003	Fred Simpson
2003-07	Paul Smalley (also NZF Technical Director)
2005	Michael (Mick) Leonard
2007	Allan Jones
2007-11	John Herdman
2012-17	Tony Readings
2017	Andreas Heraf (also NZF Technical Director) and Gareth Turnbull
2017-18	Andreas Heraf
2018-2021	Tom Sermanni
2021-	Jitka Klimková

~

I know many of the names of those who have coached the national women's team, but not for this role. Many of the men held multiple roles in football, including coach of the national men's team. I know them for their dedication to football, but the fact they were the national women's team coach has often been left out. I feel really disappointed by this. It's yet another opportunity where women's football could have been not only discussed but respected and honoured side by side with the men's teams. Instead, it shows where the priorities of many in the football community lie.

~

In Aotearoa NZ, the football feminists, a term many only use in retrospect (Stell & Reid, 2020), just wanted to play their sport. This was largely achieved through tenacity, flexibility, and men allies. Cox describes women's football in the 1970s and 1980s as both heydays and struggles (Cox & Thompson, 2003). Women's teams and organisations were largely autonomous – they could play football, annual interregional matches were played, as well as international matches. Cox also noted the

social aspect, the women involved in football organised social events for the club (which the men attended too), they fundraised, and had to do everything themselves, which was a unifying aspect. They faced any challenge together. However, women's sport struggled against a strong, ideological belief that sport was a man's domain (Cox & Thompson, 2003). Women's teams joined supportive men's clubs, Cox says this was because women at the time realised they needed allies and faced a number of challenges, such as only having a couple of balls to train and play with, unwanted team shirts from a men's team, which were usually too big and occasionally only eleven shirts, which meant a quick change on the side-line when players substituted. Playing formally meant the formation of local women's federations to run the logistics for the women's teams in regions, where the men's federation did not want to do it. The local women's organisations trying to schedule games also faced challenges, when it was decided by the men's association that women would play on Sundays so as not to interfere with the men's teams. However, not all facilities were available on a Sunday either, because the organisation that ran the facility opposed women playing football or because the regional council had a by-law preventing their use on a Sunday for religious reasons (Cox & Thompson, 2003). In addition, fields that were available were frequently churned up from the men's games the day before or unmarked.

The impact of the second wave feminist movement and the mood of change had an influence on the soaring numbers of women involved in football in the 1970s, in part due to the growing leisure industry, which helped debunk the myths of women being too weak or medically fragile for exercise (Cox, 2010; Daley 2003; Friedman, 2022). However, the leisure industry and sport appeared to have remained separate, with many feminists preferring exercise classes over sport. While there were many gains in business thanks to second wave feminists, this did not flow on into the sport sector. The outcome for football feminists and political feminists were very different, influenced by a number of political events that reinforced the conservative, masculine ideal on sport. The focus of feminism in the 1970s was on social issues, such as abortion, domestic violence, property rights, and pay equity (Catherall, 2021). The election of the NZ Labour Party led by Norman Kirk in 1972, after

four terms of the conservative National Party, saw the government withdraw from the Vietnam war and introduce the Equal Pay Act. However, National was re-elected in 1975, led by Robert Muldoon, with only one-woman member of the National party elected, 23-year-old Marilyn Waring (Waring, 2019). National's election meant greater energy was needed to campaign for basic equal rights, and therefore was the focus of many feminists. In addition, media attention in sport was primarily focused on the national men's rugby team's insistence on touring apartheid South Africa in 1976, defying a United Nations sporting embargo (Falcous & Potgieter, 2022). This led to 26 African nations boycotting the 1976 Montreal Olympics in protest of Aotearoa NZ's actions. Further, when the South African rugby team toured Aotearoa NZ in 1981, it led to some of the fiercest protests seen in Aotearoa NZ (Falcous & Potgieter, 2022). This was the culmination of many years of protests that started in the late 1950s and encompassed a range of issues in addition to NZ Rugby and the Aotearoa NZ government seeming to openly support the apartheid South African government, including racism 'at home' in Aotearoa NZ and "patriarchal masculinity embodied in rugby culture" (Falcous & Potgieter, 2022 p.110. Also see Hughes, 2005). These events may have motivated some feminists to take action against human rights more generally (Thompson, 1988). Indeed, one of the few public gains from political feminism in sport came via the establishment of the Human Rights Commission in 1977. Linda Jones, a woman jockey, lodged a complaint supported by two vocal feminists: journalist Judy McGregor and Member of Parliament Marilyn Waring. The Commission broke new ground for women jockeys by ruling she was allowed to train as an apprentice jockey (Ryan & Watson, 2018). Cox threatened to go to the Human Rights Commission when she was initially told in 1985 that she could not attend a NZF coaching course as they were for men only (Cox, 2010). While the threat worked and she was able to attend the coaching course, Cox was treated differently by the men who attended, because the course facilitators framed football solely as a men's game.

In the media, there was little change from the 1920s. Women's football seemed paradoxical to men journalists, some took the women's teams seriously, while others trivialised women's sport.

Women's femininity was often a topic, including discussion of whether women footballers wore makeup and had long hair, or short hair, and speculation on their sexuality (Cox, 2010; Cox & Thompson, 2000; Lee, 1989; Stell & Reid, 2020). As Stell and Reid (2020) note, it seemed the media could not decide if women's football was part of the women's liberation movement or not.

This question is still pertinent. With the growing number of women playing football and success at overseas tournaments, along with a time when gender equality was on the agenda and legislation being introduced was apparently supported by men, there was an excitement that it would keep growing and there was no need to formalise any more than they already had. As Cox said in *Women in Boots*, unfortunately it was not something that those in women's football thought about at the time. As far as they were concerned, they were playing football (Stell & Reid, 2020). The women's organisations had mixed relationships with the men's organisations, and were not considered equal with the men's national governing body, so the management of football remained a boys' club.

2.5.2. International events and the role of FIFA

Internationally, 1975 was the Year of the Woman and in 1979 the United Nations ratified the International Bill of Rights for Women, but these events gained little attention in Aotearoa NZ (Stell & Reid, 2020). In addition, there were significant milestones in international women's sport in the 1970s, including the English FA lifting their ban on women's football in 1971, Title IX introduced in the United States in 1972, and the 1973 United States Tennis Open was the first to offer equal prize money, although, again, these events had minimal influence in Aotearoa NZ (Boutilier & San Giovanni, 1994; Ryan & Watson, 2018).

The international football governing body, FIFA, has had a patchy history with women's football. Founded in 1904, FIFA was initially set up to manage international matches between eight European countries, Belgium, Denmark, France, Germany, the Netherlands, Spain, Sweden, and Switzerland. NZF became affiliated to FIFA in 1948 (NZ Football, n.d.b). FIFA appears to have taken a hands-off approach to women's football until recently. The first men's FIFA World Cup was in 1930, but the

first FIFA women's World Cup was not until 1991. With international tournaments, like the Asian Cup being held for women's teams, FIFA were under pressure to host an official FIFA Women's World Cup, so in 1988 an invitational tournament was held in China as a test run before the first official World Cup, also held in China in 1991. The 1988 tournament was considered successful, however, there was no qualifying tournament and the one spot for Oceania was given to Australia, even though Aotearoa NZ had beaten Australia the year before at the Taiwan Tournament. Aotearoa NZ qualified for the first official FIFA Women's World Cup in 1991 by beating Australia on goal difference in the Oceania Championship qualifying tournament. However, the Aotearoa NZ team did not win any of their pool matches and they did not qualify for another FIFA World Cup until 2007.

Apart from putting pressure on NZF to 'take control' of the NZWFA in the late 1990s, FIFA was quiet on gender equity. In contrast, the International Olympic Committee (IOC) introduced their first gender governance targets in 1996 (Ryan & Watson, 2018). This changed in 2015, when FIFA reported that women held just eight percent of governance roles in member associations (FIFA, 2015; Ahn & Cunningham, 2020). FIFA started to prioritise women in football across the whole system, particularly in leadership in governance and coaching. In 2016, Sarai Bareman, from Aotearoa NZ and with family connections to Samoa, was appointed as FIFA's first ever Chief Women's Football Officer, to lead the newly created Women's Football Division (Kiwi Sarai Bareman appointed, 2016). In 2015, FIFA launched their Female Leadership Development Programme 2015-2018 (FIFA, 2015) and in 2018, FIFA launched their Women's Football Strategy (FIFA, 2018). This was followed by the Female Development Programme (FIFA, 2020a) and the Women's Football Administrator Handbook (FIFA, 2020b).

Ahn and Cunningham (2020) noted there could be several motivations for FIFA's decision, such as recognising the value women bring to the workplace, based on an opinion piece published by FIFA executive member Moya Dodd (2015) or that social pressure to increase gender diversity was growing. Ahn and Cunningham (2020) proposed another option, the glass cliff phenomenon, that when faced with a crisis, some organisations choose to shift the focus to women in leadership roles.

This gives the impression of creating a solution, while also potentially creating a bigger problem, where women are thrust into leadership roles in a broken system. FIFA's sudden focus on women's football, particularly leadership, came at the same time they faced a series of serious charges of corruption (FIFA opens corruption case, 2016).

The initiatives prioritising women's football has seen little be put into practice or systemic change. For example, the gender pay gap between the men's and women's FIFA World Cups remains significant. In October 2018, FIFA doubled the total prize money for the FIFA Women's World Cup from \$US15 million to \$US30 million, with the winning team awarded \$US4 million. However, at the same time, FIFA also increased the prize money for the 2022 men's FIFA World Cup by \$US40 million to \$US440 million (World Cup women get a raise, 2018). FIFA President Gianni Infantino has proposed doubling the women's prize money again to \$US60 million for the 2023 FIFA Women's World Cup (Women's World Cup, 2019), although one year out from the tournament this remains unconfirmed.

2.6. 1985-2004: Government involvement in sport

The 1980s saw increased government involvement in sport in Aotearoa NZ. These changes would have significant implications for women's sport, including football. Internationally, in 1994, the Brighton Declaration was signed by 82 countries to advocate for gender equity on and off the sports field, and the International Working Group (IWG) on Women and Sport was formed as a result (Women in Sport Aotearoa, 2018). In 1998, the Hillary Commission introduced Winning Women, a nationwide leadership programme as part of the Aotearoa NZ government's commitment to the Brighton Declaration (Leberman & Palmer, 2009).

As part of this trend, in Aotearoa NZ, there have been at least three government reports that address gender equity in sports organisations. In 1985, the then Minister for Sport and Recreation, Mike Moore, initiated the *Sport on the Move* and *Recreation and Government in NZ* reports, which included one paragraph acknowledging barriers to women's involvement in sport. This report was

influential in establishing the Hillary Commission for Sport, Fitness and Leisure with the passing of the Recreation and Sport Act in 1987. This also saw the creation of the first regional sports trusts (RSTs) to manage government funding for sport at a regional level. Later, in 1994, the report *Women's sport, fitness and leisure: The inside story* (Hillary Commission, 1994) provided a snapshot of women involved as athletes, coaches, administrators, and women's sport in the media and identified similar challenges to those in the 1985 report.

Another 24 years later, in October 2018, the government announced the *Women and Girls in Sport and Active Recreation Strategy* (Sport NZ, 2018a), the first ever strategy in Aotearoa NZ dedicated to women and girls and included funding of \$10 million over three years to support its delivery (Sport NZ, 2018a). The Strategy included nine measures under three pillars; participation, value and visibility, and leadership, and Sport NZ released a report to accompany the strategy with 24 commitments to meet those measures which captured the existing status of women and girls in sport (Sport NZ, 2018a). Using the three pillars from the 2018 Strategy, we can compare the 1985 *Recreation and Government in NZ* report, the 1994 Hillary Commission report, and the 2018 Strategy to show the same challenges remain and little has changed for women's involvement in sports organisations in Aotearoa NZ over the last 33 years (Shanks et al., 2022).

Table 2.3 looks at participation, focusing on time spent being active, the number of girls and women who are participating and how confident they feel while taking part. All three reports discuss these issues, with many similarities.

The second pillar is value and visibility, outlined in Table 2.4, examining commercial and media aspects, which are addressed by all three reports. The gender pay gap is a heading in the 2018 strategy, but is not addressed in any of the reports.

Table 2.3: Participation of women and girls in sport and active recreation

Measure in the Women and girls in sport and active recreation strategy (Sport NZ, 2018)	Recreation and Government in New Zealand report (1985)	Women's sport, fitness and leisure: The inside story (Hillary Commission, 1994)	Women and girls in sport and active recreation strategy (Sport NZ, 2018)
Time spent by women and girls being physically active.	"Women are less active in physical activities". "Recreation facilities should ... include such issues as childminding facilities".	On average, women are 15% less involved in formal or informal sport compared to men. 60% of women want to increase their participation.	On average, women spend 12% less time participating in a week, than men. 77% of women want to participate more.
Number of girls and women meeting physical activity guidelines (through play, active recreation and sport).	"More affirmative action is required to ensure women's groups, women not in groups and women's recreation in general receive more attention and gain their fair share of recreation resources".	38% of women belong to a sports club compared to 61% of men.	Women are more likely than men to be dissatisfied with their sports club experience.
Levels of confidence and competence women and girls feel about taking part in activities.	"A great deal of women's recreation ... activities are not recognised or valued".	"Women are more likely than men to be constrained from participating in sport and leisure due to a lack of confidence and a perception that they do not have the skills or abilities to participate well".	"Barriers to participation are significantly higher for women compared to men".

It is worth noting that the figures cited for media coverage in both the 1994 and 2018 reports focused on the Olympics, which is a high point in coverage of women in sport. Generally, coverage of women's sport in mainstream media, both print and television, hovers around the 10% mark annually (Bruce, 2008; Brunner et al., 2018; French, 2013). In 2021, Sport NZ announced coverage of women's sport had increased to 15 percent (Sport NZ, 2021a).

The third pillar is leadership, detailed in Table 2.5, which examines representation of women at a governance level, in senior management and coaching.

Table 2.4: Value and visibility of women and girls in sport and active recreation

Measure in the Women and girls in sport and active recreation strategy (Sport NZ, 2018)	Recreation and Government in New Zealand report (1985)	Women's sport, fitness and leisure: The inside story (Hillary Commission, 1994)	Women and girls in sport and active recreation strategy (Sport NZ, 2018)
Percentage of media coverage (traditional and social media) dedicated to women and girls	No information	Media coverage of women's sport during the 1992 Olympics – newspaper coverage was 11.3% and television coverage was 20%.	Online coverage of the Rio Olympics from a major NZ media site dedicated 28.2% of its coverage to women.
Percentage of investment from funding agencies into women and girls in sport and active recreation	Men's and mixed organisations received twice as much mean per capita allocations as did women's organisations. "The process of attracting funds for women's organisations is a more difficult process..."	"Many women either have little discretionary income to spend on sport activities, or they ... [spend it on] activities for their family. Women are more likely than men to be concerned about, and affected by, the cost of facilities, ... transport, ... and that few facilities or activities are available close to their homes".	No information
Pay gap between women and men	No information	No information	No information

Table 2.5: Leadership of women and girls in sport and active recreation

Measure in the Women and girls in sport and active recreation strategy (Sport NZ, 2018)	Recreation and Government in New Zealand report (1985)	Women's sport, fitness and leisure: The inside story (Hillary Commission, 1994)	Women and girls in sport and active recreation strategy (Sport NZ, 2018)
Number of Boards (national, regional and local) meeting gender diversity target – a minimum of 40% of each gender	"The 'system' is not sensitive to the circumstances and needs of women".	27% of NSO board roles are held by women.	27% of NSO board roles are held by women.
Number of organisations meeting gender diversity target for management teams – a minimum of 40% of each gender	"In women's organisations, there are fewer paid administrators". "There is a need for advocacy and advocates for women's aspirations and needs in recreation and sports at all levels".	37% of women were employed as Executive Directors, Marketing Directors and Senior Coaching roles in NSOs. 70% of women employed in NSOs were in administration, clerical and accounting positions.	39% of leadership and management roles are held by women [across the whole sector]. 76% of administration and support services roles are held by women [across the whole sector].
Women and girls coaching and volunteering at all levels	No information	20% of the coaches and administrators that attended the 1994 Commonwealth Games were women.	30% of High Performance coaches are women.

It is important to note that the 2018 figures of 39 percent of leadership and management roles and 76 percent of administration and support service roles cover organisations from across the whole sector including NSOs, regional sports organisations (RSOs), RSTs, territorial authorities, national recreation organisations, government agencies and Crown entities, and only 24 percent (90) of those who responded were from NSOs (Sport NZ, 2017). The leadership and administration figures in the *Women's sport, fitness and leisure* report (1994) examined 116 NSOs.

The measures under the three pillars of participation, value and visibility, and leadership in the 2018 strategy all focused on women and girls' involvement in sport and active recreation. However, as we have seen repeatedly, there have been various initiatives to address gender equity, but there has been no attention given to ensuring gender equity in the organisations themselves. While the Strategy was a much needed and a significant step forward, the actions are policy-based, with no clear guidelines on how to implement them or what support is provided (Brice et al., 2022; Shanks et al., 2019). The Strategy also reinforced outdated beliefs about gender, using a binary definition of gender for the targets and throughout the document.

Concerns were raised almost immediately by some NSO Chief Executives about meeting the governance gender target of 40 percent (McFadden, 2019). The Strategy stated Sport NZ-affiliated organisations needed to ensure their board met the gender diversity target of a minimum of 40 percent of self-identified women and men, later refined to a target of 40 percent women. Sport NZ later confirmed that those organisations that received more than \$50,000 in funding from Sport NZ must reach this target by December 2021 (Sport NZ to sports bodies, 2019). It is not clear why the criteria was \$50,000, what that meant for the gender diversity of those sports organisations receiving less than that, or what happens if that target was not met. In addition, while officially linking the target to funding was new, the target itself was not a new initiative for Olympic sports NSOs. In 1996, the IOC announced all member sports were to have ten percent of decision-making positions to be held by women by 2000, increasing to 20 percent by 2005 (Ryan & Watson, 2018). However, focus on the gender target went quiet for more than a decade until in 2013, the NZOC and

Sport NZ further extended the target to 33 percent by 2015 and then again to 40 percent by 2020 (Ryan & Watson, 2018). This was then superseded by the Sport NZ (2018a) Strategy target of 40 percent. Research in 2007 showed that only half of the NSOs had reached the 2005 target of 20 percent, and in 2018 only eight NSOs that had more than 40 percent women board members (Archibald et al., 2018; Cockburn et al., 2007; Shanks et al., 2022). Despite the concerns raised by the Chief Executives, all NSOs with the exception of NZ Rugby, met their governance gender target by December 2021 (George, 2022b).

Recent research with Spanish sports organisations showed that the threat of economic sanctions was effective in increasing the proportion of women on boards and made gender inequality more visible, however there was no increase in the number of women chairs (Valiente, 2020). On a positive note, the 2018 Strategy was the first time the government had focused on wellbeing and explicitly moved away from a community versus high-performance structure (Sport NZ, 2018a). It is also worth noting Sport NZ appointed Raelene Castle as their first woman Chief Executive in 2020 (George, 2020).

The Hillary Commission transitioned to Sport and Recreation New Zealand (SPARC) in 2002, merging the Commission, the NZ Sport Foundation, and the policy arm of the Office of Tourism and Sport (Sam & Dawbin, 2022). The move came a year after the Ministerial taskforce report on sport, fitness and leisure (2001) was released. Although both the *Recreation and Government in New Zealand* report (1985) and the Hillary Commission report (1994) on women's sport had identified significant gender inequities in sport, the 2001 Ministerial Taskforce did not prioritise gender equality as an issue to be addressed. Indeed, it recommended devolving policy-making on women's sport to the Ministry of Women's Affairs, rather than making gender equity the responsibility of NSOs and SPARC (Shanks et al., 2022).

SPARC's ambivalence towards promoting women's sport contrasted with previous commitments Aotearoa NZ governments had made towards gender equity in sport, such as introducing the

Winning Women programme to support women leaders in sports organisations. The focus for SPARC and NSOs moved to general participation at a community level and targets of winning medals for high performance that strongly influenced the funding model for NSOs. This led to a high performance ‘winning at all costs’ model that has historically justified overriding equity policies, such as dropping the Winning Women programme in 2002 and did not challenge existing organisational structures and gendered relations (Burton & Leberman, 2017; Leberman & Palmer, 2009; Shanks et al., 2022; Shaw, 2013). The separate focus on community and high performance confused the purpose for some NSOs, with most government funding going to High Performance, but NSOs were still tasked with increasing participation. SPARC added to the tension in 2002 by naming ten sports out of 111 that would be prioritised; netball, rugby, cricket, rowing, yachting, equestrian, and golf were considered first tier, and a further three, swimming, athletics, and cycling, were considered second tier (Ash, 2002). The new focus on high performance also saw an increase in funding in the sport sector. While most government departments from the early 2000s faced cost cutting measures, including in health, housing, and education, funding increased significantly into elite sport and hailed as “enormous progress” by a 2006 independent Deloitte report (Sam & Macris, 2014; SPARC boss Nick Hill resigns, 2007).

In 2009, SPARC decided to also include support for community sport and moved from an annual grant system to an investment-focused approach. Government investment in sport rose from \$17 million in 2002 to \$76 million in 2011/2012 to \$91.6 million in 2021. This increase included investment into elite sport growing from \$22 million in 2003/2004 to \$60 million in 2012/2013 to \$62.2 million in 2021 (Sam & Macris, 2014; Sport NZ, 2020; Sturm & Rinehart, 2019).

2.6.1. The impact on women’s football

Specifically for football, Lee’s (1989) report on the NZWFA identified strengths, weaknesses, and opportunities in women’s football, which were closely aligned to the issues highlighted in the government reports from 1985 and 1994, such as the lack of access to funding and resources for

players (Lee, 1989). This was publicly highlighted in 1989, when the NZWFA applied for funding to the recently created Sports Foundation, which was charged with funnelling government funds to sports organisations. Their application was not even acknowledged, while the men's football team received \$40,000 at short notice to support their campaign to try and qualify for the 1990 FIFA World Cup. When the NZWFA complained, founder and inaugural Chief Executive of the Sports Foundation, Keith Hancox, who three years later would be found guilty of defrauding the Sports Foundation of more than \$1 million dollars, said the Sports Foundation policy was to only deal with one national controlling body so it was an internal matter between the NZWFA and NZF. NZF claimed NZWFA were an autonomous body, therefore refused to submit the funding application on the NZWFA's behalf (Romanos, 1989a). Regardless of NZWFA's affiliation status, Hancox was publicly quoted as saying even if NZF had submitted the funding application, the decision by the Sports Foundation would not have changed (McMorran, 1989).

Tellingly, Hancox also went on to publicly say, "there is already some difference of opinion whether women's soccer is a serious game or a recreation" (McMorran, 1989) and "if she [the treasurer] thinks women's soccer is worthy of support, they should go out and do what other sports and athletes have done and get a track record" (Ives, 1989). The NZWFA had some vocal men allies both on the regional and national associations. Journalist Eric Pritchard (1989) used his role to publish a scathing response to Hancox, pointing out women's football successful track record, as well as having two players, Maureen Jacobsen and Michele Cox playing professionally in Europe, and the team being ranked in the top ten internationally. It was also noted that the Hillary Commission had provided funding to the NZWFA, via NZF (Romanos, 1989b).

Despite the lack of support from NZF and the Sport Foundation, the women's national team went on to win the Taiwan tournament and qualified for the inaugural FIFA Women's World Cup in 1991, while the men's national team did not qualify for their World Cup.

The lack of clarity on the status of the NZWFA by different government departments and the lack of vocal support by NZF hindered how effective the NZWFA could be, and played a part in the next major development for women's sports organisations, the 'mergers' with the men's organisations.

2.6.2. The mergers

Another aspect of the increased involvement by the government in sport was the pressure on the separate men's and women's national sports organisations to merge. Formerly separate men's and women's national sports bodies merged between the 1980s and early 2000s (Edwards, 2000; Macdonald, 2018; Ryan & Watson, 2018; Shaw & Dickson, 2021). Similar mergers also occurred in the United States, United Kingdom and Australia (Hoye & Stewart, 2002; Kihl et al., 2013; Stronach & Adair, 2009; Velija et al., 2014). As with the mergers between gender affiliated sport organisations internationally, little is known about many of the mergers of Aotearoa NZ NSOs, except they appear to have been motivated largely by desires to achieve administrative and financial efficiencies, or to encourage promotion of family sport (Edwards, 2000; Kihl et al., 2013; Macdonald 2018; Ryan & Watson 2018, Shanks et al., 2022). Research on the merging of the men's and women's cricket organisations in Australia and England showed that while there were financial benefits to women's cricket which impacted the development of the high performance programme, women had limited, if any, power, at any level of the organisation (Stronach & Adair, 2009; Velija et al., 2014). The cricket cases were somewhat unique, with Shaw and Slack (2002) finding that women's associations generally end up losing financially when merging with a men's organisation.

The mergers were an opportunity for NSOs to address their structure and diversity; however, when the men's and women's hockey organisations merged in 1988, it was one of only three NSOs along with bowls and golf that acknowledged gender representation in their new, post-merger constitution (Hockey NZ, 2016). Hockey NZ's new constitution stipulated that of the eight board members, in addition to two appointed board members, there must be six members who are elected, and the board must have a 50 percent gender split. In addition, the positions of President

and Vice President must be one woman and one man, and they must alternate every three years (Hockey NZ, 2016). There were no provisions for gender representation in coaching roles or for staff within the organisation.

The men's and women's national bowls organisations merged in 1996 following extensive consultation (Sinclair, 2018). The NZ Women's Bowling Association had a significant membership at the time of merging, with 30,000 women (Macdonald, 2018). Initially, all board members from the men's and women's organisation stayed, but that meant 52 councillors governing one sport, which was problematic. It took a further four years before a constitutional change was agreed on to reduce the number of councillors to 26 in total. In 2019, there were seven people on the board and the constitution stipulates that, like Hockey NZ, the positions of President and Vice President must be one woman and one man, and they must alternate (Bowls NZ, 2019).

The men's and women's national golf organisations merged in 2005 after extensive negotiations, to be more efficient administratively and to address the decreasing membership numbers, although the NZ Women's Golf Association had, what was considered a significant membership, with 36,000 women (Cox, 2018; Shaw & Dickson, 2021). Both the men's and women's organisations were financially healthy before merging, but SPARC strongly encouraged the merger to reduce duplicated costs and felt that operating costs were unsustainable (Shaw & Dickson, 2021). It appears SPARC were concerned with the operational burden of working with two golf organisations, particularly as all other NSOs had merged by this stage. In a unique move, the women's golf association, the New Zealand Ladies' Golf Union (NZLGU), were able to keep their money separate from the men's organisation, even after the merger. It was a substantial amount, at around \$200,000 and was to go towards the women's national competition. Interestingly, a man interviewed by Shaw and Dickson (2021) implied the idea came from the men in the organisation at the time, whereas the women were quite proud that they had stipulated this as a condition. While the women involved in the NZLGU seem to have more agency than some of the other women's sports organisations that were dissolved, the men and the men's organisation were still in a position of power. The women

admitted they had compromised more than the men, there was a lack of trust between the men and women, there was not a robust strategic framework to support the merger, and the women endured sexist attitudes and language from some of the men (Shaw & Dickson, 2021).

The new golf constitution noted that the appointments panel, who make recommendations on the election of the President, elected board members and selects the appointed board members of NZ Golf, must ensure that of the four appointed members, one needs to be of “each gender” (NZ Golf, 2019, p. 28). There is also a clause stating a preference for board diversity in terms of gender, geography, age, and ethnicity (NZ Golf, 2019). Together with these measures, NZ Golf, in 2018, adopted a two-page inclusion charter to address gender, ability, age, ethnicity, and sexuality at a national, regional, industry, commercial, and club level, as well as a one-page women and girls-specific charter (NZ Golf, 2018).

In all three cases, while there was a gesture towards addressing the proportion of women and men involved on the board when the women’s and men’s organisations merged, there was no examination of the way authority was exercised, what roles women and men held, or how men and women from the previously separate organisations were now expected to work together. The measures introduced were largely symbolic, which was further revealed when, despite NZ Golf announcing the diversity charters, women’s golf was undermined at national and local levels when the NZ Women’s Golf Open was discontinued in 2017 and women continue to struggle to have equal playing rights to men at some golf clubs (Chandler, 2019).

The men’s and women’s cricket and football organisations merged in 1992 and 1999 respectively, with apparently little significant changes to the men’s organisations. The same could not be said for the women’s organisations. Bev Brentnall, who represented Aotearoa NZ at the first women’s Cricket World Cup in England in 1973, was President of the women's cricket governing body, but has not been involved in cricket since its administration merged with the men's and her role abruptly finished (Ellingham, 2022). Both mergers were motivated, at least in part, by the desire to retain

government funding. The Hillary Commission would only fund a new cricket academy in Christchurch if the organisations merged (Ryan & Watson, 2018).

For NZF, it appears the impetus to merge was entirely financial. By 1998, NZF was in debt, NZF's structure was financially unsustainable, and there was a lack of leadership capability to address this (Astle & Herdman, 2019; Gryphon Governance Consultants, 2011). The Hillary Commission would only provide financial support to the beleaguered men's football organisation if they merged with the women's organisation (Gryphon Governance Consultants, 2011). The Hillary Commission supported NZF to adopt a new board structure and merged the 22 regional associations to seven federations to be more efficient and cost-effective for NZF. NZF also doubled the affiliation fee charged to every adult playing football and were financially supported by three federations.

Neither Astle and Herdman (2019) nor the Gryphon report (2011) mentioned that the NZWFA also merged with NZF. In addition, while the Auckland Women's football organisation had already merged with the men's organisation in the 1990s, it is unclear what happened to the 18 women's regional associations and if they had merged with the seven federations. Therefore, it is unclear if the men's and women's merger was a separate event to the merging of the federations, or if it was overlooked. While the merger between NZF and the NZWFA was mentioned in the literature as part of a number of men's and women's NSOs that were merging around the same time, there was also a directive from FIFA to national bodies to 'take control' of women's football (Cox, 2010; Gryphon Governance Consultants, 2011). Rather than a merger, Cox noted the NZWFA was "disbanded which meant that, by the end of 2001, the control and operation of women's soccer had been taken over entirely by [NZF]" (Cox & Thompson, 2003, p.222).

The men's and women's organisations joined in November 1999, with members of the NZWFA voting at their Annual General Meeting to merge with NZF, and transferred the administration of women's football to a women's committee under the patronage of NZF. However, within 18 months the all-men NZF board and the seven federation chairmen had decided to disestablish the women's

committee (Cox, 2010). At this stage the NZWFA still existed as it required formal approval from all its members to legally wind up, which had not yet happened. A Special General Meeting (SGM) was called on 14 September 2002 to do this, however, instead members expressed concern over the treatment of women's football, so the vote was deferred. Another SGM was held on 21 February 2004 after NZF decided to support the national men's team to qualify for the 2004 Olympic games, but chose not to support the national women's teams for the 2004 Olympics or the 2004 U-19 FIFA Women's World Cup (Cox, 2010).

The 2004 NZF business plan included a plan of the four tournaments the men's national team would be competing in during 2004 and 2005 to qualify for the 2006 FIFA World Cup (NZ Soccer, 2004a; NZ Soccer, 2004b). On the very next page was a summary for the women's national team with a statement saying "NZ[F] will NOT be competing in the OFC Olympic Qualifiers or the U-19 Women's World Cup qualifying tournament" (NZ Soccer, 2004b, p.8, caps in original). No games were listed, just a sentence saying "alternative international experiences" will be arranged against countries from Asia and Europe (NZ Soccer, 2004b, p.8). The business plan said that "NZ[F] Management believes that this arrangement will benefit the development of players and maximise the financial investment in Women's football. Previous experience in Oceania events have resulted in a number of one-sided matches with the only competition coming from Australia, we do not believe these tournaments are beneficial to the development of women's football or international development" (NZ Soccer, 2004b, p.8). Cox (2010) stated NZF felt the women's teams could not beat Australia, therefore there was no point in entering. Despite this and the lack of details in the business plan, in 2004 the national women's team competed in the Australia Cup where they played against Australia, China and Democratic People's Republic of Korea, and then played two games against the United States, but failed to secure a win (NZ Soccer, 2004a). Somewhat ironically, the men's team did not make it past the first qualifying tournament, losing to Australia and Vanuatu (NZ Soccer, 2004a). NZF also stated that they piloted a women's elite development squad of players to train regularly. The

annual report claimed this was “a great success”, however did not explain why (NZ Soccer, 2004a, p.6).

A sub-group from NZWFA tried to engage with NZF to address what they felt were gender discriminatory practices, culminating in a formal complaint lodged with the Human Rights Commission in June 2004 (Cox, 2010). NZF did appoint English-born Michelle Anderson to a newly created role of National Women’s Football Development Officer in 2003, however, she was only in the role for approximately a year and it is unclear why she left (National women’s development officer appointed, 2003). In the 2004 NZF Annual Report, both the Chair John Morris and the Chief Executive Graham Seatter stated the Human Rights Commission dismissed the claim and called those that had lodged the complaint “a clique of former administrators” and “a small group of disaffected former administrators” (NZ Soccer, 2004a, pp 2-3). Paradoxically, in the very next paragraph, Seatter stated women’s football was a priority. In contrast, Cox (2010) said mediation talks took place and a women’s advisory committee was re-introduced by NZF. In addition, Michele Cox was appointed as Head of Women’s Football and in NZF’s 2005 Annual Report a new section appeared that was not in the 2004 Annual Report, the “Women’s Football report” (2005, p.10). It was a similar situation internationally, with organisations such as the National Collegiate Athletic Association (NCAA) in the United States also appointing sole women to Senior Woman Administrator roles in athletic departments, but with little support (Darvin et al., 2021).

The coming together of the men’s and women’s football organisations in 1999 was in reality the men’s organisation dissolving the women’s organisations. Publicly, there was no evidence that the experience and expertise of the women, who had been running women’s football for thirty years, were offered a place in the organisation. Instead, one woman was appointed and expected to represent both community and high performance women’s football in a men-dominated organisation with no dedicated support. While there was a rhetoric of prioritising women’s football, this was not reflected by actions or sustainable support systems.

Overall, concerns that women would lose control of their sport if they affiliated with men's organisations soon proved prophetic (Ryan & Watson, 2018). For example, with one exception, all the coaches of the Aotearoa NZ women's hockey team between 1935 and 1992 were women, but since 1992, four years after the merger, every head coach has been a man (Ryan & Watson, 2018). Similarly, in cricket, the number of women in governance roles decreased from 38 percent in 1993 to six percent in 2016, and only 10 percent of coaches were women (NZ Cricket, 2016). Apart from some symbolic measures that were introduced to address the proportion of women and men involved, the mergers gave scant attention to any actions that related to gender relations within the organisations (Shanks et al., 2022).

2.7. 2005-2015: Onus on women for change

This period is when it might have been expected there would be gains from the international and government initiatives of the previous years. However, this did not prove to be the case. It was perhaps assumed there would be a trickle-down effect with equal access to the funding so that things would improve for everyone. Describing the time period leading up to 2011, NZF's Director of Football at the time, John Herdman, labelled football in Aotearoa NZ as "a bucket with a hole in it" (Kilgallon, 2010, p.B9). The number of junior players was increasing with football included as part of the Hillary Commission's KiwiSport programme in schools, and the NZF's 'Small Whites' initiative for junior club-based players was growing (Astle & Herdman, 2019), but it lacked national coordinated guidance from NZF and no talent pathway to the national teams, which consequently saw a large drop off in people playing football, especially youth. In 2000, there were 104,985 registered football players in Aotearoa NZ, with two thirds under the age of 12 (Astle & Herdman, 2019). In the early 2000s, NZF had seven development officers to try and address the lack of coordinated or support for coaches, but that was one development officer in each region, with the exception of Auckland which had two, and one for the entire South Island. In addition, by 2007, off the field, NZF once again faced financial challenges. Financial support was again provided by SPARC, as well as from three

federations and a bank loan, and by introducing an affiliation fee on all junior players, adding pressure to existing tensions between NZF and the federations (Gryphon Governance Consultants, 2011). Astle and Herdman (2019) stated that NZF restructured its staff by reducing them by two-thirds and appointed a new board and Chief Executive. There were at least eight additional staff resignations, including Chief Executive Graham Seatter and the Head of Women's Football Michele Cox. Board chair John Morris resigned along with three board members, who were replaced by three co-opted members and a fourth independent commissioner who was appointed to the board by SPARC (Maddaford, 2008). However, the NZF annual reports and media articles from the time showed an increase in temporary staff in 2006-7 to deliver the FIFA U-17 Women's World Cup in 2008, who left following the tournament (NZ Soccer, 2007).

With the NZF staff changes, Herdman was promoted to Director of Football and tasked with developing and implementing a national development plan, in line with SPARC's new strategic focus on community sport. NZF launched the WOFP in 2011, which focused on the community side of football and introduced significant changes to the format of junior football and identified the talent pathway to high performance. The WOFP was designed both as a 'top down' and 'bottom up' initiative, with the intention being NZF staff would support federation staff, who would develop region-specific plans. Federation staff would then support clubs and schools to deliver the programmes themselves, with the support of NZF and the federations to create an aligned sport (Astle & Herdman, 2019). The WOFP was championed by Herdman and saw an increase in the number of staff at both NZF and the federations to support the delivery of the programmes, with funding by SPARC (Astle & Herdman, 2019). There were supposed to be three stages to the WOFP, stage one launched in 2011 focusing on junior players, stages two and three were supposed to focus on youth and adults respectively. While the WOFP had a significant impact on junior football, the number of different programmes that were expected to be delivered and resistance from clubs and federations, meant there were challenges which indefinitely delayed stages two and three. In addition, a review by Sport NZ at the end of the first year also noted girls football received limited

attention. At the end of 2011 Herdman resigned. Nevertheless, a workshop was held at the start of 2012 to address the challenges noted in the Sport NZ review of the WOFP. As part of this workshop and review of the WOFP, a full time Women's Development Officer (WDO) was appointed in each federation to focus more on girls' football, with girls-only leagues introduced in most federations. These appointments helped see a significant growth in the number of women and girls playing football, with NZF citing an increase to 35 percent of total players between 2013 and 2017 (NZ Football, 2017). However, after an initial spike, the number of women and girls plateaued to around 20 percent of the total number of people playing football in Aotearoa NZ and has not changed significantly since 2014. Many of the WDO staff were left to deliver girl-specific football programmes with little support from their predominantly men football development colleagues.

In addition, as part of the WOFP, a Quality Club accreditation was also introduced that clubs could use to ensure they had roles and processes in place that would support the delivery of the WOFP. This could have been an opportunity to address gender inequity in the management of clubs, however, it largely just reinforced the traditional club structure.

Astle and Herdman (2019) stated that "the health of community football is in good shape", referring to the growth of players, coaches, and referees, as well as more steady success for the men's and women's national teams (p.245). However, while there may have been on field success with the delivery of the WOFP, off the field there was more unrest. Chief Executive Michael Glading resigned in April 2011, weeks after the WOFP was announced. Grant McKavanagh was appointed Chief Executive in May 2011, but left suddenly in mid-2013. NZF board member Mark Aspden stepped in as acting Chief Executive until February 2014, when Andy Martin started in the role. The same month Martin started, Board Chair Frank van Hattum resigned.

The introduction of the WOFP, with its focus on increasing participation of girls could have been an opportune time to also address the gender inequity in the organisations at a national, federation and

club level. The consequences of yet again not focusing on gender equity for the organisation would be revealed by the NSO reviews in 2016-2020.

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Despite my experience at the football club, in January 2011 I started working at Capital Football, the local federation for the Wellington region. On reflection, I did not join Capital Football to address the challenges I faced at my club. I thought the challenges I had faced were just me. I joined because I loved being involved with sport, to promote being active, and how important movement is for wellbeing. I took a significant pay cut from my job in the public sector to work for Capital Football to manage the administration and reporting for the newly launched Whole of Football Plan. I was in that role for around 18 months before moving into a communications role at Capital and a secondment with Aotearoa NZ's only professional football club, the Wellington Phoenix. My role at the Phoenix was their first ever community development officer, to manage the appearances of players at community events and to help on game day. In January 2014 I moved to Auckland to be closer to my family, where I worked for Northern Football in a communications and marketing role, and in May 2015 I started working for NZ Football until I resigned in June 2016.

At Capital Football it was interesting being part of the roll out of the Whole of Football Plan, especially the Girls Only football. There were plenty of critics, but equally there was a lot of excitement and support from parents, coaches and Wellington City Council staff to get the girls only leagues going. I even managed to convince one of the national television news channels to film at a girls only tournament we held, I was interviewed along with our Women's Development Officer and some of the girls taking part. Also, having the women's development officer roles introduced was an exciting step and an opportunity to involve more women in the game. All the changes were on the field though. There was no support for clubs or federations to develop staff or to address the strong boys' club mentality, that was, perhaps inadvertently, heightened by the Whole of Football Plan with the employment of a troupe of men in the football development roles. This was particularly obvious

at the onsite workshops that were held by NZF. The first one was nine days and involved all the Football Development Officers, Managers, and Chief Executives, who were mostly men. There was a competitiveness and posturing, and I recall the pressure to take part in the banter to be included, to belong. The banter got out of hand occasionally and I ended up in several situations that even now, more than 10 years later, I can clearly recall that made me extremely uncomfortable.

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2.8. 2016-present day: Consequences

2.8.1. 'Independent' reviews

Recent public events have revealed concerning behaviour in some NSOs, particularly with respect to gender and culture both on and off the field. Between 2016 and 2022, thirteen significant public reviews were conducted in eleven NSOs (see Table 2.6). Two NSOs, cycling and rugby held two reviews in that time period. Five of those reviews, from netball, football, hockey, cycling, and rowing, occurred in 2018 (Sam & Dawbin, 2022; Shanks et al., 2022). Independent reviews are purported as a tool by NSOs and Sport NZ for accountability, modernity, and change (Carter, 2019; Dawbin, 2018; Dawbin et al., 2021). However, there is little transparency with the reviews.

Frequently referred to as 'independent' reviews, the actual independence has not been thoroughly examined, and in fact, it is generally accepted that they are not independent "given [Aotearoa] New Zealand's small size, its social 'two degrees of separation' and sport's interdependency" (Sam & Dawbin, 2022, p.70). In addition, for many of the reviews it is unclear from publicly available information, who initiated the reviews, who appointed the reviewer(s), who determined the terms of reference, and what involvement, if any, Sport NZ or High Performance Sport NZ had (see Table 2.6). In addition, historically many NSOs have made little to no change as a result of the reviews (Carter, 2019; Dawbin, 2018; Thorpe & Shanks, 2022). Of the reviews he analysed, Dawbin (2018) noted that, while at a macro level each NSO responded to the review, at a micro level, individual

Table 2.6: A summary of the reviews of eleven NSOs

	NZ Cricket	Swimming NZ	NZ Rugby	NZ Rugby League	Netball NZ	Rowing NZ	NZ Football	Cycling NZ	Triathlon NZ	Hockey NZ	Gymnastics NZ	NZ Rugby	Cycling NZ
Review initiated	Nov-15	Early 2016	Nov-16	Late 2017	Apr-18	Apr-18	Jun-18	Jun-18	Aug-18	Sep-18	Aug-20	Dec-21	Sep-21
Report released	Nov-16	Aug-16	Sep-17	Mar-18	Jul-18	Aug-18	Oct-18	Oct-18	Dec-18	Feb-19	Feb-21	Apr-22	May-22
Time taken	12 months	9 months	10 months	4 months	3 months	4 months	4 months	4 months	4 months	5 months	6 months	4 months	8 months
Report public or private?	Public summary and a private detailed report for the board	Private	Public	Public summary and a private detailed report for the board	Private with summary published on Netball NZ website	Private	Public summary published on NZF website and a private detailed report for the board	Public (on the Sport NZ website, not Cycling NZ website)	Private, with undated summary available on their website	Private with summary published on Hockey NZ website	Private	Public	Public
Lead author (legal, consultant, other)	Consultant	Consultant	Panel, Chair was legal, lead author of report was consultant	Panel, Chair legal	Panel, Chair legal	Not known	Legal	Legal	Panel, Chair consultant, incl legal on panel	Legal	Legal	Legal	Legal and academic (shared lead)
Author/panel	Sarah Beaman, Strategic Reality Ltd, (researcher and consultant, also has worked at an RST and had governance roles in cricket)	Michael Marris, governance consultant	Panel: Kathryn Beck (Chair), Jackie Barron, Lisa Carrington, Kate Daly, Liz Dawson, David Howman, Sir Michael Jones, Keven Mealamu and Dr Deb Robinson. Authors of the report: Robyn Cockburn and Lucy Atkinson	Tim Castle QC, and Rugby Australia chief executive Raelene Castle, at the time was former Netball NZ and Canterbury Bulldogs rugby league CEO.	Don Mackinnon (Chair) (employment lawyer and involved in many sports), Kevin Shoebridge (America's Cup COO), and Linda Vagana (former Silver Fern)	Not known	Phillipa Muir, employment lawyer	Michael Heron QC (involved in a number of public and commercial reviews, and is involved in judiciary of cricket and rugby)	Arthur Klap (Chair) (MD of a sport management and events org), Peter Fitzsimmons OBE (holds many business and sport exec roles) and Nick Elsmore (employment lawyer)	Maria Dew QC	David Howman, (lawyer, expert sports integrity issues), assisted by former Silver Fern Dr Lesley Nicol and former gymnast Rachel Vickery	Phillipa Muir, Tammi Wilson Ulunayau, Gilbert Enoke, Eleanor Butterworth. Cultural advisors Luke Crawford, Saveatama Eroni Clarke	Michael Heron QC, Prof. Sarah Leberman, Genevieve Macky, Dr Lesley Nicol, Charlotte Agnew-Harington
Who appointed author/panel	NZ Cricket board & CEO.	Not known.	The panel reported to the board to NZR Chair and was directly supported by NZR CEO and GM Communications	The board	Unclear, but appears to be the board.	Not known	The PFA and the board	Unclear	Board and CEO	Not clear but appears to be the board and CEO.	The board and CEO	The board and CEO	The boards and CEOs of both CNZ and HPSNZ
Catalyst for review	Specific catalyst unclear but acknowledgement of very low numbers of women involved in cricket at all levels (playing, coaching, governance, administration).	Allegations of inappropriate behaviour by coach (man) with women and girls athletes.	A number of off field incidents of poor behaviour of men rugby players towards women. In particular, the inadequate internal report after inappropriate behaviour by the Chiefs team.	Poor performance at the 2017 Rugby League World Cup	Series of losses culminating in poor performance at Commonwealth Games.	Catalyst unclear but potentially media pressure	Twelve Football Ferns wrote to the Professional Footballers' Association plus media pressure after public comments from the coach and CEO at the time disparaging the team and former staff.	Complaints of inappropriate behaviour at the Rio Olympics. Review after complaints got to the media.	Public disagreements between High Performance Director Mark Elliott and athletes. Elliott resigned in September 2018 during the review	An email accidentally sent to the whole team by the head coach including comments about poor performance of some players led to some complaints of negative culture in the team.	Global reviews, media stories of mistreatment of athletes by coaches (men and women) including bullying and fat shaming.	The two key events were a post made by Te Kura Ngata-Aerengamate on Instagram on 6 December 2021 and a campaign review following the Black Ferns tour to England and France.	On 9 August 2021, cyclist Olivia Podmore tragically died in a suspected suicide. Olivia was a key participant in the 2018 CNZ Report.
Gender?	Y	Y	Y	N	N	Y	Y	Y	Y	Y	Y	Y	Y
Culture?	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y
Performance?	N	N	N	Y	Y	N	N	N	N	N	N	Y	N
Terms of reference/ scope	Focus of the review is to better understand why women do and do not engage with cricket and what would help improve engagement.	Not known.	To understand how NZR can lead, develop and support people within the rugby system to be better people and collectively to create better rugby players, teams, volunteers and experiences.	A review of the Kiwi (national men's) team's performance at the 2017 Rugby League World Cup.	The performance of the Silver Ferns during the period from January 1, 2016 until May 2018. Identify and evaluate the strengths and weaknesses of the Commonwealth Games campaign and any other material factors contributing to the Silver Ferns' results.	According to media reports, the review focused on Rowing NZ's culture and whether the desire for medals was being prioritised over athlete welfare.	Initially was the women's national team but was widened to the whole organisation. From the report: a) Consider and identify lessons that can be learned by ExCo (Board) and NZF arising out of the Review, and b) provide any recommendations about the culture of, and behaviours in, NZF going forward.	Details unknown but focus was on Cycling NZ's high performance programme	Initially to review the High Performance programme but broadened the scope of the report to include wider organisational issues. Focused on the time period 1 September 2017 to 30 September 2018.	Investigate the alleged negative environment in the women's Black Sticks team.	The review was to identify and develop: (a) lessons that can be learned by GNZ and its community, (b) recommendations as to GNZ's policies, procedures, processes, (c) education, and behaviours within the community, and GNZ, that can be improved or implemented to change its culture, and eliminate the identified poor practices, processes and behaviour.	The terms of reference agreed between NZR and the New Zealand Players Rugby Players Association stated that the purpose of the Review is to assess the culture and high performance environment in the Black Ferns, with a view to optimising culture and performance moving forward.	This inquiry was not designed to focus on details around Olivia's death. Rather, it focussed on CNZ and HPSNZ with six terms of reference that cover how each entity responded to the 2018 Report, the CNZ High Performance Programme (HPP), and improvements that could be made to ensure wellbeing.
Summary of recommendations	The sections of the public report appear to represent the recommendations, which cover governance and leadership, delivery of cricket, participation, supporter engagement and a commercial model.	Unknown. Not publicly known there had been a review until media reported Swimming NZ refused to release the report to the coach whose behaviour initiated it, despite a directive from the Office of the Privacy Commissioner.	Six goals that cover diversity and inclusion, professional development, welfare and wellbeing, gender equity, respectful engagement and accountability.	NZRL must vastly improve its High Performance Plans, Programmes and measures for success at the elite level. That, urgently, NZRL must review the appropriateness and efficiency of its structure and organisation	Multiple reasons for poor performance, so range of recommendations including hiring a more experienced head coach, more international friendlies, ensure more netball acumen on the board, and review the high performance programme.	Sources told media the review addressed a culture of fear and a lack of transparency in the sport extending back years. High Performance Director Alan Cotter resigned following the review.	The public report had 22 recommendations; numbers 1-7 regarding the Football Ferns, 8-13 regarding the structure and operation of the Board, 14-18 regarding NZF leadership, 19-21 on cultural and diversity, and number 22 was on relationships with stakeholders such as the PFA and the federations.	Focus on high performance programme, including player welfare, funding models, alcohol policy and recruitment approach for coaches. High Performance Sport NZ involved in review.	Review the High Performance programme, review the selection processes and noted the importance of positive team culture. There were specific actions on achieving each recommendation in a section title "next steps" except for positive team culture.	Focus on welfare of women's Black Sticks team with recruitment of several roles including HR Manager, develop a code of conduct, hire a new head coach.	More than 50 recommendations to address the culture in the sport including setting up an advisory panel/working group to implement the recommendations	The report made 26 recommendations under the headings Black Ferns (BF) high performance environment, BF culture, management structures, player leadership structures, communications structures, health and wellbeing (for players and management), and NZR structures.	The report makes 29 recommendations under the headings: Acknowledgement (of the trauma from the HPP), culture, funding, athlete support services, operations within the HPP, and governance.

recommendations “generated passive responses (including being outright ignored)” and quotes two interviewees who both noted past reviews had been ignored, were met with scepticism and “gathered dust” (pp. 92-93). Carter (2019) argued reviews are time-consuming and ineffective in reaching a favourable outcome. Therefore, while the perception that the review is a tool for accountability, modernity, or change, persists and continues to be used, it is flawed.

Gender inequity was highlighted in eleven of the thirteen reviews either through explicit statements on the lack of gender diversity within organisations, or analyses of the behaviour of men coaches towards women athletes. The eleven reviews were from nine sports; cricket (NZ Cricket, 2016), rugby (Cockburn & Atkinson, 2017; Muir et al., 2022), football (Muir, 2018), cycling (Heron, 2018; Heron, et al., 2022), triathlon (Triathlon NZ, n.d.), hockey (Hockey NZ, 2019), gymnastics (Howman et al., 2021), plus rowing and swimming who did not release their reports. All eleven NSOs discussed organisational cultural issues such as bullying and player welfare (those already listed plus netball (Netball NZ, n.d.) and rugby league (Castle & Castle, 2018). It is worth noting that although most NSOs, with the exception of rowing and swimming, released something akin to a report, there was significant variability in how extensive these reports were. NZ Rugby’s 2017 public report was detailed (Cockburn & Atkinson, 2017) however, the other NSOs had two reports, a public summary and a more detailed private report, for example, NZ Cricket had an elaborate public report with quotes and key findings and also had a 428-page private report (NZ Cricket, 2016). Triathlon NZ had a four-page summary that was undated with no letterhead or author and while Hockey NZ’s (2019) four-page summary was dated and on letterhead, it was essentially a highlights package with little detail (Shanks et al., 2022). The exceptions were the two more recent reviews from Gymnastics NZ (Howman et al., 2021) and Cycling NZ’s second review (Heron et al., 2022). In addition to the review being on the front page of the NSO’s main websites, both NSOs created dedicated websites on the review with the terms of reference, biographies of the panel doing the review, how to contact them, updates and once it was complete, the full report. For both NSOs, the report was released alongside a statement of commitment that included an apology.

While Gymnastics NZ and Cycling NZ (in their second review) chose to be transparent with the process of their review, NZF's process was public, but not by choice. While all the NSO reviews attracted media attention, the review of NZF appeared to be more high profile than most with a play by play of each step leading up to the review published in the media. The attention was likely due to the organisation culture "tacitly accept[ing] bullying, harassment and athlete mal-treatment" (Sam & Dawbin, 2022, p.70), as well as NZF's reluctance to formally share details on the review process with the media while information was leaked to the media from staff or board members (e.g. Cops probe former NZ Football boss, 2018).

2.8.2. NZ Football's review

In May 2018, NZF announced a new collective bargaining agreement with the women's national team that was supposed to be equal with the men's national team through pay parity, equal prizemoney, equal rights for image use and parity across travel while representing Aotearoa NZ. Also included in the new agreement was a clause that players would not bring the game into disrepute. The same month the agreement was reached, a player from the women's team spoke to a journalist after trying, but failing to be able to speak with NZF concerning the lack of a professional environment and potential bullying behaviour by the head coach. However, NZF reacted by telling the player if she went to the media it would violate the clause of 'bringing the game into disrepute' and she might be fined up to \$5000. The player retracted their comments, however, the Chief Executive, Andy Martin, and the head coach, Andreas Heraf, then fronted media and named the player and speculated on her version of events. Meanwhile, the player could not confirm or deny if she was in fact the player that had originally spoken to the media (Hyslop, 2018a). In June 2018, Heraf attracted more media attention by openly disparaging his team in the post-match media conference following a 3-1 loss to Japan played in Wellington, Aotearoa NZ (Hyslop, 2018b). Martin continued to deny there was an issue (Voerman, 2018a). However, just five days later at least 12 players from the women's team wrote to NZF management via the NZ Professional Footballers' Association (NZPFA) detailing claims of bullying behaviour from Heraf (Rollo, et al., 2018). Two days

later, NZF announced there would be an independent review into the culture of the national women's team and Heraf was being put on leave (Voerman, 2018b). While the initial announcement of the review focused solely on the women's team, three days later it became clear that the 'toxic culture' potentially included the whole organisation (Kilgallon & Hyslop, 2018). Six days later, on 29 June 2018, it was announced Martin was "retiring" from his role at NZF (Hyslop, 2018c; Muir, 2018). The terms of his departure were confidential, and it limited what could be said about Martin in the review report (Muir, 2018).

It was announced on 6 July 2018 that employment lawyer Phillipa Muir was appointed to lead the review and that the terms of reference had been broadened to include NZF as a whole organisation, including current and former staff (Voerman, 2018c). The review would include whether the allegations made by the players were substantiated, if there were breaches of the NZF Code of Conduct, if any workplace bullying had occurred, and any other inappropriate workplace conduct or behaviour (Muir, 2018). Heraf resigned while the review was in progress, on 31 July 2018 (Pearson & Rollo, 2018).

The public summary was released on 3 October 2018. Muir reported approximately 80 interviews were conducted to form the recommendations of the report (Muir, 2018). The report provided 'context', which highlighted the number of other NSOs recently or were at the time undertaking reviews, and listed all the "wins", including the strong growth of community football and a "number of international highlights" of both the men's and women's national and age group teams (Muir, 2018, p.7). A substantial amount of the report focused on the national women's team and the high performance department of NZF, to the extent where subsequent analysis by Carter (2019) failed to acknowledge that part of the review was dedicated to the culture and bullying of staff within the organisation. Muir confirmed Heraf did breach NZF's Code of Conduct, NZF's HR policy on harassment, and WorkSafe NZ's bullying guidelines (Muir, 2018). She also noted the lack of focus on player welfare, a player complaints process, and the appointment of national coaches, where she stated, "overseas coaches are being appointed over New Zealanders", and provided a list of the

national men's team coaches and their nationality as example (Muir, 2018, p.9). Muir did not list the national women's team coaches and their nationality or mention that the women's team had never had a woman head coach, and that historically, men coaches were being selected over qualified women coaches. Muir did note that pathways for women coaches were "not well defined" (Muir, 2018, p.10).

Muir then covered the structure of the NZF board structure and operations, noting the board had been too "hands off" and there was no high performance experience on either the board or the subcommittees (Muir, 2018, p.10). Under NZF structures and processes Muir noted the lack of a dedicated human resource function in the organisation, although Muir did not mention there was a human resource manager at NZF during some of the period in the review discussed by staff. Under NZF culture and diversity, Muir only made two points; staff engagement and diversity issues. She noted that a "large number [of staff] spoke of a lack of trust and engagement in the organisation" (Muir, 2018, p.11). Muir also stated "there are no women on the senior leadership team; only 21 percent of total staff are female; and there is a perception of a 'boys' club' and a tolerance of inappropriate banter in parts of the organisation" (Muir, 2018, p.11). The last section of Muir's report was an analysis of when the board knew about the allegations from the national women's team.

From her findings, Muir made 22 recommendations. Seven of those focused on the women's national team and high performance programme, including that members of the board and NZF management apologise to the team, discuss with the team what might be done differently in the future, and provide any counselling or support that may be required. There was no action to be taken with Heraf as he had already resigned, and Martin was not mentioned in the report due to his confidentiality agreement with the board when he resigned. There were eleven recommendations for the board and management, including a recommendation that "NZF's leadership needs to be aligned to its culture", and a "separate HR function should be created (and an appointment made) at least for a temporary period to create/review policies and culture at NZF" (Muir, 2018, p.16). Even

though Muir did not provide a definition of culture, the policies recommended to address culture include bullying, sexual harassment, inclusion and diversity, parental leave, and recruitment processes. Another recommendation was to have a greater focus on staff wellbeing. Under NZF cultural/diversity issues, there were only three recommendations. First was to rebuild trust and engagement through staff surveys, staff induction and exit processes, and Muir even suggested changing the layout of the office to encourage a more inclusive culture. Recommendation number 20 was to improve gender diversity by having a diversity and inclusion policy and “diversity dashboard” for the board to monitor (Muir, 2018, p.17). NZF also needed to “lead from the top in terms of living NZF Values”, which, while not provided in the report, are enjoyment, respect, collaboration, inclusive, and ambition. The final two recommendations were to provide unconscious bias training for all NZF staff and for NZF to strengthen relationships with key stakeholders (Muir, 2018).

Despite the high number of current and former staff who were interviewed and Muir confirming there was a ‘toxic culture’, there was no recommendation such as an apology to current and former staff from the board or senior management, discussion of what might be done differently moving forward, or an offer of counselling or support for staff, like what was offered to the Football Ferns. All the recommendations on the culture of the organisation were heavily focused on policy. Research shows, however, that policies are just one aspect that impact the culture of an organisation, consideration also needed to be made on the existing power hierarchy, the gendered roles in the organisation, informal practices within the organisation and emotional relations between staff (Shanks et al., 2022; Shaw & Frisby, 2006; Soler et al., 2017). NZF did appoint a committee to create a plan to action the recommendations from Muir’s report. The committee were all internal to NZF; the interim Chief Executive (who was later appointed to the role permanently), an NZF board member (who would go on to become Chair during this time), Chair of the board of Football South federation, Chair of the NZPFA, NZF’s Women’s Development Manager, and the Chair

of the committee was NZF's Honorary President. With all committee members connected to NZF, there seems to be a lack of independence.

There were seven updates of the plan during the end of 2018 and the first half of 2019. A summary letter was shared in November 2019 announcing the committee was being dissolved due to all the actions being completed or appropriate systems having been put in place (Galloway, 2019).

Although the committee noted most of the review's recommendations were completed, as most were policy-based it is challenging to know what, if any, influence actioning the recommendations had on the culture of the organisation. For example, recommendation number 20 stated NZF needed to improve gender diversity, noting in particular the lack of women on the senior management team, the lack of women staff, and needing a diversity and inclusion policy. All the updates noted working with Diversity Works, a government-backed membership body that can be contracted by organisations to address diversity and inclusion, but in what was the final update before the memo from the Chair dissolving the committee, is that feedback had been received "awaiting decision on next steps" (NZ Football, 2019b, p.7). The document did not specify details on what that meant, whether working with Diversity Works was limited to becoming a member, or if they undertook any training such as unconscious bias training, and exactly how this would address gender diversity in the organisation. A further committee update appeared on the NZF website although exactly when is unclear – the date the document was posted was not stated, the title of the document said November 2021, but the new column in the document was titled 2022. There was also no explanation included on what prompted this update. For recommendation 20, this latest update stated "NZF ExCo [board] now have 40% female membership, SMT [Senior Management Team] have 40% female representation and 43% of the staff body is female. Diversity and Inclusion statement included in recruitment policy and dedicated HR reporting to ExCo" (NZ Football, 2021a). While this progress is positive, it is still policy based with no explanation of what actions were taken or any sustainable support systems in place to maintain the increased gender representation. Also, the 43

percent women representation does not match staff listed on NZF's website, which shows women make up 32 percent of staff (NZ Football, 2021b).

Three years after Muir's report was released, NZF appointed a General Manager of Women's World Cup, Legacy and Inclusion, a role which included ensuring all the FIFA regulations are met during the FIFA Women's World Cup 2023, lead and develop a legacy plan for the FIFA World Cup, develop and implement a Tikanga Māori programme, as well as addressing the recommendation from the Muir report to implement a diversity and inclusion plan for NZF and all six regional federations. Tikanga Māori, a term that has various meanings, is generally understood to be the fundamental principles of Māori custom law, and how they are lived through values and practices (Mead, 2016; Meihana, 2006).

Aside from taking three years to implement, the diversity and inclusion role is diluted with the addition of all the other aspects included in the role description. In addition, the NZF 2018 review generated activity around the women's national team, but not the wider recommendations. While NZF have actioned some of the recommendations, such as hiring an HR manager, and developing an internal diversity and inclusion policy, these resources have not been shared with the federations (NZ Football, 2019c).

Of the publicly available reviews, only cricket and rugby paid particular attention to gender inequity within their organisations, and even then issues resurfaced prompting a second review for NZ Rugby (Muir et al., 2022). Few of the reports identified detailed measures to address gender diversity, instead focusing on high-performance programmes and implementing basic human resource-type policies. The details of these policies are not specified in the reports or summaries, for example, a "dedicated HR Advisor [is appointed] to provide ongoing support for its policies and procedures" and "[Hockey NZ] to ensure training for staff and players on [anti-]discrimination, [anti-]harassment and [anti-]bullying" (Hockey NZ, 2019, p.3). This is not a surprise because even though independent reviews are claimed to effect change, historically many NSOs have made little to no change as a

result of the reviews (Carter, 2019; Dawbin, 2018, Thorpe & Shanks, 2022). Consequently, the reviews are largely symbolic (Shanks, et al., 2022).

Some NSOs, however, have made substantial changes, including NZ Rugby and NZ Cricket. NZ Rugby made constitutional changes to increase the number of appointed board directors although the members (provincial unions) still had the final vote on who would be appointed. Also, NZ Cricket increased the number of women on their board from 11 percent in 2016 to 37.5 percent in 2020 and appointed their first woman President in 2016 (Sport NZ, 2018a), and NZ Football appointed their first woman board Chair in 2019 (NZ Football appoints, 2019). However, these appointments are rare and represent the few changes that were a result of the reviews. While increasing the proportion of men and women involved, the reviews did not discuss and there were no known steps taken to address organisational hierarchy or decision-making processes, challenge existing beliefs about gender and how roles are allocated, or what support is available, particularly for an organisation which has a woman board Chair for the first time. Also, the longevity of these changes is uncertain owing to the financial pressure caused by the COVID-19 pandemic (Thorpe, 2022). For example, in 2020 NZ Rugby announced an organisational restructure that impacted half of the 180 full-time roles, including absorbing dedicated women's development officers with community development (Johannsen, 2020). In addition, as noted, despite the constitutional changes made, NZ Rugby was the only NSO to not meet the 40 percent gender target for their board, and lost \$280,000 in government funding as a consequence (George, 2022d).

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In Chapter One of this thesis, I shared my experience of finding out the results of the Muir review, only finding out that it had been released thanks to an app notification on my phone. The report was not shared with me in advance, I was never asked if I thought the recommendations would address the trauma I had experienced, or would provide a process that meant no one would go through what I did. It has never been explained to me why my story was left out of the report, if it was included in

the private board-only version of the report, or why no one from NZF contacted me to discuss the findings or even just to ask if I was ok. Even the journalist who had been persistent in getting my story for an article on the toxic culture at NZF to pressure the board into holding the review, never contacted me either.

Reflecting on the process of the review now, I can see how flawed it is. I shared my very vulnerable story with two lawyers, who then summarised my story. When my story was sent to me to check for accuracy was a strange experience, as technically everything was correct, but it was not in my words, the lawyers had used their words, I felt a disconnection from my story already. Out of all the stories Muir heard, they are all then summarised, edited, and in some cases excluded, from the final report. Mine was not the only story missing.

Imagine, instead of the report being released to a room full of journalists, that instead NZF held a hui (gathering), inviting all those who had been involved in the review. We would not have to share our most vulnerable stories because we had already done that, but everyone is given a turn to speak. The report findings would be shared with this group of people first, giving everyone an opportunity to understand the context, the findings, and the recommendations, prioritising and centring those involved in the review. The report is currently treated as the end of the process, but it should be the beginning, the start of the healing process.

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2.8.3. Another review

In May 2020, NZF announced another review, although it was emphasised this process was not a 'review', but the 'Delivery and Sustainability Project'. The purpose of the project was to examine four key challenges:

1. The integration and alignment of competition structures
2. Evolving the operating model for football in Aotearoa NZ
3. Building a culture of diversity and inclusion

4. Developing and supporting smaller and sometimes unseen parts of the wider football ecosystem (NZ Football, 2020).

The project involved approximately 40 people, around ten dedicated to each of the four key challenges, including myself on the diversity and inclusion group. All the people involved were from the sport sector and most came from within football. The group also lacked diversity, with women making up only around a quarter of the people involved. The diversity and inclusion stream focused on three aspects, with the key findings recommending actions to address a bicultural Tikanga Māori approach, initiatives to focus on ethnicity diversity, and focus on gender diversity. The latest update on this review was April 2022, which appeared on the NZF website but was not sent to the members of the review group, shows that the focus for the diversity and inclusion group has moved to solely initiatives focusing on Tikanga Māori (NZ Football, 2022).

To date, the only public actions to come out of this review is a change to the men's national competition structure and the introduction of two internal roles at NZF (one of which was a recommendation from the first review). NZF have also announced their 'Legacy Starts Now' plan, the legacy plan for the FIFA Women's World Cup that is being co-hosted by Aotearoa NZ in 2023. Some of the initiatives from the diversity and inclusion part of the Delivery and Sustainability review have been folded into the legacy plan, such as focusing on the legacy plan instead of creating a dedicated diversity and inclusion role, and widening the scope of the legacy plan of the FIFA Women's World Cup to focus on ethnicity diversity (Voerman, 2021). So far, the legacy plan lacks clear steps on how it will address gender equity (Brice et al., 2022).

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In 2020, NZF held another review although we were told it was not a 'review-review'. As part of our information gathering, NZF's internal staff diversity and inclusion policy was shared. This was initially an interesting document, with the first page dedicated to defining diversity and NZF's commitments. However, I noted that the policy was part of a wider 'Harassment and Workplace Bullying' policy

which felt like a strange place for a D&I policy to sit, but then I saw the second page was dedicated to discrimination. I read, with a tightening knot in my stomach, the process if someone experiences discrimination is for it all to be dealt with internally. The process was exactly the same as the one I tried to follow in my time at NZF in 2016. The policy stated that NZF, not the victim/survivor, would decide whether a low-key approach or a formal one would be appropriate, or if any action will be taken at all. They note they would take into account the wishes of the complainant. However, the HR manager when I was at NZF ignored my wishes to keep my complaint confidential until I decided what action I wanted to take. Consequently, the decision on the process was taken out of my hands. With the same process, there remains a risk that the same thing can happen, that the HR manager can decide if a complaint proceeds or not.

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2.9. Conclusion

In 2003, Cox and Thompson stated:

While the future of women's soccer in NZ is unknown, it will continue to remain a paradox. In this country, and commonly worldwide, it is controlled and defined by male dominated organizations. Yet it is increasingly apparent that the men in whom the power is vested are reluctant or strongly averse to bringing about the changes necessary to realize the full potential of the women's game. At the same time there are a large number of women, and some men, who strongly desire to promote and develop the game but are powerless to do so because they have no voice at the highest levels where key decisions are made. Meanwhile, in NZ, as in other parts of the world, the number of girls and women playing the game is exploding. We are yet to see what this will mean to the sport. (pp.222-223).

This still applies in 2022.

This chapter has examined the key aspects of the history of women's involvement in sports organisations more widely, and in football more specifically, finding that there were numerous opportunities where gender equity within community football organisations could have been addressed but was not. Successive government reports and strategies kept highlighting the same issues, that while some NSOs such as NZF touted that women's sport was a priority, there was a lack of dedicated funding, resources, and respect given to women's sport. Gender diversity quotas, in place since the mid-1990s have repeatedly failed to be met, until 2021 when the policy was laced with the threat of funding cuts. The merging of the men's and women's NSOs could have been an opportunity to create one equitable organisation, but instead the men's organisation just subsumed the women's organisation. The consequences of this are seen with the number of reviews held by NSOs since 2016. Historically, there has been little change because decisions were made by those in power at each key moment, to not be gender equitable. If quotas, targets, government reports, independent reviews, policies, and strategies cannot achieve gender equity in sport organisations generally, and NZF specifically, what else can we do? In the next chapter, I examine Research Question 2, exploring an alternative way of interpreting existing literature with the Belonging and Equity Model.

Chapter Three: Conceptual framework – the Belonging and Equity Model

3.1. Introduction

Gender equity in sport has been extensively discussed. However, most models focus on either gender equality, diversity, or inclusion, not gender equity. The demonstrated persistence of a lack of gender equity and the criticality of belonging, which cannot be achieved through legislation alone, as seen in Chapter Two, indicates we need to re-evaluate the interpretative framework through which we consider these issues. This chapter considers Research Question 2: Given there has been little change to date, what is an alternative way of interpreting what has (or has not) happened with regards to gender equity in community football organisations? To do this, this chapter discusses the existing literature on gender equity in sport and proposes an alternative framework - the Belonging and Equity Model.

While there has been some progress, as discussed in Chapter Two, persistent barriers to gender equity in sport have been identified in international and local research, with women remaining under-represented in sports organisations at all levels (Adriaanse, 2019; Burton, 2015; Burton & Leberman, 2017; Hoeber & Shaw, 2019; Shaw, 2013; Turconi, 2020). Generally, men's privilege, power, and numerical dominance persists in the sport sector. The lack of women in leadership positions maintains a binary gender difference which sees hierarchical gendered biases and pressure to conform to gender stereotypes persist (Claringbould & Knoppers, 2012; Pape, 2020; Richards, 2018; Richards et al., 2020). This in turn influences organisational procedures and culture (Hanlon & Taylor, 2022; Pape, 2020), which sees women being paid less (Richards, 2018; Sport NZ, 2021c), and exposed to sexism and normalised gendered behaviour (Hindman & Walker, 2020; Richards et al., 2020; Shanks et al., 2022; Sport NZ, 2021c). For example, in 2021, there was a 47 percent differential

in median income between men and women chief executives in the sport sector, with the median income for men \$122,500, while it was only \$65,000 for women (Sport NZ, 2021c).

Sports organisations, like other businesses, are compelled by legislation in Aotearoa NZ to be gender equitable and safeguard employees from discrimination, bullying, or harassment. Issues of gender equity were traditionally framed in terms of equality, fairness, and social justice, with anti-discrimination legislation and policies introduced with the intention of addressing discriminatory practices (Eagly, 2016). In Aotearoa NZ, key legislation includes the Equal Pay Act (1972) and the Human Rights Act (1993), which stipulate it is illegal to discriminate against someone based on their personal characteristics, including gender, and all employees should be paid equally based on the value of their work and skill. This legislation applies to all organisations, in the private, public, and not for profit sectors, including sport. Despite this legislation, there appears limited application in sports organisations.

Business research highlights the benefits of gender equity through improved financial performance, widening the talent pool, promoting innovation, increasing competitiveness, encouraging adaptability, and attracting and retaining talented employees (Badal & Harter, 2014; Burton & Leberman, 2017; Deloitte, 2017; Hoeber & Shaw, 2019; Holland, 2012; Lean In & McKinsey Company, 2019; Myaskovsky et al., 2005). However, some argue there is a risk that gender equity policies, packaged as gender diversity policies, adopted as part of a business case, result in a tick box exercise (Badal & Harter, 2014; Eagly, 2016; Shore et al., 2018). In addition, recent research in the U.S. highlighted that while most organisations surveyed used the business case to justify the importance of diversity, those from diverse communities (who the diversity policy is for) reported it reduced their sense of belonging to that organisation, were concerned it perpetuated stereotypes, and felt the organisation would view them as interchangeable with other members of their identity group (Georgeac & Rattan, 2022). In comparison, people felt more positive about organisations that used a fairness case, and most positive about those who just stated diversity as a value, with no need for justification (Georgeac & Rattan, 2022).

3.2. Gender equity

Research on gender equity in the sport space is well documented, often in terms of equality, diversity, or inclusion. To provide a comprehensive understanding of how gender equity affects women's lives personally, at work, and a broader sector or national level, I have summarised existing research at a micro-, meso-, and macro-level, to show how the different roles at these levels all have an impact on women's experiences in sports organisations. Examining existing research, using these levels, is a way of exploring where issues of the lack of gender equity persists. The three levels also interact and influence each other (e.g. Claringbould & Knoppers, 2012; Sveinson et al., 2022), therefore, it is important to include them all. This has also been a substantiated way of analysing gender inequities in sport (e.g. Burton, 2015; Burton & Leberman, 2017; Cunningham, 2019; Cunningham & Sagas, 2008; Sveinson et al., 2022). The following is a discussion of the key scholarship at each of the three levels of micro, meso, and macro. Given the extensive research that exists on leadership in women and sport, what follows is not a comprehensive analysis, but a summary of pertinent scholarship (Shaw, 2023).

3.2.1. Macro-level

The macro-level focuses on the sector, where it is often assumed that gender does not play a role as everyone is perceived to have equal access to the same opportunities (Claringbould & Knoppers, 2012). However, research shows that sport is a gendered sector. Sport was created by men, for men, both on and off the field. Gendered roles not only persist in the sport sector, but are further reinforced by broader gendered roles, such as how leadership qualities are perceived to be masculine (Adriaanse & Claringbould, 2016; Hall et al., 1989; Schull et al., 2013; Shaw & Frisby, 2006; Shaw & Slack, 2002; White & Brackenridge, 1985). In addition, in Aotearoa NZ culture, masculinity and sport are synonymous, which has resulted in the low representation of women in sport organisation leadership roles (Ryan & Dickson, 2018; Shaw, 2013; Shaw & Cameron, 2008; Watson et al., 2017).

As discussed in Chapter Two, in Aotearoa NZ, successive government reports on the sport sector over the past 40 years reiterate the lack of gender equity in most sports (Hillary Commission, 1994; Recreation and Government in New Zealand, 1985; Sport NZ, 2018a). This has persisted despite initiatives such as introducing gender targets and women-focused leadership programmes (Burton & Leberman, 2017; Ryan & Watson, 2018). However, unlike the 1985 and 1994 reports, the 2018 *Women and Girls in Sport and Active Recreation Strategy* (Sport NZ, 2018a) for the first time explicitly made outcomes for women and girls the number one priority in sport with dedicated funding.

An example of macro-level research specifically on football, Ahn and Cunningham (2020) focus on the macro-level when they examined the glass cliff phenomenon, that is, when an organisation is faced with a crisis, they shift the focus to women in leadership roles. In this case, FIFA introduced its women leadership development programme in 2015 to appoint more women in leadership positions in football organisations at a time the organisation was facing serious corruption charges (Ahn & Cunningham, 2020).

3.2.2. *Meso-level*

The meso-level focuses on the practices within an organisation. Here, gendered structures are supported by ingrained organisational practices and culture. These include men holding privileged positions of power in leadership roles, discrimination in processes such as recruitment, and the impact of policies such as gender quotas or targets (Adriaanse, 2016; Adriaanse & Schofield, 2014; Claringbould & Knoppers, 2007; Inglis, 1997; Kihl et al., 2013; Knoppers & Anthonissen, 2008; Pape, 2020; Schull et al., 2013; Shaw, 2006b; Shaw & Hoeber, 2003; Shaw & Penney, 2003; Sibson, 2010). In addition, research has shown that solely increasing the number of women in leadership roles to a 'critical mass' of 30 percent or even numerical equality, will not necessarily create change in organisations (Hoeber & Shaw, 2019; Rindfleish & Sheridan, 2003; Sibson, 2010). This theme is further explored by research on the need for family-friendly organisational structures and how these

remain scarce in sports organisations at all levels (Burton & Leberman, 2017; Leberman & Shaw, 2015; McKay, 1997; Shaw, 2006a). While women's gendered roles within organisations have been examined (Claringbould & Knoppers, 2012; Shaw & Frisby, 2006), the meso-level also includes the impact of organisational policies and structures, which often normalise unpaid labour, on women (Sveinson et al., 2022). The research on the merging of the women's and men's sports organisations discussed in Chapter Two, in Aotearoa NZ (Edwards, 2000; Macdonald, 2018; Ryan & Watson, 2018; Shaw & Dickson, 2021) and internationally (Hoye & Stewart, 2002; Kihl et al., 2013; Stronach & Adair, 2009; Velija et al., 2014) is also at the meso-level.

From a football-specific perspective in Aotearoa NZ, Cox (2010) provided a detailed meso-level analysis of the historical, social, and cultural context in which Aotearoa NZ women's football has developed, and noted that a concerted effort to normalise women's football actually concealed those women coaches and administrators, who struggled to break into men-dominated organisations.

3.2.3. Micro-level

The micro-level focuses on individuals and how they create meaning from their experiences of power, policies, and procedures (Adriaanse & Schofield, 2013; Claringbould & Knoppers, 2012; Shaw, 2006a; Wicker et al., 2012). Research on women in leadership roles in sports organisations has focused primarily on gender distribution, increasing the numbers of women in organisations, and barriers for women seeking decision making positions, that is, a focus on 'fixing the women' (Adriaanse & Schofield, 2013; Ely & Meyerson, 2000; Shaw, 2013; Shaw, 2006a). The premise here is that women receive the same leadership opportunities in organisations as men and this puts the onus on women to improve their own situation. Acker (1990), however, argued that rather than the lack of gender diversity being a behavioural issue for women to fix, the organisations themselves are gendered spaces, where masculinity is considered normal and masculine behaviour and characteristic stereotypes are reinforced. This shifted the focus from the behaviour of women, to the

structure and actions of the organisation, and the personal experiences of the women. For example, when women adapt their behaviour to be 'gender-neutral', such as refraining from being emotional or angry (Claringbould & Knoppers, 2012). Research has examined the experiences of board members of NSOs (Adriaanse & Schofield, 2013; Claringbould & Knoppers, 2008, 2012), staff members of NSOs (Shaw, 2006b) and regional sports trusts (RSTs) (Shaw, 2006a), women Chief Executives of sports organisations (Shaw & Leberman, 2015), women who are sport leaders and mothers (Leberman & Palmer, 2009), and Māori women sport leaders (Palmer & Masters, 2010). Palmer and Masters' research (2010) is one of the few published studies that explores the intersecting barriers ethnic minority groups encounter when gender is also considered (see also Ferkins, Dee, Naylor & Bryham, 2017; Holland, 2012).

For football-specific scholarship in Aotearoa NZ, most existing research at the micro-level focuses on the experience of players (e.g. Cox, 2010; Cox & Thompson, 2003; Gregorius, 2017; Lawrence, 2021). As discussed in Chapter Two, this research highlights the gender inequity that persists for players and administrators in women's football in Aotearoa NZ. As I understand, there is no research focusing on women's experiences off the field, in community football organisations internationally and in Aotearoa NZ.

3.2.4. Community-level sports organisations

Hoeber and Shaw (2019) observed that while there are more women in leadership roles in sport globally, the proportion of women and the quality of their experiences has seen only marginal improvement. Moreover, academic research continues to demonstrate women's under-representation in senior leadership roles in NSOs and persistent systemic issues, barriers, and unconscious bias. In addition, there has been limited research at the local club and regional level (Hoeber & Shaw, 2019). Studies in Canada (Adams & Stevens, 2007; Doherty & Cuskelly, 2020; Mair, 2009), Germany (Nobis et al., 2021; Wicker et al., 2012), and Australia (Spaaij et al., 2018; Spaaij et al., 2019) being the exception, with most international studies, including those conducted in

Aotearoa NZ, focused on leadership roles in national and international sports bodies (Adriaanse & Schofield, 2013; Ely & Meyerson, 2000; Shaw, 2013; Shaw, 2006b).

Adams and Stevens (2007) examined governance practices of a Canadian regional women's hockey association that prioritised representation of women on their board. Doherty and Cuskelly (2020) examined the organisational capacity of community sports clubs. Mair (2009) examined curling clubs in Canada, and how, contrary to the experiences in other sports clubs, curling clubs are key sites for communal or shared leisure experiences.

Nobis et al. (2021) determined that community football clubs in Germany are not as welcoming as touted, finding that many clubs discriminated against potential new members, with mock "foreign-sounding" names (p.3). Wicker et al. (2012) examined whether there was a correlation between the number of women on the board of sports clubs, and the organisational issues faced by sports organisations, finding that the more women on the board, the less problems the organisation has.

Spaaij et al. (2018) examined the diversity work in community sports clubs in Australia, finding that it is often haphazard and accidental, rather than deliberate institutional practice. Spaaij et al. (2019) expanded on this, examining the resistance to change and address diversity practices.

3.2.5. Putting policy into practice

The micro-, meso-, and macro-levels intersect when it comes to putting policies into practice.

Policies and/or legislation are often set at a national level, refined, and implemented at an organisational level, and the impact is felt at a micro-level. Putting policy into practice is touted as being a complex process (Shaw & Frisby, 2006; Soler et al., 2017). However, it seems that putting a policy into place that bans women from being able to participate is implemented quickly (for example, Newsham, 2018), yet when the policy is addressing gender inequity, it is not as straightforward, and can be interpreted in different or contradictory ways (Hoeber & Frisby, 2001; McKay, 1997; Slack & Parent, 2006; Soler et al., 2017). For example, organisational values are often not communicated or explained to staff members, with little guidance on how these values are to be

put into practice, it is often left to individuals to interpret the values (Hoeber & Frisby, 2001). To ensure consensus, organisations will often recruit new employees who are a 'good fit' with the organisation's values rather than welcoming different interpretations (Hoeber & Frisby, 2001). If one of the values is diversity, employing people who fit into the existing definition or consensus of diversity ends up contradicting that value by not being diverse.

As Soler et al. (2017) argued, policies are developed and implemented within a pre-existing power framework. Therefore, introducing policies for gender equity may be met with resistance to change (Soler et al., 2017), whereas policies that introduce a ban on women's involvement is supported by that framework.

3.3. Equality, diversity, and inclusion

To date, despite extensive research on gender equity in sports organisations, there has been little systemic change. As noted in Chapter One, a contributing factor is the tendency to frame equity in terms of equality, diversity, and inclusion. There was a focus on equality in the 1970s, which shifted to a focus on diversity in the 1990s, and then shifted again to inclusion in the early 2000s. Each shift came when it was realised that the expected systemic change was not delivering the expected results.

3.3.1. Equality

Equality assumes the same starting point for everyone, with the same barriers, therefore require the same support. Equality is defined as the state of being equal, in quantity, amount, or value, or having equal power, ability, achievement, or privilege with others (Duncan-Andrade, 2022; Herrera, 2007). The introduction of the equality movement came in the wake of many years of activism for human rights and the second wave of feminism in the 1970s. The focus was on social justice and put into practice through affirmative action or equal employment opportunity initiatives (Duncan-Andrade, 2022; Herrera, 2007). In Aotearoa NZ, the focus on equality saw the introduction of legislation, such

as the Equal Pay Act (1972), and the Human Rights Act (1993), originally the Race Relations Act (1971) and the Human Rights Commission Act (1977).

Equality and its associated affirmative actions were often in the form of quotas, when a minimum percentage or number is set to try and increase representation of an underrepresented group. This was perceived by some as a form of preferential treatment (Oswick & Noon, 2014). To the extent that measures were taken in some instances to counter affirmative action. For example, in the U.S. state of California, and later Michigan, what is known as Proposition 209 was introduced in 1998, prohibiting state institutions (public sector organisations), including schools and universities, from considering race, gender, ethnicity, or national origin in employment, contracts, or education (Arcidiacono et al., 2014). This meant, for instance, that universities could no longer consider race, sex, or ethnicity in their admission processes. The consequences of this were multi-faceted.

Following the introduction of Proposition 209, there was a significant drop in the enrolment rates at the University of California for African American, Latin American, and Indigenous American students (Dobbs, 2004). However, there was also a slight increase in the percentage of minority communities graduating (Arcidiacono et al., 2014).

Quota targets are generally introduced without addressing any of the systemic inequities in the organisation. However, without being able to rely on quotas, some universities chose to introduce changes that had a greater positive impact at addressing systemic inequity (Arcidiacono et al., 2014; Yang & Wise, 2022). Enrolment rates for these communities started to increase again in the universities that took more creative measures that, while they did not address equality/affirmative action, did address equity issues, such as using socio-economic information to understand the individual needs of potential students, and creating a website in Spanish for potential Latin American students and their parents (Yang & Wise, 2022).

While the introduction of Proposition 209 was supported mostly by white, wealthy, men (State propositions, 1996) and purported to avoid 'favouritism', the consequences, in some organisations,

were more equitable outcomes for underrepresented communities. However, this was not the case in many organisations, with most either staying with affirmative action/equality policies, or not taking steps to address inequities for all students. Further, while there was an increase in the number of underrepresented communities, the focus on equality did not translate into leadership roles or address power hierarchies (Oswick & Noon, 2014; Thomas, 1990). Therefore, in the 1990s, there was a conscious shift to a focus on diversity.

3.3.2. Diversity

Diversity is complex and challenging to define, as it varies depending on a person's perspective, experience, and role (Burnette, 2019). For example, the Chief Executive of a large organisation might see diversity as an ongoing conversation, or series of policies or projects to address gender diversity through hiring or promotion initiatives or improved parental leave options, or flexible working. However, someone who works for a not-for-profit organisation may tend to think of diversity in the same way as the Chief Executive, as well as also considering the way they connect externally with other people or organisations, and recognise that diversity means different things to different people (Burnette, 2019).

Cunningham (2019) drew on a number of explanations of diversity to summarise them into one definition:

The presence of socially meaningful differences among members of a dyad or group. This definition highlights several important elements: (a) the presence of objective and subjective differences, (b) that are socially relevant, and (c) for members of a particular social unit. (p.5).

Like the definitions he drew from, Cunningham's (2019) explanation of diversity focuses on the outcome, what diversity would look like if achieved, with no clear understanding of what that outcome is, other than the presence of "differences", and little details on how to get there (p.5).

The focus on diversity saw a shift from communities or groups of people, to the individual, and extended beyond personal characteristics, to include aspects such as diversity of thought. This does not identify or acknowledge the unique barriers for underrepresented communities. In particular, Māori, as tangata whenua of Aotearoa NZ should be recognised in their own right, rather than coming under the umbrella term 'diversity'. Diversity initiatives were also 'professionalised', focusing on how diversity can benefit the organisation rather than the underrepresented community, with the likes of being more profitable and innovative (Ahmed, 2012; Cunningham, 2019; Oswick & Noon, 2014).

Introducing diversity policies has been a method of 'managing diversity', rather than directly addressing diversity. Having a diversity policy has become a substitute for action, which avoids confronting power structures or historical inequity, and helps create the impression of diversity (Ahmed, 2012; Baker, 2022; Duncan-Andrade, 2022). Even when dedicated diversity roles for gender or ethnicity are created, it is often members of the privileged group who write the job description, interview applicants, and decide who is appointed into the role (Ahmed, 2012).

It is also unclear at what point 'diversity' is reached for an organisation. For example, a common measure introduced to increase gender diversity on boards is the 40-40-20 rule, where the target is 40 percent women, 40 percent men, and 20 percent all genders (for example, see Sport NZ, 2018a). However, this does not take into account intersectionality so there is a risk that all women that make up the 40 percent are white (Ahmed, 2012). There often is no stipulation on roles or challenge to gender dynamics within the board that accompany the gender quota or target, so positions of power and hierarchy remain unchanged, even if the target is met (Adriaanse & Schofield, 2014). In fact, research shows that only increasing the number of women does not lead to culture change (Adriaanse & Schofield, 2014). There is little guidance on how to reach a diversity quota or target or how it will address systemic gender inequity on the board or in the organisation, so women who are appointed to these boards inevitably do not stay (Chapman, 2022; Shanks et al., 2022). However,

arguably diversity has been ‘achieved’, because the 40 percent has been reached at a set point in time.

3.3.3. Inclusion

The shift to inclusion was introduced in the early 2000s, usually paired with diversity. This shift was not out of the same concern for lack of progress as with the shift to diversity, but rather focused on making a distinction between diversity, often policy-based, and inclusion, implementing the policy. While diversity focused on valuing differences within an organisation, inclusion focused more on embedding differences into the organisation (Oswick & Noon, 2014). Inclusion is where the thoughts, ideas, and perspectives of individuals matter, and like diversity, is an outcome. Inclusion is what is experienced in the organisation (Burnette, 2019).

The move away from underrepresented groups and a focus on the individual became even sharper, with the definition of inclusion in an organisation setting representing “the degree to which employees are free to express their individuated self and have a sense of workplace connectedness and belonging” (Cunningham, 2019, p.7).

Diversity and inclusion are often considered co-dependent. Diversity is considered the policy and inclusion is seen as putting the policy into practice. Inclusion can also be seen as the benefits of difference. Inclusion, though, is not a significant shift in approach from diversity. While inclusion focused on diverse people being valued, respected, and supported, and putting diversity into practice, this is not distinct from diversity or equality (Oswick & Noon, 2014). The shift from equality to diversity and then to inclusion could be considered ‘repackaging’ of the same initiatives (Duncan-Andrade, 2022; Oswick & Noon, 2014).

3.3.4. Little systemic change

Despite existing research and initiatives that have focused on equality, diversity, and inclusion, to date, there still remains little systemic change to address persistent gender inequity in sports organisations (Burton & Leberman, 2017; Hoeber & Shaw, 2019; Shaw, 2013; Turconi, 2020).

Duncan-Andrade (2022) argues that the persistent focus on equality to address systemic inequity is only “tinkering” (p.2). This ‘tinkering’ has seen some improvements to accessibility of information or practices, but they have ended up disproportionately benefiting the communities that do not need it because the improvements are to the whole organisation (Duncan-Andrade, 2022).

In addition, the perception persists that gender equity has largely been achieved, that the onus is still on women and girls because it relies on individual choice and effort, a legacy from the equal opportunity campaign of the 1970s and 1980s (Soler et al., 2017). This discourse is diminishing some of the gains made by challenging whether feminism or dedicated equity initiatives are needed, and resisting change (Soler et al., 2017). It is also still perceived by some that diversity and inclusion equates to preferential treatment, so when women do ‘make it’ into a leadership role, it is assumed it was because there was either a gender and/or ethnicity quota (Vaai & Mander, 2022). However, this perception of having ‘made it’ is little more than symbolic equality.

3.3.5. Symbolic equality

Edelman (2016) argues that although diversity policies become symbols of equal opportunity, they often hide ongoing discrimination and help to perpetuate the inequity. Over time, diversity policies symbolise compliance irrespective of their effectiveness. This phenomenon is called symbolic equality (Edelman, 2016), where laws and policies may address some of the overtly discriminatory behaviour, however, discrimination and inequity persist because the actual practices and the underlying values, beliefs, and assumptions, are not addressed and therefore do not change.

To move beyond symbolic equality, organisations need more than legislation and policies that focus on measurable diversity numbers. For instance, Shaw (2006a) found that ten RSTs had gender equity policies that were similar, and when these Chief Executives discussed equity policies their language was “arguably dismissive and that the respondents did not engage with the content or intent of the policies” (Shaw, 2006a, p. 192).

Furthermore, discrimination is intersectional. Women have many aspects to their identity, including sexual orientation, ethnicity, age, ability, faith, and social-economic background, and gender is non-binary. Intersectionality is acknowledging all these aspects co-exist. Discrimination experienced can be different due to stereotypes and bias associated with any of these aspects, or a layering of more than one aspect, such as being a woman of colour. Typically, equality, diversity, and inclusion policies do not take an intersectional approach (Ahmed, 2012; Crenshaw, 1989). This may be due to a need to simplify for practicality, the complexity of intersectional discrimination is considered too challenging to address holistically, or those developing these policies may only experience 'one' of the discriminatory lenses, if any at all.

As discussed in Chapter Two, most present-day sports organisations were established more than 100 years ago by, and for, those in positions of power, that is, white, heterosexual, able-bodied, upper class, men. This means that established processes, practices, and organisational structures and systems within workplaces are inherently inequitable (Acker, 2006). Existing legislation and initiatives have resulted in little change, therefore, it is time to focus on the core issue, that of equity.

3.3.6. Equity

Gender equity and gender equality are frequently used interchangeably, when they have quite different definitions (Duncan-Andrade, 2022). Equity is defined in terms of fairness, that is, the quality of being equal, or what is fair and right (Duncan-Andrade, 2022; Herrera, 2007). Equity is ensuring that everyone in an organisation is provided with the support they need to access the same opportunities to be successful. This often requires work to identify imbalances, unequal starting points, barriers, and then viable solutions to address these. What each person needs to ensure the same opportunity that is fair and right, is often different and changing. For example, offering two people the same thing is equal, and it might be done with good intention, but if the needs of either person has not been established beforehand, or worse, it is known that they have different needs,

then giving them the same thing is not fair. To be fair, each person would receive what they require (Duncan-Andrade, 2022). In the workplace, this is providing the support that each person needs to have the same opportunities to succeed, taking into consideration a number of aspects, including all the communities each person comes from, that is, taking an intersectional approach.

Equity is also “constantly and consistently recognising and redistributing power” (Burnette, 2019, n.p.). Research shows that when equity initiatives are introduced into an organisation as part of a wider focus on the organisation’s culture, such as improving staff engagement, it tends to be more successful at effecting change (Badal & Harter, 2014; Burton & Leberman, 2017; Eagly, 2016; Shore et al., 2018). This supports the case for pairing belonging with gender equity, as it ensures focusing on the experiences of people which is also a safeguard from symbolic equality.

Both equity and belonging are multifaceted, focusing on both the collective and the individual.

Equity is about focusing on the barriers for underrepresented communities, and is put into practice by identifying and providing the support required on an individual level. Likewise, as noted in Chapter One, belonging is both fostering a safe environment where people can be themselves (Eastwood, 2021), and is also about self-acceptance, belonging to yourself, so you can belong anywhere (Brown, 2017).

3.3.7. Belonging

The concept of belonging is not a new one. Belonging is one of the earliest behaviours that was critical to survival during early hunter/gathering times (Eastwood, 2021). Prioritising belonging dropped away in many Western communities with the rise of capitalism, industrialisation, and commercialisation, where the focus shifted to the individual rather than the collective, although belonging has remained an aspect in many indigenous cultures (Eastwood, 2021).

Originally published in 1943, belonging is third in Maslow’s (2013) hierarchy of needs, after physiological needs like air, water, shelter, and food, and safety needs such as personal security, employment, and health. With the work by the likes of Brown (2017, 2020) and Eastwood (2021),

how to prioritise belonging, especially in a workplace, is starting to become demystified. Belonging was even touted as the human resource ‘hot topic’ for 2022 (van Vulpen, 2021).

Both Brown (2017; 2020) and Eastwood (2021) explore the concept of belonging. Brown (2017; 2020) focused on the individual, whereas Eastwood (2021) focused more on the environment. Brown (2020) references the innate human desire to be part of something bigger, but notes that people will often resort to fitting in and seeking approval to try and meet that need, often leading to barriers to belonging instead. She argues that because “true belonging only happens when we present our authentic, imperfect selves to the world, our sense of belonging can never be greater than our level of self-acceptance” (Brown, 2020, p.37). In addition, where belonging differs from inclusion, is that belonging is experiencing connection, but not feeling like they have to fear jeopardising their individuality to ‘fit in’ to do so (Brown, 2017). A safe environment is critical for this to be able to happen.

Eastwood (2021) states 70 percent of human behaviour is determined by our environment and when holistic thinking and understanding in the environment is out of balance, they are not only not equitable, but become breeding grounds for intimidation, bullying, and misused power. Often the narrative presented is of a rogue individual, who is identified and removed. To properly address the real issues requires confronting the ecosystem in which such toxic behaviours appear and thrive (Eastwood, 2021). Part of the problem identified by Eastwood (2021) is that teams (both sports teams and work teams) have shifted from focusing on working together, to organisational structures that emphasise the hierarchy. This impacts the environment and is detrimental to being able to cultivate a sense of belonging.

Both Brown (2017) and Eastwood’s (2021) definitions of belonging elicit an element of empathy, that is missing from inclusion. With (diversity and) inclusion linked to business performance, needing business cases, and a binary outcome focus with no clear parameters – you are either diverse and inclusive or you are not, there is little room for how someone feels. In contrast, when we present

our authentic self from a place of self-acceptance, expect the same from others, and look to create a trusting environment where this can happen, there needs to be a level of empathy.

Inclusion is often used interchangeably or in conjunction with belonging and connectedness. For example, in his definition of inclusion, Cunningham (2019) refers to individualisation coupled with belonging and connectedness in the organisation. Similarly, Shore et al. (2011) argued inclusion is reached when there is high belongingness and high uniqueness, where someone is both an insider and retains uniqueness within the organisation. Shore et al. (2011) examined the shift to inclusion in its early stages, providing a framework that draws on uniqueness and Baumeister and Leary's (1995) definition of belongingness, which focuses on interpersonal relationships.

Like Cunningham (2019), Shore et al.'s (2011) definition of inclusion and use of belonging focuses on the individual in relation to others and being unique. However, in practice, inclusion tends to be more about fitting in than being unique (Brown, 2017; Burnette, 2019). There is no guarantee that even if a person feels included, that they will be heard. With the focus on interpersonal relationships, this does not challenge the dominant workplace culture or power hierarchy.

In her research on women footballers playing for a club in a culturally distant environment, Gregorius (2017) draws on Huot and Laliberte Rudman's (2010) concept to be, to become, and to belong. Huot and Laliberte Rudman (2010) examined how a number of aspects of our experience at work impact on our feeling of belonging. They discuss the different elements of identity, that is, social identity, personal identity, and ego identity. They acknowledge the role an organisation has on identity, that it is not just a person's role within the organisation, but the meaning people attach to their role that influences identity (Huot & Laliberte Rudman, 2010). They also examine the workplace environment and the influence on occupational performance and the meaning attached to the occupation, and how usually, in an effort to belong, individuals like to be regarded as 'good' employees (Huot & Laliberte Rudman, 2010). Like Eastwood (2021), Huot and Laliberte Rudman

(2010) argue creating routine through carrying out formal practices help create some feelings of belonging, until social and more informal aspects can be developed.

3.4. Existing diversity frameworks

Numerous theoretical frameworks examine diversity and inclusion in the culture of sport organisations (Cunningham, 2008; DeSensi, 1995; Doherty & Chelladurai, 1999; Fink & Pastore, 1999; Turconi, 2020; Turconi & Shaw, 2021). Perhaps unsurprisingly, given diversity and inclusion are outcomes, most of these frameworks focus on the preferred end result, and with no clear understanding of what that outcome looks like, do not provide guidance to the specific steps and processes required for systemic change, and these often get overlooked (DeSensi, 1995; Doherty & Chelladurai, 1999; Fink & Pastore, 1999).

DeSensi (1995) proposed a framework that takes a multicultural approach, where positions of power are distributed across a diverse team, where diversity is valued, and differing perspectives are respected. Doherty and Chelladurai (1999) compared and contrasted two organisational cultures, one with diversity and one without. They found that the organisation that was diverse respected differences and tolerated risk and uncertainty. This in turn, positively influenced other aspects of the organisations, such as communication and decision making. Fink and Pastore (1999) also examined diversity strategies and found that diverse sports organisations proactively adopt a broad view of diversity that supports policies, procedures, and practices, with resources, flexible organisational structures, communication, and transparent decision making.

Cunningham (2008) and Turconi (2020) noted that existing diversity and inclusion frameworks focus on outcomes. To address this limitation, Cunningham (2008) proposed a model that focused on the methods required to achieve the outcome of diversity management strategies. He focused on four factors that were key contributors to change, including employing a change team, education, leadership support, and systemic integration.

Turconi (2020) acknowledged that despite common usage, there is not a consensus on what diversity and inclusion means, what the main dimensions are, or how to address them. Turconi (2020) adopted a subversive functionalist approach that included both a theoretical perspective and practical steps towards introducing diversity and inclusion into an NSO.

Turconi and Shaw (2021) examined the U.K.'s *Equality Standard: A Framework for Sport*, a long-standing initiative by the combined U.K. Sports Councils to address inequality in sport for underrepresented communities. When implementing the *Equality Standard*, national governing bodies focused on business outcomes and social justice, but lacked engagement on power relations and actual equality, therefore lacking effectiveness (Turconi & Shaw, 2021).

Despite noting challenges with existing frameworks and providing an alternative (Cunningham, 2008), sports organisations still seem resistant to change (Cunningham, 2019; Turconi, 2020). This led to consideration of Research Question 2, given there has been little change to date, what is an alternative way of interpreting what has (or has not) happened with regards to gender equity in community football organisations?

There are three frameworks that focus on practices required to understand and address gender inequity, the interactions of gendered relations, and putting the framework into practice. These frameworks are Connell's (2002) four-dimensional framework, Shaw and Frisby's (2006) fourth frame, and Blithe's (2019) communicative constitution of organisation lens (CCO). The three frameworks are compatible with similarities as well as each framework offering an important piece of the puzzle in responding to persistent gender inequity in sports organisations and have contributed to a deeper understanding of gender relations and inequity in organisations. However, to date, these three models have not been analysed collectively to identify learnings and gaps across all three.

The remainder of this chapter reviews these models and proposes a new conceptual model, the Belonging and Equity Model. This framework provides a practical holistic approach, and critically, seeks to achieve more than symbolic equality (Edelman, 2016).

3.4.1. Four-dimensional framework (Connell, 2002)

Connell (2002) proposes a four-dimensional theoretical framework that identified organisational patterns of gender relations established through social practices of production, power, symbolism, and emotional relations. This framework provides a mechanism to identify and understand how gender works in organisational processes. It can also be used at a macro-, meso-, and micro-level. How the processes and relations operate determines the impact on gender equity, and critically, because these factors are dynamic, it means there is space for action and change. Production covers the proportion of men and women involved in the organisation, the gendered distribution of roles within that organisation or sector, and how those roles are remunerated. Power relations, such as organisational hierarchy, are the way authority is exercised through decision-making processes, particularly those based on preconceived ideas of gender, which might appear to be impersonal at a macro level, however, can have a very personal impact. Symbolism highlights the ways gender identities are defined and represented publicly, including casual use of gender stereotypes. These preconceived beliefs can influence the roles that women hold (or are given) in organisations, usually by men, and these roles impact the type of work (or production) that women carry out. Emotional relations evaluates how men and women interact in an organisation. This also involves identifying if gendered emotional responses are expected, for example, sympathy from women and aggression from men.

While Connell provides examples and has been put into practice (Adriaanse, 2019; Adriaanse & Schofield, 2013), the framework is heavily theoretical. As Hapeta et al. (2019) argue, there is value in focusing on the lived experiences, which is missing from this framework.

3.4.2. Fourth Frame (Shaw & Frisby, 2006)

Ely and Meyerson (2000) argued that literature on gender and organisational change raised awareness of gender inequity challenges, yet has been ineffective in creating change as they fell into three traditional frames; “fix the woman”, “embrace the feminine”, and “create equal opportunities” (p. 105). They, therefore, argued for a non-traditional fourth frame, which treated gender as a complex set of social relations occurring in organisational social practices. These range from formal policies to informal everyday behaviour, and while they appear to be gender-neutral, because organisations are largely designed by and for white men, policies result in inequities.

In further evaluating this phenomenon, Shaw and Frisby (2006), extrapolated three aspects that comprise the fourth frame of gendered practices within sports organisations; informal practices, symbols of success, and the public face of the organisation. Informal practices, such as the time a meeting is held, may appear to be gender neutral on the surface. However, repeatedly scheduling meetings for early morning or mid-afternoon excludes those who have childcare responsibilities. Informal practices also include casual social interactions, like drinks after work and playing sport. Who is invited (and excluded) to these events, both traditionally men-dominated spaces, impacts on who is involved in potential work discussions that typically take place within these contexts. Informal practices lead to the establishment of influential networking groups, which easily become the boys’ club. Because they are casual by nature, there are seldom clear grounds to challenge these informal practices and those who do so risk being shamed. Symbols of success show what an organisation values and how that value is expressed. These are often associated with masculine practices of competition and conquest, and the hero who visibly works long hours to achieve this, or a high-profile sportsman being a preferred candidate for an administrative role despite lacking experience. Symbols of success are usually roles that are easily quantifiable, such as finance, and downplay softer elements, such as building relationships. The public face of the organisation communicates gender roles to the public. High profile roles, for example Chief Executive, are usually held by white, heterosexual, able-bodied, men whereas private roles are usually supportive, behind the scenes and

receive little credit, for example administrative roles, and often held by women. Formal policies also come under the public face of the organisation, as these are often publicly available and state a standpoint (Shaw & Frisby, 2006). While Shaw and Frisby's (2006) fourth frame is practicable, alone, it does not consider emotional relations or the relationships between people.

3.4.3. Communicative Constitution of Organisations (Blithe, 2019)

Blithe (2019) analyses a popular management behaviour programme and how, despite its non-gendered, strengths-focused approach, when put into practice it would draw out binary, gendered, reactions from participants. Blithe uses the communicative constitution of organisations (CCO) lens that suggests organisations are generated and sustained through communication, such as everyday interactions, policies, practices, and cultures. Further, because of the unpredictable and complex nature of people, seemingly rigid organisational structures are in fact flexible. For example, two organisations might have the same (diversity) policy, but how they are implemented could be different because it depends on how the people in those organisations understand, interpret, and implement those policies. Therefore, Blithe (2019) argues organisational systems can be reconstructed through three key aspects - communication, policies, and practices.

Blithe (2019) appears to be one of the first to apply a gendered lens to the CCO or to apply it in a sport sector context. However, the CCO lens independently identifies the gendered nature of organisations. The three aspects that Blithe developed complement the aspects in Connell's (2002) four-dimensional framework and Shaw and Frisby's (2006) fourth frame, with similar elements identified. The CCO lens also brings in critical aspects Brown (2020) and Eastwood (2021) identify in the pursuit of belonging.

3.4.4. Bringing them together

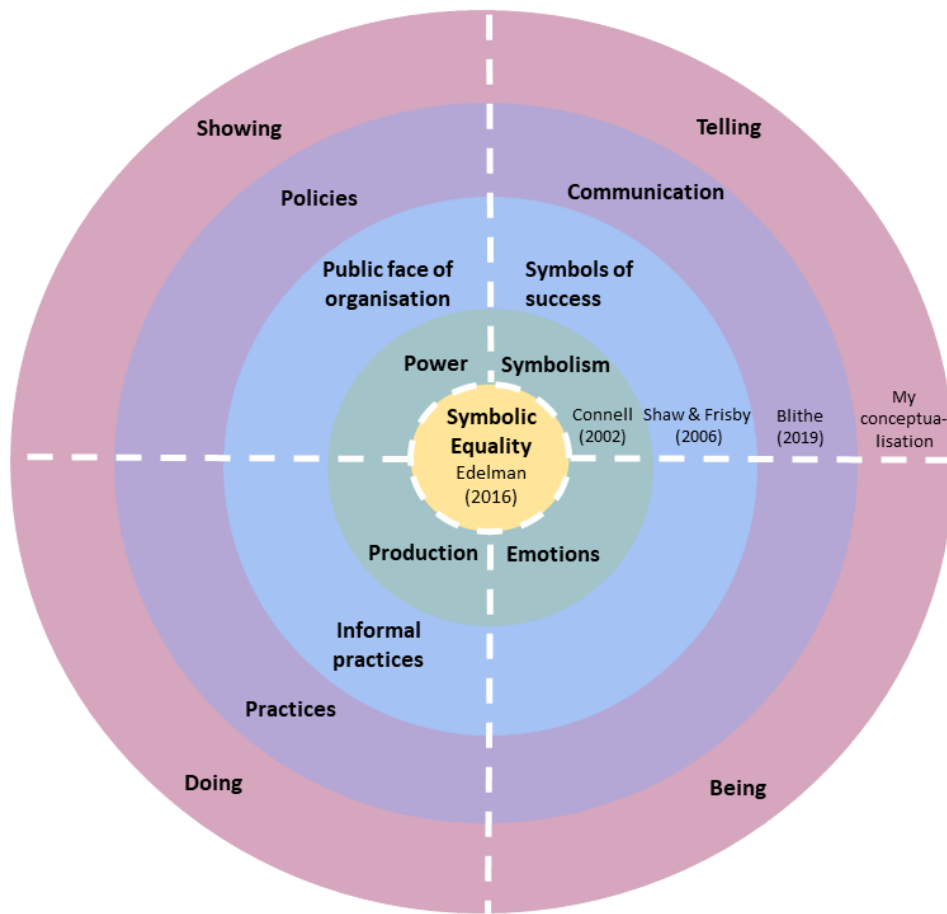
Edelman's (2016) symbolic equality, Connell's (2002) framework, Shaw and Frisby's (2006) fourth frame and Blithe's (2019) CCO lens reflect the evolving thinking in this space and together have practical application. Symbolic equality is a critical concept that needs to be considered by the other

models as a gauge to ensure all gender equity and belonging initiatives are effective. I argue that to avoid symbolic equality (Edelman, 2016), the other three frameworks need to be enacted. Connell (2002) provides a theoretical framework of the gendered relations that are present in organisations and is the only framework which explicitly discusses emotional relations, an aspect that has little research on it despite being a critical aspect of a functioning organisation (Adriaanse, 2019). Shaw and Frisby (2006) provide a sport management-specific approach that addresses practical aspects of an organisation's structure and processes. Blithe's (2019) CCO lens identifies the gendered nature of organisations from a non-sport, human resource perspective, and reinforces Connell's (2002) framework and Shaw and Frisby's (2006) fourth frame.

All four models provide mechanisms to identify and understand how gendered relations are manifested in organisational processes and practices, and examine the impact (or lack thereof) of these on gender equity and belonging within the organisation. By bringing them together into one model, the Belonging and Equity Model (BEM), four key areas are identified that when collectively considered may more holistically address gender equity and build a sense of belonging in an organisation (see Figure 3.1).

After analysing the four aspects and correlating them, I conceptualised each aspect with my own terms, *showing*, *telling*, *doing*, and *being*. I deliberately kept these headings simple to be relatable and practicable. These four areas are *showing* (power, public face of the organisation, policies), *telling* (symbolism, symbols of success, communication), *doing* (production, informal practices, practices) and *being* (emotional relations). Each of the frameworks are identified in Figure 3.1 by a different concentric circle, Edelman (2016) is in the centre, then Connell (2002), followed by Shaw and Frisby (2006) and then Blithe (2019). The outside circle are my headings summarising each of the grouped aspects. Each aspect is explained in further detail in Chapters Five to Eight.

Figure 3.1: The Belonging and Equity Model. © Alida Shanks 2023



The development of this model went through a series of iterations before this version in Figure 3.1 was settled on. The first version focused on incorporating the koru, a spiral design in Māori culture. The koru is associated with new life and growth, based on the shape of the unfurling fern frond and represents the idea of perpetual movement, or it can represent the coiled ropes of the waka (canoes) of the early Māori navigators who first arrived in Aotearoa NZ (Henry & Pene, 2001; Royal, 2005). The koru felt relevant to this research and the whakataukī at the start of Chapter One, *kia whakatōmuri te haere whakamua* (I walk backwards into the future with my eyes fixed on my past). The whakataukī speaks to the importance of looking to our past and knowing our history to be able to inform our future, and know what actions we need to take in the present to get there, and draws on the Māori perspective of time, where the past, the present, and the future are viewed as intertwined and as a continuous process (Rameka, 2016). Likewise, the koru is a spiral, that appears to move seamlessly both forwards and backwards (Henry & Pene, 2001).

However, it was also important to distinguish between the four aspects of the BEM, which was challenging with using a koru design. Also, while the four factors are distinct, they are also dynamic and interdependent, therefore, this is represented by the white dashed line separating the four aspects. Connell (2002) and Blithe (2019) suggested the factors identified in their frameworks are dynamic and there is space for action and change. Furthermore, the four dimensions of Connell's (2002) framework are distinguished individually to explain the complex reality of gendered relations, but they do not operate independently and are interwoven and continually interact with each other (Adriaanse & Schofield, 2013). In addition, the identification of practices of gender is complex (Claringbould & Knoppers, 2012).

3.5. Using the Belonging and Equity Model

During this research and before conducting the online survey, I hypothesised that collectively the four aspects identified from the four frameworks were critical to addressing gender equity in sports organisations. Adriaanse and Schofield (2013) for example, identified one Australian NSO that successfully practiced gender equity and found four key components to their success were; a formal gender equity policy, women in leadership and influential roles, all board members regardless of gender actively understanding gender inequality, and cooperative and collaborative relations between all members of the board, which mirror the four aspects of the BEM, *showing, telling, doing, and being*.

To explore the robustness and test the applicability of the BEM, I used it to analyse the web-based survey results, grouping the findings under the relevant heading. For example, the demographic responses are grouped under *showing*, the face of the organisation. I also used the BEM to analyse the comments shared in the open-ended questions, to examine the experiences of discrimination and bias. By using the BEM in this way, it is possible to determine whether all four aspects are relevant, unpack what is being experienced in terms of bias and discrimination, and then used to inform and structure an action plan to address belonging and gender equity.

The BEM was also piloted in a workshop with Central Football and feedback sought so has been used in a 'real-world' setting. This shows the BEM is more than an abstract idea or theory, but a model with demonstrable practical application.

3.6. Conclusion

This chapter has addressed the second research question, given there has been little change to date, what is an alternative way of interpreting what has (or has not) happened with regards to gender diversity in sports organisations? I have analysed and summarised existing literature that has examined gender diversity and inclusion in sports organisations at a macro-, meso-, and micro-level.

Previous approaches of equality, diversity, and inclusion have been ineffective, by not addressing the core issue of inequity, of being outcome-focused, with little guidance on how to get there. Having examined existing frameworks, I instead proposed bringing four existing models together to form one, new model, the BEM, suggesting a new way of addressing gender equity, paired with belonging.

The next chapter outlines the research approach I adopted. It was a qualitative approach using mixed data collection methods and multiple sources of evidence, including case study, insider research, historical analysis, web-based survey, action research, and human-centred design thinking.

Chapter Four: Research approach

4.1. Introduction

As outlined in the Introduction, this research argues that the focus on equality, diversity, and inclusion has hindered addressing the core issue of the lack of gender equity in community football organisations, leading to symbolic equality, and obstructing a sense of belonging. Chapter Two provided an historical analysis tracing the history of women's involvement in community football organisations in Aotearoa NZ within the wider context of women's involvement in sports organisations and with reference to scholarly literature on the history of women's sport. Chapter Three discussed the academic literature on gender equity in sport at micro-, meso-, and macro-levels, and analysed previous frameworks to conceptualise and create the Belonging and Equity Model (BEM). This chapter examines and explains the methodology which provides the foundations for this research and the research methods used for data collection.

I adopted a relativist ontological approach, a social constructionist epistemology, underpinned by post structural feminism. I applied a qualitative approach, using a case study and insider research. My data came from multiple sources, including historical analysis, a web-based survey, action research, and human-centred design thinking workshop.

I used a multidisciplinary approach, methodology, mixed data collection methods and multiple sources of evidence, because gender equity is a complex subject. There was also a need to re-evaluate existing interpretations and explanations in the field owing to the same patterns repeating themselves. As identified in Research Question 2, there has been little change to date, therefore this chapter identifies an alternative way of interpreting what has (or has not) happened with regards to gender equity in community football organisations?

I adopted a qualitative approach, because I wished to gain a deeper understanding of the attitudes and beliefs towards gender equity held by those in community football organisations, in order to

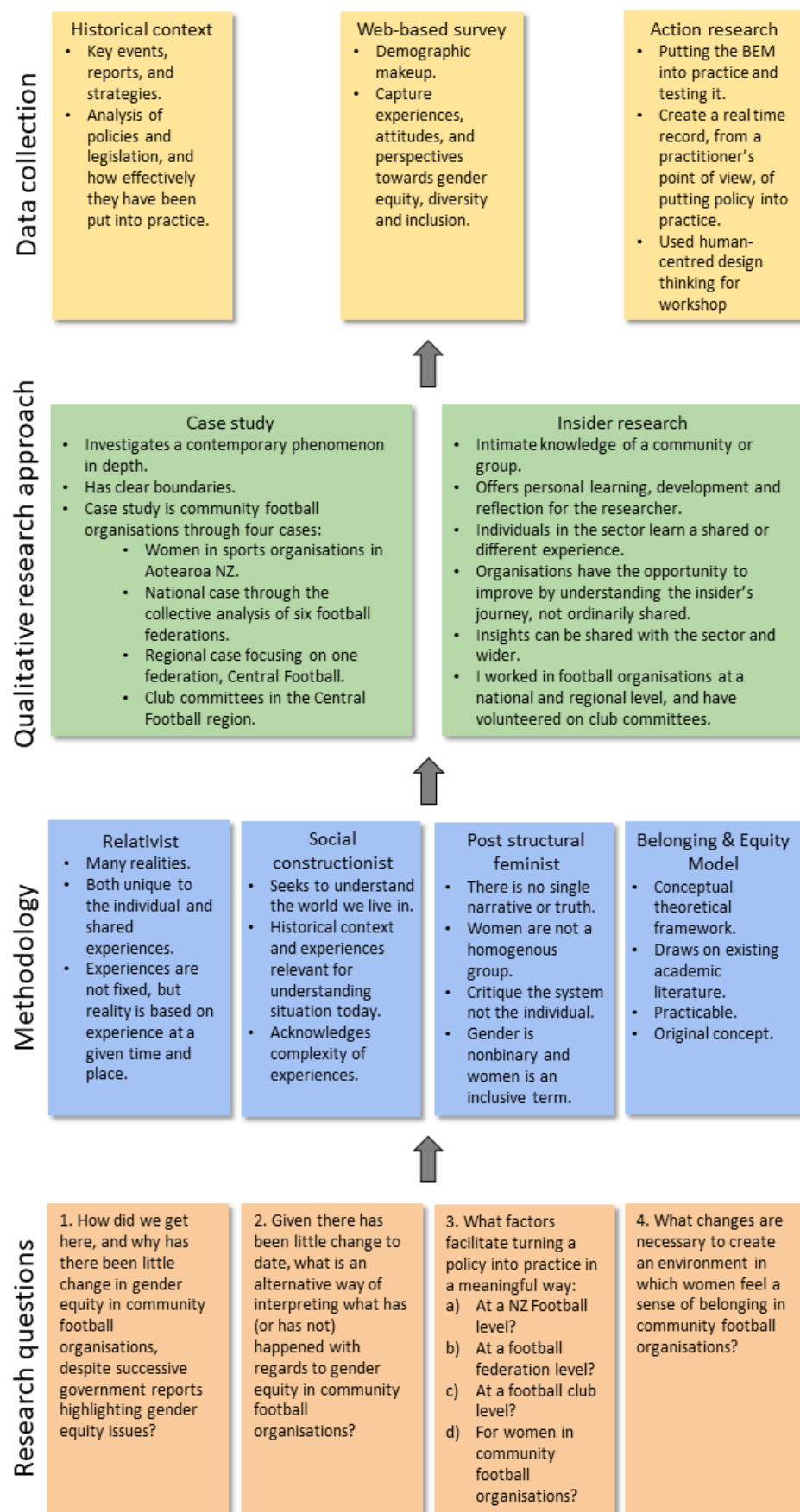
understand the complexity of these views and how they influence what initiatives may or may not be implemented.

Qualitative research enables the researcher to think about “experience, emotions, events, processes, performances, narratives, poetics, the politics of possibility”, compared to quantitative research which tends to be controlled and unambiguous (Denzin, 2009, p.143). This was an exciting approach that allowed for innovative approaches in research design and data collection. Qualitative research can be perceived to be more susceptible to bias than quantitative research, however, by being clear on why I chose the research approach that I did and how I have used them, is critical to ensuring a transparent process (Shaw & Hoeber, 2016). I have also sought to mitigate subjectivity by taking a multidisciplinary approach (Doherty, 2013), using surveys, historical analysis, action research, and consulting with documents, scholarship, and practitioners in the field to obtain a wide data set so this thesis is methodologically rigorous. This overall research process is summarised in Figure 4.1.

4.2. Methodology

Methodology relates to the theoretical stance from which the research is approached and guided. There are many research paradigms that a researcher can take. A methodology is the philosophy that underpins our understanding of knowledge and the strategy that outlines the way in which the research is undertaken (Byrne, 2016; Coghlan & Brydon-Miller, 2014; Creswell, 2007; Crotty, 1998). The purpose of the methodology is to understand how the participants and the researcher are engaged with the research and the lenses that will be applied during the process. The methodology used for this research had two major considerations: how best to capture and examine the attitudes and beliefs towards gender equity by those in community football organisations; and how to draw on my role as an insider-researcher with my experience working and volunteering in a national sports organisation (NSO), regional sports organisations (RSOs), and football clubs.

Figure 4.1: The process of my research approach



4.2.1. Ontology

The ontological approach to research relates to how we understand the nature of reality and its characteristics and informs our approach to our research (Byrne, 2016; Coghlan & Brydon-Miller, 2014; Creswell, 2007; Crotty, 1998; Cunliffe, 2011; Höijer, 2008; Lohse, 2017). An ontological position can be placed along a continuum, from objectivist at one end and subjectivism at the other (Coghlan & Brydon-Miller, 2014). The purpose of this research is to discover the attitudes, beliefs, and actions towards gender equity. Therefore, there will be many realities and this research will report the various perspectives, both unique to each individual and shared by the 'groups' to which they identify (for example, gender, ethnicity). A relative ontological position assumes that reality is essentially constructed, and that elements such as social structures or organisation practices are assumed to be as real as the meanings we associate with them.

This means a relativist approach is best suited for this research, as it considers that reality is based on each individual's experiences at a given time and place, rather than being fixed, and acknowledges various perspectives (Coghlan & Brydon-Miller, 2014; Crotty, 1998; Cunliffe, 2011; Höijer, 2008; Lohse, 2017). More extreme relative views deny the existence of reality apart from human constructions. Therefore, when using this approach, it was important to emphasise how constructed realities act to shape human consciousness, that they co-exist (Coghlan & Brydon-Miller, 2014).

4.2.2. Epistemology

Epistemology is how the researcher understands their reality, or how they know what they know. This is important for acknowledging what the researcher brings to the research (Byrne, 2016; Coghlan & Brydon-Miller, 2014; Creswell, 2007; Crotty, 1998; Schwandt, 2000).

A social constructionist approach focuses on seeking to understand the world we live in. This is achieved by extrapolating subjective and complex meanings from the research data, rather than narrow interpretations, and privileges participants' views of their situation. There is also

acknowledgement of how the historical and cultural context of the researcher shapes their interpretation (Creswell, 2007; Crotty, 1998; Schwandt, 2000). By using a social constructionist approach in this research, I acknowledged the experiences shared by the respondents and the historical context relevant for understanding the situation today, where gender inequity persists in sports organisations. The social constructionist paradigm also acknowledges the role my own experiences had in this research, and the complexity of the issue of gender inequity in sports organisations.

4.2.3. Post structural feminist approach

As discussed in Chapter One, this research is informed by post-structural feminist thinking, that is, how gendered power relations are formed and (un)contested, and gendered hierarchies are normalised (Acker, 1990; Fletcher, 1999; Hoeber, 2007). Drawing on post-structural feminism also moves beyond relationships of power, to examine and critique organisational practices and persistent assumptions (Alvesson & Deetz, 2000; Fletcher, 2001; Hoeber, 2007; Weedon, 1996).

Post-structural feminism informs many aspects throughout this thesis, including the research approaches chosen for this thesis to focus on women's experiences, including key historical moments of women's involvement in community football organisations. Post-structural feminism thinking also informs elements of the BEM, which is the theoretical framework used as the roadmap for this research.

Chapter Three explains how the BEM is a conceptualisation of existing frameworks by Connell (2002), Shaw and Frisby (2006), Blithe (2019), and Edelman (2016). The concepts of *showing*, *telling*, *doing*, and *being* within the BEM resonate with post-structural feminist thinking. Some of the relevant concepts of post-structural feminism relevant to the BEM are examined in Hoeber's (2007) seminal piece, that examines the meanings and practices of gendered relations within sports organisations.

Showing, which focuses on power (Connell, 2002), the public face of the organisation (Shaw & Frisby, 2006), and policies (Blithe, 2019), examines the post-structural feminist concepts of how gendered power relations are constituted, reproduced, and contested; and challenging dominant masculinist views of knowledge through strategies, such as deconstruction (Hoeber, 2007). *Telling*, with a focus on symbolism (Connell, 2002), symbols of success (Shaw & Frisby, 2006), and communication (Blithe, 2019). It includes the post-structural feminist concepts of language, subjectivity, social organisation and power in order to understand why some women tolerate social relations that minimise their interests to those of a masculinist culture; as well as revealing patriarchal genealogies that delegitimise their centrality; analysing language and how our experiences are (re)produced through it, and how it limits women and a focus on both what is said and unsaid or unheard (Hoeber, 2007). *Doing* includes production (Connell, 2002), informal practices (Shaw & Frisby, 2006), and practices (Blithe, 2019), and is underpinned by post-structural feminist concepts of understanding of the social mechanisms that convince people to adopt and/or act from particular perspectives; and analysing institutions as spaces that construct gender, ethnicity (Hoeber, 2007). *Being*, which focuses on emotional relations (Connell, 2002), includes the post-structural feminist concept of valuing dialogue, reciprocal and non-hierarchical relationships, and the value of individual views (Hoeber, 2007).

While discourse analysis is an analytical tool often used in post-structural feminist research, and was considered for this research, I chose to instead use the BEM as the theoretical framework and as the method to analyse the web-based survey data and comments.

4.3. Research approach

4.3.1. Case study

The case study approach is defined by Yin (2014) as “an empirical inquiry that investigates a contemporary phenomenon (the ‘case’) in depth and within its real-world context” (p. 16).

Therefore, using a case study approach is relevant for a holistic, in-depth, description of a single

case, such as an organisation (Creswell, 2007; Yin, 2014). Challenges of the case study approach include defining its boundaries and determining the extent to which conclusions can be generalised from one study (Creswell, 2007; Yin, 2014). While case-specific findings are not always generalisable, it is possible to identify correlations between aspects of the case study and another organisation or experience (Denzin & Lincoln, 2000; Joachim, 2021). The use of case studies is an established method in research on sports organisations (Andrews et al., 2005; Shaw & Hoeber, 2016).

Case studies can be conducted in different ways to minimise challenges to be most effective in addressing the research questions. In this research a particular issue, the lack of gender equity in regional sports organisations, is examined using a two-level case study approach. The first case study is of women in sports organisations in Aotearoa NZ. Within that case study, is the case study of community football organisations (federations and clubs), which is examined in more depth through three bounded cases: a national case through the collective survey results of six regional football federations; a regional case focusing on one RSO, Central Football (CF); and the third case are the club committees in the CF region. Together, examining all three cases give an understanding of what is happening in community football organisations. While the findings of this research on community football organisations cannot be generalised to all RSOs in Aotearoa NZ or internationally, it is possible to use the findings of this research in principle as a starting point to explore the lack of gender equity in other organisations.

I selected football organisations as my case study as I previously worked for two federations and NZF (see the section on insider research for more details). In line with action research, CF and I chose each other for the regional case study. I had moved to Palmerston North for this research, which is in the region CF covers and was looking for an organisation interested in doing this research with me. CF were in the early stages of their diversity and inclusion planning and wanted to develop it further (see the section on action research below for more details).

An attractive aspect of using the case study approach was that it allowed for the collection and analysis of multiple sources (Yin, 2014). Sources included historical context, the web-based survey results (data from both closed and open-ended questions), and action research. Given there were multiple sources used for this research, triangulation was used as a tool. Methods triangulation is the combination of two or more research methods in one study, which uses two or more data collection methods in the same study, to analyse the same or similar problem (Denzin, 1989; Kimchi, Polivka, & Stevenson, 1991; Stamenkov, 2022). Triangulation corroborates findings and gives greater depth to the data and experiences from each source, and any gaps in one source can be balanced by another source (Yin, 2014). Triangulation can also include creating innovative ways of understanding a phenomenon. Triangulation is helpful as a “value-added tool to extract additional insight” into the research problem, which is how it was used in this research (Stamenkov, 2022, section 6).

4.3.2. Insider research

There are a number of definitions for insider research, but it usually involves having intimate knowledge of a community or group, which is the case with this research (Brannick & Coghlan, 2007; Coghlan, 2001; Cunliffe & Karunanayake, 2013; Greene, 2014). There are advantages and disadvantages with insider research, which are relevant to acknowledge. The advantages include knowledge of the environment and participants, familiarity, and interaction with those in the community, and easier access to contacts through an existing network (Brannick & Coghlan, 2007; Coghlan, 2001; Cunliffe & Karunanayake, 2013; Greene, 2014). In addition, insider research can be beneficial at three levels, the micro-level or for individuals, the meso-level or organisation, and the macro-level or sector. For the insider-researcher it offers personal learning, skill development, and reflection. For other individuals either in the sector or wider facing the same challenge, it offers an insight and opportunity to either empathise with someone who has shared or similar or experiences, or to understand and learn from someone with different experiences to themselves. At an organisation level, there is an opportunity for improvement by having the chance to understand a person’s journey and experiences which might not ordinarily be shared, giving insight into where

challenges have been faced. At the macro-level, the insights provided at a micro- and meso-level can be applied to other organisations within the sector and wider (Coghlan, 2001).

Some of the disadvantages include being too subjective by being too familiar with the community being researched with the possible risk of making assumptions based on prior knowledge or experience, and the possibility of bias (Brannick & Coghlan, 2007; Coghlan, 2001; Cunliffe & Karunanayake, 2013; Greene, 2014).

I have spent more than ten years volunteering on sports club committees, holding a number of roles including women's club captain, secretary, and vice-president. I also worked for four football organisations; two RSOs – Capital Football and what is now Northern Region Football, plus NZF and Aotearoa NZ's only professional football club, the Wellington Phoenix. Like with most workplaces, I had a range of experiences while working and volunteering in football organisations, from some amazing experiences to some very unpleasant experiences. The worst experiences included being bullied and sexually harassed. Some of this was inappropriate behaviour from individuals and some came from normalised behaviour in a sports organisation. Using an insider approach meant I understand the language of the football community, existing organisation structures, and experience of how football organisations operate in Aotearoa NZ. I was interviewed for NZF's 2018 review so had an inside perspective of that specific process. I was also part of an NZF working group on diversity and inclusion in 2020. This gave me an inside view of how NZF manages these processes. My experiences positioned me with an understanding of the challenges that exist within community football organisations, the consequences when they are not addressed properly, and the importance of gender equity.

I kept a reflexive journal during the entire research process which included my reflections on survey results, research findings, and other experiences within the research process. Some of these reflections are included in this final thesis as italicised vignettes if deemed to add value and understanding to the interpretation and analysis and process of research. By including my own

experiences as part of the research, but kept distinct in the form of vignettes and having others, particularly my PhD supervisors, read and discuss my vignettes in relation to how it may or may not impact on my interpretation of my research findings, has, I believe, helped to keep my perspective transparent and created additional learning opportunities for me. All researchers bring a subjectivity and bias to their research. By including my perspective as vignettes, I sought to keep my insider approach separate, while also adding a richness to the research that my experiences will bring to the narrative.

My personal reflections were originally going to be auto-ethnographic insights, but ethnography requires a level of detail that brings the reader deeply into the experience, that was not possible due to privacy considerations (Barone, 1992; Cunliffe & Karunanayake, 2013; Denzin, 1997). Given the small population size of Aotearoa NZ, and the importance of building trust with participants to conduct this research, there are no quotes or observations from the video recordings which were part of the action research process. Likewise, I have chosen to not share some details in my personal reflections to protect people's identities and privacy. This adds to the challenge of doing theoretical research in a 'real world' setting, when it is linked to access.

4.4. Data collection methods

As discussed in Chapter Three, despite government reports, policies, initiatives, and legislation, a lack of gender equity in community football organisations persists. It is argued that the focus on equality, diversity, and inclusion has hindered addressing the core issue of the lack of gender equity, resulting in symbolic equality and stymied any sense of belonging. Through my research questions, this research sought to explore whether gender equity has been 'achieved' by examining the current demographic make-up of football federations and club committees, what policies or initiatives (if any) they had in place, and what experiences people are having in these organisations. The research questions to examine these issues were:

1. How did we get here, and why has there been little change in gender equity in community football organisations despite successive government reports highlighting gender equity issues?
2. Given there has been little change to date, what is an alternative way of interpreting what has (or has not) happened with regards to gender equity in community football organisations?
3. What factors facilitate turning a policy into practice in a meaningful way:
 - a. At an NZ Football level?
 - b. At a football federation level?
 - c. At a football club level?
 - d. For women in community football organisations?
4. What changes are necessary to create an environment in which women feel a sense of belonging in community football organisations?

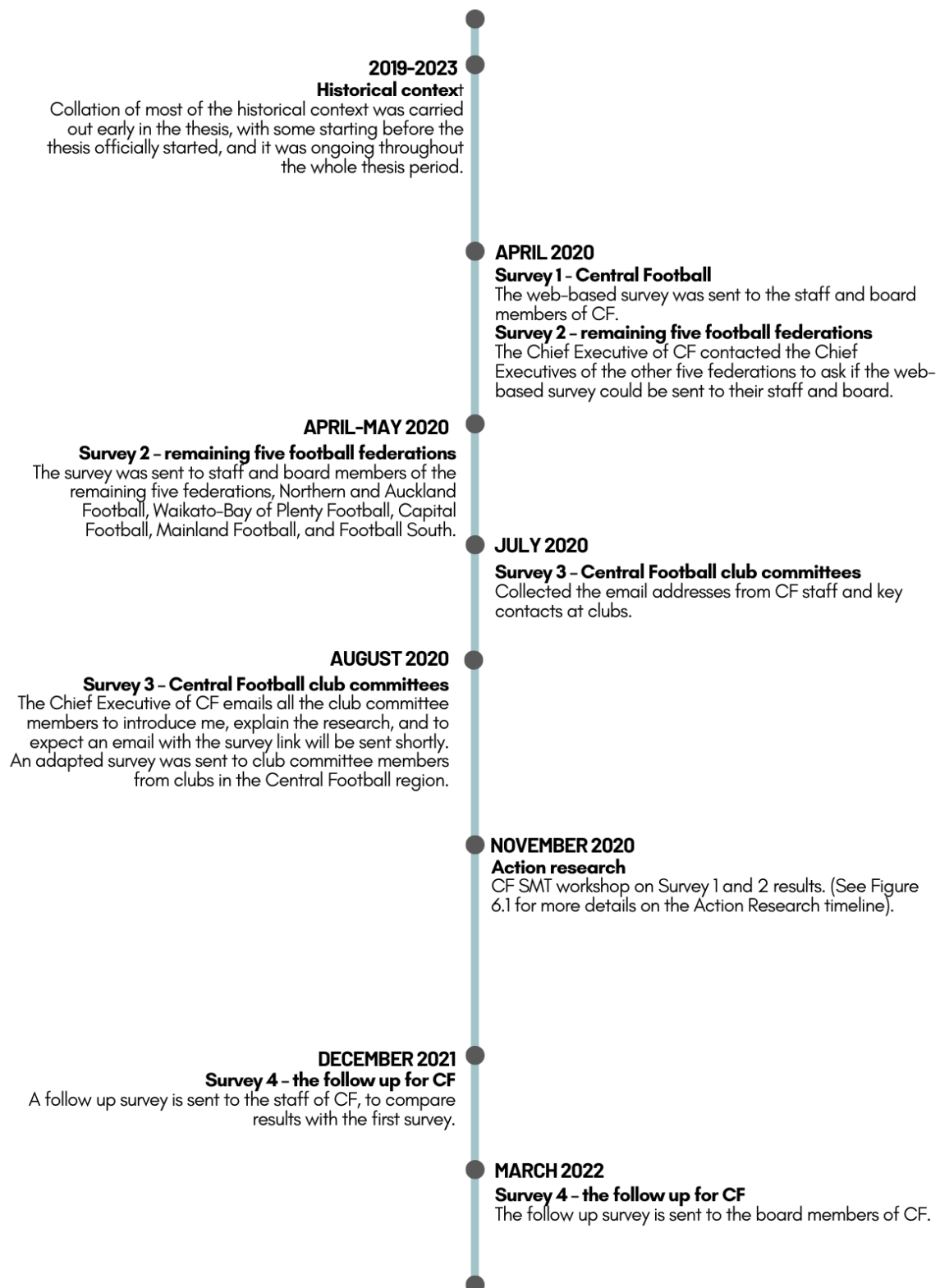
To answer Research Question 1, I undertook an historical analysis, tracing key events in the history of women's involvement in sports organisations. To answer Research Question 2, I developed a new framework, the Belonging and Equity Model (BEM). Research Question 3 was addressed through a web-based survey and action research. Research Question 4 was investigated by drawing on the findings of the historical analysis, the BEM, and the web-based survey results. See Figure 4.3 for the data collection timeline.

4.4.1. Historical context

To address Research Question 1, how did we get here, and why has there been little change despite successive government reports highlighting gender equity issues, I undertook a historical analysis of key events in women's involvement in sports organisations, focusing in particular on community football organisations. This was examined in Chapter Two. Historical analysis was important as it provided the context for what we were examining today. It addressed the supposition that gender

equity had not been achieved through a focus on equality, diversity, and inclusion, with a need for further gender equity advocacy.

Figure 4.2: Data collection timeline



History is the analysis and knowledge of the past. That knowledge is produced by scholars, so the past is reconstructed by and through historical scholarship. This means that our knowledge of history depends on what questions have been asked, who has asked them, and how that knowledge is constructed, assembled, and presented, together with what is included and excluded. Therefore, the process of reconstruction is as important as the historical events themselves (Rose, 2010; Scott, 1986).

A gender bias has previously often existed in sport histories, with women (and most diverse communities) not included in many narratives. This was evident in Chapter Two, with the historical analysis of women's involvement in community sports organisations. Often women's experiences and voices have been left out, are missing, or are invisible, despite evidence to suggest they were present. Most obviously was that women continued to play football after the 1921 ban, but there had been no record of this until recently (Newsham, 2018).

Therefore, the purpose of Chapter Two was two-fold, it examined how we got 'here', to the present where gender inequity persists, and it provided a history of women's involvement in Aotearoa NZ community football organisations, all captured in one narrative for the first time.

4.4.2. Web-based survey

There were several research methods that I considered using to address my research questions. I decided a web-based survey was the best option to collect data that would answer the different aspects, such as, understanding what policies the federations had in place, who amongst staff and board knew about these policies, and how they were implemented. A web-based survey also provided a snapshot of the previously unknown and unpublished demographic data of federations and club committees, a summary of attitudes towards diversity and inclusion, and the opportunity to include open-ended questions for respondents to share details about the experiences they had. While this research focuses on gender equity, I used the terms diversity and inclusion in the survey,

as that is the terminology most frequently used in referring to policies and initiatives, as discussed in Chapter One.

I conducted four web-based surveys: one survey with CF staff and board members in April 2020, the same survey with the remaining five federations in April-May 2020, an adapted web-based survey with the CF club committees in August 2020, and a follow up survey with CF staff in December 2021 and board members in March 2022. The club committee survey was identical to the staff and board member survey, but was adapted by changing wording such as 'organisation' to 'club committee'.

There are a range of ways surveys can be conducted, including in person, by mail, by email, or web-based. There are advantages and challenges with each method. Web-based surveys can have lower response rates, however, the survey can be sent to people more quickly than by mail or in person (Saleh & Bista, 2017). There is also a level of anonymity with web-based surveys, where people can share opinions in a web-based survey that they might not say in person. In addition, the survey with federation staff and board members was undertaken between March and May 2020, when Aotearoa NZ was in strict COVID-19 restrictions, therefore in person and surveys by mail would have been virtually impossible.

4.4.2.1. The survey

There are different web-based survey platforms, the most popular being Qualtrics and SurveyMonkey. For this survey, I chose SurveyMonkey as it had all the functionality that was required, and it was a platform I had used before. SurveyMonkey provides functionality to be able to ask a range of question types, including multiple choice, open-ended questions, and ranking using a 5-point likert scale. It was also possible to randomise the list of answers for multiple choice questions, that is, the list was randomised so the list would be in a different order for each person. This helps avoid bias when answering the questions, such as respondents all selecting the first option. The responses can be exported from SurveyMonkey in a range of ways for analysis, including as a summary, for individual respondents, and filtered by certain questions, for example by gender.

The questions for the survey were adapted from a similar survey run by market research company Kantar NZ. The text of the federation staff and board survey was adapted to a sport focus based on the business focus of the Kantar NZ survey. Likewise, the text of the club committee survey was adapted to focus on club committees. See Appendix C for a copy of the survey questions for federation staff and board members, and Appendix D for the club committee survey questions.

Kantar NZ (2018) undertook an online survey on attitudes to gender diversity in business. The survey questions focused on understanding attitudes and beliefs towards diversity and inclusion at a macro-, meso-, and micro-level, as discussed in Chapter Three, as well as capturing what initiatives and policies were in place in their own organisation. All respondents also had the opportunity to provide comments through dialogue boxes to open-ended questions, to ensure personal experiences and depth could also be captured.

The Kantar NZ survey results were nationally representative, that is, the data was weighted to align with Statistics New Zealand's population counts for age, gender, region, and ethnic identification. By using some of the same survey questions as the Kantar NZ survey, I was able to compare the results of the national survey, which served as a national benchmark, to the results of the community football organisations.

I was employed by Kantar NZ and co-led the project team that worked on the research on gender diversity in business, so I used a research method that I was already familiar with. The project team that worked on this research included senior researchers who did a literature review on the subject, developed, and scripted the survey, data processors who sent out the survey to an online panel, monitored responses until approximately 1,000 responses had been received that met the nationally representative quotas, and processed the data from the survey platform into a spreadsheet format. The senior researchers and myself analysed the data and summarised the key findings. For the survey in this research, I followed the same process and carried out all the roles myself.

4.4.2.2. *The questions*

For federation staff and board members, I adapted the survey questions so they focused on sports organisations rather than business in general, and for the club committee survey, I adapted the wording so it focused on clubs. In addition to ensuring there were questions at micro-, meso-, and macro-levels, I also ensured there were questions that came under each of the four aspects of the BEM, *showing, telling, doing, and being*.

The first part of the survey were demographic questions, such as asking gender, age, and ethnicity. There were also questions around what role they held in the federation or club committee, length of time with their current organisation and length of time involved in sport generally. The next group of questions focused on attitudes to diversity generally, such as how diverse respondents felt the population of Aotearoa NZ was, the workforce, and sport sector. There were also questions asking which areas of diversity were important to respondents personally and which areas they thought their club or federation should focus on. Here, respondents were given a list of diverse communities to choose from, gender, ethnicity, age, disability, sexuality, religion, as well as none or the option of other, where they could suggest another option. Respondents were then asked a series of questions about diversity in sport. They were given a statement, such as “In New Zealand, gender has no impact on the opportunities a person has in the sport sector”, and given a five-point likert scale on whether they strongly agreed through to strongly disagreeing. The fourth group of questions focused on diversity at their federation or club, such as asking what policies or initiatives they had, such as pay equity policies, where respondents could select yes, no, or don’t know. This included questions about the time of day and place meetings were held, who sets the agenda for these meetings, and how information is circulated to the rest of the organisation or club. The final group of questions focused on the impact of gender diversity and inclusion on respondents personally, such as whether they thought their organisation or club should be doing more in this space, or whether they had noticed discrimination. The final five questions covered more sensitive topics, asking about experiences of bias, discrimination, whether the sport industry was for them, if their career decisions

had been influenced by diversity, and if they felt like they belonged. The first four questions were followed with an open-ended question asking for further details if the respondent selected yes, they had experienced these situations, and the final question about belonging asked for further details if they said if they felt like they belonged or not.

Developing the survey questions followed a robust review process. They were reviewed, first, by my three supervisors as well as a former colleague who is currently head of market insights for a government department. I then uploaded the survey questions to SurveyMonkey and shared the survey with the Special Projects Manager at CF, the lead for their diversity project. The survey for federation staff and board members was also tested and reviewed by the Chief Executive of a second federation. I then went through the same process with the survey for club committee members, where it was reviewed by my supervisors and my former colleague. Once uploaded to SurveyMonkey, it was tested and reviewed by the Special Projects Manager at CF and a CF staff member, who was also on a club committee.

All respondents received the same questions, regardless of role within the organisation or club committee. Everyone had the opportunity to answer all the questions and no question was compulsory. For some questions, the answer dictated what question they would be asked next. For example, the last five questions asked about people's experiences at their federation or club, such as whether they had experienced discrimination while working there. If they answered they had not experienced discrimination, then they went to the next question. However, if they answered yes, they were directed to an open-ended question, asking them to share details of their experience. These questions were not compulsory either, no one was obligated to answer any question if they did not feel comfortable to do so.

All responses for the open-ended question are included in the Chapter Five, no comment was excluded, although some comments were separated into different rows and analysed separately if they were considered to be about a different topic. This did not involve changing anything the

respondent shared, but were only separated to a new line in the table to be analysed separately in case they covered different aspects of the BEM. The comments I have included are verbatim, direct quotes from what respondents answered in the survey, only edited slightly for ease of reading and to ensure anonymity. Each respondent was randomly allocated a letter to keep their identity anonymous, for example, 'Person A'. These letters were coded to identify the respondent's gender with an M for men and W for women, and if they were from the federation or the club committee. For example, Person MA is a man federation staff member and Person WB is a woman federation staff member. For club committee members I added a C after their gender indicator, for example, Person MCA is a man club committee member and Person WCC is a woman club committee member.

4.4.2.3. Participants

Web-based surveys can be sent to a wide audience, usually when conducting market research to gauge how a range of people feel about a product or issue. Kantar NZ sent their survey to a large online panel of potential respondents. As this is a case study, there was a prior defined list of survey recipients, therefore, I had a defined list of federation staff and board members, and club committee members. I received the email addresses of staff and board members from the Chief Executive of each federation.

The Chief Executive of each federation informed staff and board members about the survey. All Chief Executives sent an email that introduced me, summarising my experience working for regional and national football organisations, a brief sentence on my doctoral research topic, that the Chief Executive was working with myself and NZ Football to collect this information to help guide planning in the diversity and inclusion space (see Appendix F for a copy of the email). I then emailed all staff and board members through SurveyMonkey with the link to the survey (see Appendix G for a copy of my email).

For the club committee members, there was not an existing email list. CF relied on contact with one person on the committee for all communication. I created a contact list based on information on the website of each club where it was available, which CF staff members sent to their contacts to either confirm or update. The reply from each contact person was forwarded to me, either with the updated list attached, or in most cases, a list in the body of the email which I used to update the contact list I had created. The Chief Executive of CF emailed the club committee list, to let them know the survey was coming (see Appendix H for a copy of the email). I then followed with the email through SurveyMonkey to all club committee members (see Appendix I for a copy of my email).

4.4.2.4. Response rate

Saleh and Bista (2017) surveyed graduate students about factors that influence response rates to online surveys. Although the respondents were graduate students and the results cannot be generalised for the general population, many of the factors that they found that influenced the response rate applied in this instance too. They make 11 recommendations in order to increase the response rate. Most of the recommendations were adopted for this survey, including eliciting support from the known organisation, informing the respondents the approximate time it would take to complete the survey, assuring the participants of anonymity and confidentiality, explaining how the data would be handled, using personalised and professional invitations, and sending one reminder email. A factor that is not mentioned by Saleh and Bista (2017) is spam filters. I found that even for some CF staff members, who I had been in contact before the survey, the email via SurveyMonkey ended up being filtered as potential spam. This was caught with CF staff because I was in direct contact with them but was not able to be remedied with club committee contacts as all contact was via SurveyMonkey.

There were some factors that were outside the control of their recommendations. Saleh and Bista (2017) recommended targeting a population that is more likely to hold interest in the research. However, in this instance, the topic of gender equity is the issue I identified I wanted to address in

my research, and community football organisations were the subject, as well as the participants. The high response rate from the federation staff and board members supported the survey findings that there is a high interest in diversity, whereas the low response rate from club committee members suggests there was perhaps a low interest in diversity.

Saleh and Bista (2017) also recommended reducing the number of open-ended survey questions. They argue that men are less likely to complete open-ended questions, therefore justifying their argument to avoid these questions, however, that would suggest that the survey is trying to draw more responses from men. I included open-ended questions, because I felt these were critical to elicit details about the experiences of people, particularly those who had indicated they had faced discrimination or bias. Even though less men responded to the open-ended questions, I do not believe it was due to not liking them, as respondents were only given an open-ended question if they indicated they had experienced discrimination or bias in a non-open-ended question.

Response rate is often used as an indicator for the quality of data collected in a survey (Fan & Yan, 2010; Saleh & Bista, 2017). More so when the data is statistically analysed, so there is an adequate 'sample size', that is, enough responses to be representative. It is not as simple as 'more is better' as there is often a limit in market research surveys, when the number of respondents meets the quotas to be nationally representative. Or in this research, it is a finite audience. With a bounded case study, having as close to 100 percent is ideal, as the responses include all those who work or are on the board for the federation. The survey responses can then said to be representative of the people in the organisation. This was the case with the federation staff and board members, where the response rate was 81 percent. More details on who responded are provided in Chapter Five.

However, the response rate was much lower for the club committees. The survey was sent to 359 CF club committee members from 71 clubs. Of those, 113 club committee members completed the survey, a response rate of 32 percent.

For comparison, Sport NZ (2021c) released the findings of their diversity and inclusion survey, which had a response rate of 39 percent, made up of a response rate of 28 percent for board members and 72 percent for paid employees and this was a much more targeted survey, funded, and came from the government body. Similar studies (for example Wilson et al., 2022) that looked at equity policies and practices in recreation facilities had a response rate of 10 percent.

There was a difference between communicating with the club committees and the federation staff, which would account for some of the difference in response rate, in that the Chief Executive of each federation emailed the staff to explain the survey and inform them it was coming. The federations are small organisations, with 15-20 staff members, and Chief Executive is in regular contact with staff and board members, both by email and in person. Generally, federation staff, usually the Competitions Manager, are only in contact with one key person at each club committee, who then disseminates the information to the rest of the committee. Therefore, it was unusual for the CF Chief Executive to contact all the committee members with an email explaining the survey, and the survey to be emailed to all members of the committee. It was further evident that it was unusual to contact all the club committee members, because CF did not have an existing email list of all club committee members. One had to be created, from information available and emailing the club contact person. In comparison, the New Zealand Amateur Sport Association have run an annual national sport club survey, in conjunction with Auckland University of Technology (AUT), since 2018. The survey is sent to only one contact at each club. For the 2021 survey, they had a response rate of 16 percent (NZ Amateur Sport Association/AUT, 2021).

Another issue for club committee response rate could have been the topic (Saleh & Bista, 2017). I accommodated the timing of the survey to be at a reasonably convenient time, with the federation staff and board in March-May 2020, when Aotearoa NZ was in lockdown with restrictions due to the COVID-19 pandemic. Most federation staff were at home with little work to do giving them opportunity to complete the survey. Although this may have been a stressful time for some and the impact of COVID-19 on community sport may have influenced survey answers, COVID-19 was rarely

mentioned (Shanks, 2020). The club committee survey was sent out in August 2020, which is outside the football club season, however, volunteers in football may be involved in a summer sport, and, while it was at the end of the football season, it was a very disrupted season. There were no overt comments about the impact of COVID-19 and the disrupted season, so I do not believe COVID-19 affected how people responded to the survey.

4.4.3. Action research

The goal of Research Question 3, focused on examining how a policy is put into practice in a meaningful way. Therefore, it was necessary to adopt a research method that tests putting a policy into practice and creates a real time record, from a practitioner's point of view. Soler et al. (2017) argued that using action research is relevant for research on gender equity in sports organisations as it is possible to analyse challenges as they arise and what, if any, impact they have. Action research also aims to improve practices in an organisation, while adding to existing scholarship (Soler et al., 2017). Therefore, using action research was appropriate as it puts the BEM into practice, examines and addresses challenges as they arise, and adds to the existing scholarship.

Action research is a 'family of practices' that happen in real time, that connect practice and research to address a significant issue. Action research is defined as:

A participatory process concerned with developing practical knowing in the pursuit of worthwhile human purposes. It seeks to bring together action and reflection, theory and practice, in participation with others, in the pursuit of practical solutions to issues of pressing concern to people, and more generally the flourishing of individual persons and their communities. (Reason & Bradbury, 2008, p.5).

Fundamentally, action research is the process carried out to address a specific problem, usually within an organisation. Originally it was described in terms of a formal cycle, where the process involved specifying a problem or subject, identifying a plan of action, acting on the plan, monitoring

and observing the effectiveness of the plan, then reviewing the plan by identifying what has been learned, and then the cycle repeats, acting on the revised plan (Lewin, 1946, as cited in Kemmis et al., 2014). This was popularised in the 1980s with the 'self-reflective spiral', which expanded the process slightly to add in self-reflection on these processes and consequences (Kemmis et al., 2014). It is now generally accepted that this process is not as tidy as a spiral, the stages can overlap, and the process is likely to be more fluid, open, and responsive. The focus is no longer on whether participants have closely followed the correct steps, but whether they have genuinely focused on the development of the practices to address the subject or problem, their understanding of these practices, and the environment in which they practice (Kemmis et al., 2014). That is applicable in this case, where the process was fluid, but the participants were committed to addressing gender equity through understanding the current situation, via the web-based survey and putting the BEM into practice.

There are a number of aspects that characterise action research, Bunning (1994) identified 18 from a range of sources. The five most critical aspects are that the research is: practical, so that there is change effected during the research process; collaborative, with the researcher working with the participants; emancipatory, so there is no hierarchy and all participants are treated equally; interpretive, that the solutions are driven by the participants; and critical, that the key people involved are self-reflective and analytical (Bunning, 1994). This research met all five criteria. It was practical, undertaking the web-based survey and implementing the BEM, then evaluating the effectiveness of the changes introduced. It was collaborative, in this case, the research was based on a partnership between myself, the researcher, and CF, the organisation. Predominantly, the relationship was with the Special Projects Manager (SPM) at CF, who was the former Chief Executive, and led an initiative to address diversity in their organisation and for clubs in their region. The research was emancipatory, in that we communicated openly and were respectful of each other. In addition, all the responses to the web-based survey were considered equally, no response or person was given more value than another. It was interpretive, in that the responses from the web-based

survey drove what aspects of the BEM were prioritised to be implemented, and the SPM wrote the diversity and inclusion action plan for CF. The SPM and I were critical, reflecting and analysing each step of the process. I did this through a reflective journal. The SPM shared with me his reflections at different stages during the research.

Soler et al. (2017) argued that action research is an appropriate research method for addressing a problem such as gender inequity in sports organisations, as it simultaneously aims to improve practices and add to the body of knowledge of gender equity in sports organisations.

4.4.3.1. Central Football's role

The problem that was identified was the senior management team at CF needing guidance on where to start and how to develop and implement a diversity and inclusion action plan. CF is one of six federations in Aotearoa NZ, and covers the Manawatū, Hawke's Bay, Whanganui, Tairāwhiti Gisborne and Taranaki regions, with offices in Napier, Gisborne, Palmerston North, Whanganui, and New Plymouth (see the yellow region in Figure 4.2).

CF introduced a high-level diversity and inclusion plan in 2018 for their own organisation and have completed a 'stocktake' with Diversity Works, a government-backed membership body that can be contracted by organisations to address diversity and inclusion. CF had also started partnering with external organisations to deliver one-off events that offer opportunities to participate in football for people that might be excluded from mainstream football. However, they were unsure on what actions to take internally to address diversity and inclusion. The CF SPM and Chief Executive were keen to build on the external activities and introduce internal initiatives to create a long term, systemic change to improve diversity as an organisation. They were also keen to extend this to support the clubs in their region.

Figure 4.3: Central Football region in yellow (adapted from NZ Football, n.d.a)



The SPM and I developed a plan that would seek to address diversity and inclusion for CF, as well as answering Research Questions 3b and 3c for my research, what factors facilitate turning a policy into practice in a meaningful way, at a football federation and football club level? The plan was to carry out the web-based survey with CF staff and board members and club committee members, to analyse the results using the BEM, and then use these results as a base for a diversity and inclusion strategy. As discussed above in the survey section, the SPM reviewed the survey questions and provided feedback. I analysed the survey findings, by grouping the results into the four aspects of the BEM. I met with the SPM and we discussed the plan of sharing the survey results with the CF senior management team in a workshop. The purpose of the workshop was to share the survey findings and use these as a catalyst for ideas for their BEM. I used a human-centred design thinking process in the workshop to move from the problem through to ideation of initiatives (this is explained further below). I developed a discussion guide for the workshop (see Appendix E), which I shared with my three supervisors in advance of the workshop for their feedback. I also went through the process of the workshop with the Chief Executive of one of the other federations, to ensure

what I was sharing was logical and helpful from a federation perspective. The SPM and I went through the reaction to the survey and the ideas from the senior management team, discussing some aspects in more detail and added further ideas. The SPM then used this information to develop his diversity and inclusion plan. I provided feedback on the first draft of his plan, some of which he included and some he added as a 'stretch goal', to consider at a later point. Around a year after this plan was implemented, we did a second survey with the staff and board to gauge if there had been any change in the attitudes to diversity and inclusion and increased awareness of the policies and initiatives that the senior management team had implemented.

The SPM led the initiatives from CF, driving the implementation and change. The CF senior management team, made up of five staff members, were also closely involved, in particular in the workshop.

4.4.3.2. My role in the process

My role was as the guide, taking the participants through the journey. I led the first half of the process, including designing the survey, analysing the data, and structuring the workshop. I consulted and shared developments with the SPM at every step, who also provided feedback which I included. I outlined my suggestion on how to share the survey results with the CF senior management team. After the workshop with the senior management team, the SPM led writing up CF's action plan and I provided feedback. I also carried out this survey with the other five football federations, so I had data on all six federations. However, the action research was only carried out with CF.

4.4.4. Human-centred design thinking

Human-centred design thinking, while new in sport management, is commonly used in management practices. Design thinking originates from a desire to take an innovative approach to management problem solving and to take a 'human-centred' approach. The traditional approach to problem solving relies on deductive and inductive logic, that is, a problem is identified, and it is attempted to

be solved based on available knowledge, established protocols, and existing experience. Human-centred design thinking is an approach that focuses on the needs of the end user, engages with the user to better understand their needs, and often includes the user in generating ideas and prioritising solutions. Features of design thinking include embracing innovation and reframing the problem to a positive approach, typically using the phrase 'how might we' to frame questions (Brown, 2008b; Carlgren et al., 2016; Dunne, 2018; Dunne & Martin, 2006; Joachim, 2021; Johansson-Sköldberg et al., 2013).

There were three main human-centred design thinking models originally developed (Brown, 2008b; Dunne & Martin, 2006; Stanford d.school, 2018). There are parallels between all three, and they all follow a similar process: discovery, which is identifying and defining the problem, and identifying the purpose, such as what success might look like or understanding why this problem needs to be addressed; ideation, which is brainstorming solutions, usually involving the end users; and delivery, usually through prioritising ideas and creating a plan to put the ideas into action (Joachim, 2021; Stanford d.school, 2018).

In this case, discovery included the historical analysis, development of the BEM, and the web-based survey. All these pieces of information provided context and information for the problem, which was, how might we address gender diversity and inclusion at CF. The results of the web-based survey were presented to the SPM and then the CF senior management team in a workshop setting, grouped by the four aspects of the BEM. The workshop opened by asking the senior management team what success would look like for them, which was then shared with the group. Identifying what success looks like for each person helps establish what the end goal is and what the expectations are on the outcome of the workshop (Joachim, 2021).

For ideation with the senior management team, I used the survey findings to prompt possible solutions. For example, under *showing* in the BEM, there was a lack of gender diversity in their senior management team, so how might we address this issue. Under *telling*, one of the key findings

was that not many people knew whether CF had a pay equity policy, so we brainstormed ideas on how we might address this.

For delivery, this involved prioritising solutions. A common tool in human-centred design thinking is the effort versus impact matrix, where each person in the group is involved, usually through a voting system, on deciding how much impact an idea might have, and how much effort it will take to deliver. By plotting this on a matrix provides four levels of prioritisation, that is, those ideas that are in the top left of the matrix, that are high impact and low effort are the top priority ideas. Next are ideas that are top right, high impact and high effort. These ideas would have a strong impact but will take some planning to implement. Third is bottom left, ideas that are low impact and low effort. These ideas are worth noting for exploring later, in case they provide some value. Ideas in the fourth quadrant that are low impact and high effort are unlikely to be saved.

Once the ideas have been prioritised, they can either all be included in an action plan, or depending on the scope of the ideas, each idea is then developed into an action plan by asking how might we deliver this idea, that is, answering who will deliver it, when will they deliver, how will they deliver, and what will they deliver. How human-centred design thinking was used with CF is explained in detail in Chapter Six.

4.5. Data analysis

Three different approaches were used for data collection for this research; historical context, four web-based surveys, and action research. This section outlines how the data analysis was carried out for each approach.

4.5.1. Historical context

Analysis of the historical context was on identifying key events in women's involvement in community sports organisations, which was done largely through examining secondary sources, as detailed in Chapter Two. These included more personal reflections, such as Jenny Lee's (1989) report

and the experiences Barbara Cox (2010) shares in her research. I then wove their experiences and information shared through the narrative of the history of events.

4.5.2. *Web-based survey*

Descriptive statistics were used for this research, with the percentage of responses provided to highlight the proportion of the respondents who answered a certain way.

The data from all four surveys were analysed using the BEM. For the survey data, I grouped the questions under the relevant aspect, that is, *showing*, *telling*, *doing*, or *being*. For example, the demographic makeup of the organisation is the public face of the organisation (Shaw & Frisby, 2006), therefore, the demographic data was grouped under *showing*.

With analysing the comments from the survey, the process I employed was subjective, logical, and consistent. As the four aspects overlap and do not necessarily have hard boundaries, there was the possibility of some quotes being linked to more than one aspect. In addition, the web-based survey sought to establish whether gender inequity was a problem, and to 'test' the BEM to discover whether the four aspects of *showing*, *telling*, *doing* and/or *being*, were included in the experiences of bias and discrimination, and therefore relevant to addressing equity and belonging. In effect, to find out whether the BEM was an effective tool to analyse the data.

To analyse the comments and to 'test' the BEM, I had the definitions from Connell (2002), Shaw and Frisby (2006), and Blithe (2019) in front of me, and as I read each quote, I considered individually each aspect and whether *showing*, *telling*, *doing*, or *being* was represented in the quote. The results of this are discussed in Chapter Five.

4.5.3. *Action research*

Action research is a cyclical process, not linear. Analysis involves observing, planning, acting, developing, reflecting, then repeating the cycle. For this research, analysis involved observing the problem of wanting to addressing diversity and inclusion at CF and planning the steps that would be

taken. This involved conducting a survey of CF staff and board members to gauge their understanding and opinion of diversity and inclusion. Next, was acting on the plan, by gathering the data through the survey and holding a workshop with the CF Senior Management Team. CF then developed their diversity and inclusion plan based on the BEM, the survey results, and the outcome of the workshop. The effectiveness of the plan was monitored and evaluated with a second survey. The results of the second survey were reflected on and used to revise the diversity and inclusion action plan.

4.6. Ethical considerations

As noted above, to protect people's identities and privacy, I chose to not share some details in my personal reflections and to not include observations from the action research, particularly the workshop with the CF Senior Management Team. This study was granted ethical approval by the Massey University Human Ethics Committee in February 2020 to conduct this research. See Appendix B for a copy.

4.7. Academic rigour

All research has an element of subjectivity, even the topic we choose to study is based on personal interest and experience. Qualitative research tends to be influenced by the researcher's lived experience (Denzin, 2009; Denzin & Lincoln, 2000). However, this can be said for all research, as the researcher chooses the subject and the questions when undertaking quantitative research. Using a case study approach and insider research, which both involved existing knowledge of the subject, opened up the possibility of bias toward confirming a preconceived notion (Shaw & Hoeber, 2016; Yin, 2014).

As discussed above, I took an insider approach, because of my experience in football organisations and clubs, revealing my proximity to the research. This chapter has outlined the research process I adopted, being very clear on the steps I have taken to maintain integrity, explaining both why I have chosen the research approach that I have, and how I am using this research approach. This can be

evaluated through a four criteria framework that focused on credibility, transferability, dependability, and confirmability (Lincoln & Guba, 1985).

Credibility examines the rationality between the researcher's observations and the conclusions from the data (Denzin & Lincoln, 2000; Lincoln & Guba, 1985). Historical analysis is subjective in that it is up to the historian on what information is included. In this case, the historical analysis takes a post structural feminist lens to existing historical literature on women's involvement in sports organisations, and traces previously undocumented aspects of this history, so the intention is clear. The web-based survey was analysed using the BEM, giving a clear structure for analysis. Action research is in itself a transparent process, where the researcher walks alongside the participants, documenting the process.

Transferability focuses on the ability for the research findings to be replicated and generalised (Denzin & Lincoln, 2000; Lincoln & Guba, 1985). As discussed in Chapter Seven, the survey responses from federation women and club committee women were markedly different, and they are in the same sport. This shows that women are not a homogenous group, making transferability challenging. However, by testing the four aspects of the BEM using the survey results, this provides a framework that can be applied in principle to any organisation.

Dependability and confirmability focus on the researcher taking a transparent approach to their research, keeping records of the research process used (Denzin & Lincoln, 2000; Lincoln & Guba, 1985). As noted, complete objectivity is impossible in research, therefore having a transparent process is essential, with a commitment from the researcher to act ethically and not manipulate the research findings. Steps taken to address dependability and confirmability include having a thorough research approach chapter to explain the process that was taken. My three supervisors have reviewed my research at every stage of the research process. I also decided to include an insider research approach to be deliberate with my position, with these insights noted separately as

vignettes. In addition, using action research, I am focused on the process of the research, rather than the outcome.

4.8. Conclusion

In this chapter I have explained the research approach I took to carry out this research, that is, a qualitative approach using mixed data collection methods and multiple sources of evidence. I used a case study and insider research methods, with historical analysis, web-based survey, action research, and human-centred design thinking as sources of evidence. As discussed in Chapter Two, addressing gender inequity is complex, and so far, it persists in community football organisations. Using action research, human-centred design thinking process for the workshop, and the holistic, people-centric focus of the BEM, all contributed to the advocacy for CF to lead their diversity and inclusion journey (towards gender equity), and ensuring the BEM will lead to self-driven change and impact.

In the next chapter, I analyse the results of the web-based survey to address Research Question 3a, what factors facilitate turning a policy into practice in meaningful way. I group the survey findings using the BEM, finding there are challenges in each of the four aspects. I then used the BEM to analyse the comments shared describing experiences of discrimination, to decipher what issues are at the heart of these circumstances.

Chapter Five: Consequences of past (in)action: National survey

results

5.1. Introduction

As discussed in Chapter Two, there have been key events over the last 40 years, mostly at a national level, that I argue have impacted the lack of gender equity in the regional football federations today, including events such as the acquisition of the NZWFA in 1999 and the 2018 NZF review. I argue that the policies and initiatives have remained ineffective and have not been translated into practice. Furthermore, despite NZF stating since at least 2000 that women's football is a priority through the likes of introducing women and girls'-specific development officers in 2012 as part of the Whole of Football Plan (WOFP); gender governance targets introduced by NZOC and Sport NZ in 1996; and four reports since 1985 on women's sport, including Sport NZ's Women and Girls Strategy (2018); there has been no discernible advancement in gender equity in community football. At the same time, any initiatives, policies and reports to date seem to focus solely at a national level, specifically on governance or high performance athletes. There is little attention given to those who work off the field or those at a regional and club level, or at best, it is assumed there will be a 'trickle-down effect' of diversity policies. This chapter examines the attitudes and beliefs towards diversity and inclusion held by the staff and board members of all six football federations and exemplifies the outcome of the inaction covered in the historical analysis of Chapter Two.

This chapter examines Research Question 3a, what factors facilitate turning a policy into practice in a meaningful way at an NZF level? To answer this question, I used the Belonging and Equity Model (BEM) to analyse the survey results of all six federations. The results are discussed in this chapter, grouped by each of the four aspects of the BEM, *showing*, *telling*, *doing*, and *being*, followed by analysis of the answers to some of the relevant open-ended questions from the web-based survey.

As established in Chapter Three, the research focus was on examining gender equity, however, the web-based survey used the terms diversity and inclusion as these are most commonly used.

As noted earlier, the federations have a formal partnership agreement with NZF (NZ Football, 2008).

The structure and operational focus of federations is strongly influenced by NZF, for example, as seen with the roll out of the WOFP in 2011. In addition, the 2018 report recommended that NZF work more collaboratively with staff and football stakeholders (meaning the federations as well as other bodies such as the New Zealand Professional Footballers' Association and the Wellington Phoenix) with regards to culture, communication, and trust, and that football stakeholders should be represented on the diversity and inclusion committee. For example, see Recommendation 9, 11 (b), and 17 (Muir, 2018). In November 2019, a year after the release of the review, NZF's Honorary President Garth Galloway reported the organisation had implemented all the recommendations of the 2018 review (Galloway, 2019). Given the relationship between NZF and the federations, the assumption was that there would be some influence on gender equity at a regional level.

5.2. The survey details

To gauge the status of gender equity in the federations, including demographic make-up, attitudes to diversity and inclusion at micro-, meso-, and macro-levels, and experiences of discrimination, the staff and board members of all six federations were surveyed. The online survey was sent to all 92 staff members of the six football federations, and all 51 board members between March and May 2020. The survey had an overall response rate of 81 percent across the six federations, 79 percent response rate from board members and 82 percent response rate from staff (see Table 5.1 for the breakdown of each federation).

Twenty-eight of 34 women staff (82%) and 46 of 58 men staff (79%), responded to the survey, and one person preferred not to share their gender. There were 54 responses in total for men staff, as eight men board members indicated they also held roles in the federation organisation and could

not be excluded from the staff responses. For board members, 13 of 17 women board members (76%) responded to the survey, along with 27 of 35 men board members (77%).

Table 5.1: Response rates – federation board and staff members

	Board	Staff
Northern Region	69%	71%
WaiBOP	50%	69%
Central	100%	94%
Capital	100%	92%
Mainland	75%	83%
FootballSouth	78%	85%
Average	79%	82%

As discussed in Chapter Four, a response rate of 81 percent is considered high (Saleh & Bista, 2017).

In comparison, the Sport NZ (2021c) diversity and inclusion survey had a response rate of 39 percent, made up of a response rate of 28 percent for board members and 72 percent for paid employees. Similar studies (for example, Wilson et al., 2022) that looked at the perspective of college recreation staff on equity policies and practices had a response rate of 10 percent.

The findings were compared to the Sport NZ diversity and inclusion survey (2021c) and the Kantar NZ (2018) survey providing comparisons with the sport sector and nationally - acknowledging that many details of the Sport NZ survey are not publicly available, such as the questionnaire.

Despite the introductory email and the survey repeatedly reminding respondents that the survey was about the organisation that they currently work for, that is, off the field, some staff and board members answered the questions in terms of playing football. At least one board member filled in the survey referencing his own workplace, rather than the federation he governs.

5.3. The Belonging and Equity Model applied to federations

The survey findings were grouped under each of the four aspects of the BEM, *showing*, *telling*, *doing*, and *being*.

5.3.1. Showing: Federation staff and board members are not diverse

To recap, *showing* includes the public face of the organisation (Shaw & Frisby, 2006), the power dynamics within an organisation (Connell, 2002), and formal policies (Blithe, 2019). One way to show diversity and inclusion is through having demographically diverse staff, both generally and in leadership roles, such as senior management of staff and board members (Shaw & Frisby, 2006). The online survey provided previously unknown evidenced-based understanding of the demographic make-up of board and staff in football federations in Aotearoa NZ. In Aotearoa NZ, women make-up around half the population, 70 percent of the population are European, 17 percent are Māori, 15 percent are Asian, and eight percent are Pacific people, according to the latest census data (Statistics NZ, 2018). In comparison, the demographic of federation staff tended to be older, Pākehā, men in full-time employment. Women were more likely to be younger, Pākehā, and work part-time.

As noted in Table 5.2², only a third of federation staff, and only a third of federation board members, were women. Men made up 66 percent (n=55) of federation staff, 95 percent were NZ European³ or European, and 31 percent (n=17) were over the age of 50. For men who were board members, 67 percent (n=18) were over the age of 50 and all were NZ European or European, two of whom also identified as Māori (respondents could select more than one option for ethnicity).

Women comprised 33 percent (n=28) of all staff, with almost half, 45 percent (n=13) under the age of 30, and all, with one exception, identifying as NZ European or European. Women also only made-up 33 percent (n=13) of board members, of whom 77 percent (n=10) were older than 40 years old, with 92 percent (n=12) NZ European. The gender split across all the federations, for staff and board, was similar to the Sport NZ survey of RSOs across Aotearoa NZ, with 62 percent men and 38 percent women (Sport NZ, 2021c).

² Colour coding shows where results were notably higher (in red) or lower (in green).

³ NZ European are people who live in Aotearoa NZ who are of European ancestry. The Māori term for NZ European is Pākehā.

Table 5.2: Demographic responses – federation staff and board members

	Federation board		Federation staff	
	<i>N</i>	%	<i>N</i>	%
Gender				
Male	27	68%	55	66%
Female	13	33%	28	33%
Prefer not to say	0	0	1	1%
Age				
Under 18	0	0	0	0
18-29	0	0	26	31%
30-39	5	13%	20	24%
40-49	15	38%	13	16%
50-65	16	40%	19	23%
66+	4	10%	5	6%
Ethnicity				
NZ European	38	95%	66	79%
Other European	2	5%	13	15%
Māori	4	10%	2	2%
Pacific Island	0	0	1	1%
Indian	0	0	2	2%
Chinese	0	0	0	0
Middle Eastern	0	0	1	1%
Asian	0	0	1	1%
Latin American	0	0	0	0
Other	1	3%	4	5%

As seen in Table 5.3, 80 percent (n=67) of federation staff were employed full-time, however, when broken down by gender, a much higher percentage of men, 87 percent (n=47), worked full-time compared to just 66 percent (n=19) of women. The situation for part-time work was the opposite, with a much higher percentage of women, 31 percent (n=9), working part-time compared to only two percent of men (n=1).

This could be viewed positively, in that it allows flexible working options, but that assumes this is a choice. Only 17 percent of women and four percent of men surveyed work part-time, in the Kantar NZ findings. In addition, the Sport NZ Paid Workforce Survey (2017) reported 88 percent of those surveyed worked full-time and 10 percent part-time. This indicated that the percentage of women working part-time in federations was high, both generally and in the sport sector.

Table 5.3: Employment status – federation staff and board members

	Federation board		Federation staff		Federation staff men		Federation staff women		NZ men (Kantar)	NZ women (Kantar)
	N	%	N	%	N	%	N	%	%	%
Self employed	9	23%	3	4%	3	5%	0	0%	11%	8%
Working full-time	24	60%	67	80%	48	87%	19	66%	68%	53%
Working part-time	1	3%	10	12%	1	2%	9	31%	4%	17%
Retired	3	8%	2	2%	2	4%	0	0%	3%	3%
Stay at home parent	0	0%	1	1%	0	0%	1	3%	0%	9%
Unemployed	0	0%	0	0%	0	0%	0	0%	5%	3%
Student – not working	0	0%	0	0%	0	0%	0	0%	4%	4%
Student – working p/t	2	5%	2	2%	1	2%	1	3%	4%	3%
Volunteer	5	13%	0	0%	0	0%	0	0%	-	-
Prefer not to say	0	0%	1	1%	0	0%	1	3%	1%	1%
Other	1	3%	1	1%	0	0%	1	3%	1%	1%

Women's income was lower than men's, with almost half of federation women staff (48 percent, n=14) earning under \$50,000. This could reflect the high number of women that work part-time, and, only one woman federation staff member earned more than \$75,000 (noting that 10 percent selected 'prefer not to say'). In comparison, a quarter of men (27 percent, n=15) earned more than \$75,000. For men, this is consistent with the sector, with 26 percent of RSO staff earning more than \$70,000 (Sport NZ, 2017). Two thirds (68 percent, n=27) of federation board members earned more than \$75,000 for their paid employment, noting that federation board roles are unpaid.

Power relations are the way authority is exercised through decision-making processes and is another aspect of *showing* (Connell, 2002). The survey results showed most federation women did not feel they were in decision making roles. Given women only comprised a third of federation staff, just under a third worked part-time, and generally earned less than their men colleagues, it is not surprising that when asked how involved they were in decision making, 79 percent (n=23) of federation women staff said they were not involved at all. Only one woman said she was the ultimate decision maker, and two women said they were very involved or a key decision maker. In comparison, 62 percent (n=34) of men said they were in some sort of decision-making role, with 25

percent (n=14) of federation men staff said they were very involved, a key decision maker, or the ultimate decision maker.

When asked in an open-ended question, who had the most power to influence decisions and make things happen in their organisation, most felt it was the Chief Executive, 68 percent (n=20) of women and 58 percent (n=32) men. At the time of this research, only one of the six Chief Executives was a woman. The next most common response for women staff was the Chief Executive and the board, with 14 percent (n=4) stating this, although only one man (two percent) said the same. For men, the second most common response was Chief Executive and the Football Development Manager, with 13 percent (n=7) commenting this. No women staff member mentioned the Football Development Manager. All six Football Development Managers were men.

Showing also includes formal policies that support gender diversity (Blithe, 2019). An important aspect of having effective policies is that staff know about them. When asked if their organisation had flexible working hours 96 percent (n=81) of staff said they knew about this policy, and 99 percent (n=83) of federation staff said they knew that their federation delivered specialised programmes like girls only football.

However, when asked if their organisation has a pay equity policy, required by law, 58 percent (n=49) said they did not know. Similarly, when asked if their organisation had a gender quota, almost half of federation staff, 49 percent (n=41), said they did not know. When asked if their organisation had policies to accommodate people with disabilities or people's religious beliefs, 58 percent (n=49) and 55 percent (n=46) respectively, said they did not know.

In summary, in terms of *showing*, the public face of the federations (Shaw & Frisby, 2006) were predominantly older, white men, who were paid more, while women were younger, more likely to be working part-time and paid less. Power dynamics within the federations (Connell, 2002), revealed that few women felt they were in decision-making roles.

5.3.2. *Telling: Diversity policies not being put into practice*

Not only are the federations not walking the talk, but they are not even talking the talk. *Telling* is essentially putting *showing* into practice, through symbolism (Connell, 2002), symbols of success (Shaw & Frisby, 2006), and communication (Blithe, 2019).

Symbols of success include demonstrating the values of an organisation and how those values are expressed, such as how much diversity is valued (Shaw & Frisby, 2006). Eighty two percent (n=69) of staff and 88 percent (n=35) of board members said diversity in organisations was important or very important to them. This was much higher than the Kantar NZ (2018) survey, where only 51 percent of those surveyed said diversity in organisations was important or very important. Noting that the federation survey specified sports organisations, whereas the Kantar NZ survey just said organisations, this result suggests that those in sports organisations place a higher value on diversity than society more broadly. In addition, when asked which areas of diversity were important to them personally, gender was the top response, selected by 77 percent (n=65) of staff and 83 percent (n=33) of board members. However, despite this, it seemed that the value placed on diversity was not being put into practice.

Almost half the women, 41 percent (n=12), said they either did not know if their organisation encouraged diversity, or that their organisation did not encourage diversity within the workplace. Of the 59 percent (n=17) who said that their organisation did encourage diversity, when asked for examples, ten women commented that no specific actions were taken, that it was the “best person for the job”, or that their organisation was already diverse. Similarly, although 69 percent (n=37) of men said they felt their organisation encouraged diversity, when asked for examples, 18 of those men said their organisation hired the “best person for the job”, had an “open approach” or that as a football organisation “by the nature of the sport it’s already diverse”. A further five men said their organisation had a policy or programme, but did not elaborate on how this encouraged diversity. In contrast, 95 percent of board members felt their organisation encouraged diversity. When asked to

expand on how diversity was encouraged in their federation, some board members mentioned on field diversity, through the likes of women and girls football programmes. Other board members focused entirely on initiatives for diversity at a board level, while others referenced policies that they thought their federation has to encourage diversity at a staff level. Some board members said their federation hires on skill set and the 'best person for the job'.

Similarly, 86 percent (n=34) of federation board members said diversity was a core value of their organisation, compared to only 54 percent (n=45) of staff. Only 52 percent (n=15) of women staff felt diversity was a core value of their organisation, with 28 percent (n=8) saying they did not know and 21 percent (n=6) saying it was not a core value. In terms of formal organisational values, each federation sets their own values, so they are potentially all different, but it is hard to know as they are not publicly available.

There was also a significant difference between how boards felt, compared to staff when asked how much they agreed that attracting, developing, and retaining people with diverse backgrounds was encouraged at their organisation. Three quarters, or 75 percent (n=30), of federation board members agreed or strongly agreed. However, only 40 percent (n=33) of federation staff felt the same way, which dropped to 34 percent (n=10) for women staff.

When asked if they felt their organisation paid employees of the same level or in the same job, equally, 72 percent (n=29) of board members agreed or strongly agreed. Only 56 percent (n=31), a little over half, of men staff agreed, and only a quarter, 24 percent (n=7), of women staff agreed. Most women staff, 76 percent (n=22), either did not know or thought that their organisation did not pay employees at the same level or in the same job, equally.

These survey results, including the comments by staff, suggest that diversity policies have been formulated or at least discussed at a governance level, with high awareness amongst board members, but they are not reaching staff (Blithe, 2019). There is also a gap in understanding about what is required to implement diversity policies in practice (Shaw & Frisby, 2006).

5.3.3. *Doing: Biases influencing actions*

Doing are the informal practices within the organisation (Shaw & Frisby, 2006), the day-to-day habits and actions we take (Blithe, 2019), and the gendered roles within the organisation (Connell, 2002).

What we *do* tends to reveal our unconscious biases, based on the actions we unconsciously (or consciously) take. One way to explore what biases people may have, was to ask whether they believed gender impacts the opportunities or experiences a person had in their organisation.

More than a third of men staff, 37 percent (n=20), said men and women had the same opportunities to advance their career, and that gender had no impact on the opportunities a person had in a sports organisation. Thirty-five percent (n=19) of men staff felt that gender has no impact on the opportunities a person had in the sport sector, and 28 percent (n=15) of men believed gender had no impact on a person's experience in their organisation. A further 22 percent (n=11) selected 'neutral', meaning only half of men staff believed gender had an impact on a person's experiences in their organisation.

In addition, only just over half, 55 percent (n=16), of women staff felt that career opportunities always went to the most qualified person, regardless of their gender, ethnicity, age, sexuality, disability, or religion. Similarly, only 59 percent (n=32) of men staff felt the same way, compared to 67 percent (n=27) of federation board members. This suggests that almost half of women staff and just over a third of men staff believed conscious bias existed and seemed to contradict the suggestion shared in the comments by a number of men staff, who stated that the "best person for the job" should be appointed, regardless of diversity.

When asked if they felt the diversity initiatives at their organisation were having a positive impact, 75 percent (n=30) of federation board members agreed or strongly agreed. This dropped to 53 percent (n=29) for men federation staff, and only 38 percent (n=11) of women federation staff agreed. But when asked whether their organisation should be doing more to promote diversity, only half of federation board and staff members, both men and women, agreed. Further, half of

federation board and staff members agreed with the statement that diversity is not an issue at their organisation.

Given older, Pākehā, men make up two-thirds of the total number of staff, lack of diversity is an issue. Also, with the majority of staff members believing diversity is not an issue, it is likely to impact the informal and day-to-day practices within the workplace, particularly when a significant proportion in the workplace seem to not be aware of how gender impacts a person's experience or role in their organisation through the likes of unconscious bias, gendered roles, discrimination, and normalised, systemic gendered relations (Acker, 1990; Connell, 2002).

5.3.4. Being: Belonging and discrimination

Being are the personal relations within the organisation, including how men and women interact and gendered emotional responses (Connell, 2002). This is also the aspect of the BEM with the least amount of research on it (Adriaanse, 2019).

Despite women making up only 33 percent (n=28) of all football federation staff, 36 percent (n=10) of women staff stated they had personally experienced discrimination in their current organisation. In addition, 28 percent (n=8) of women federation staff, agreed or strongly agreed, that bias had limited their career. Eight percent (n=4) of men federation staff believed bias had limited their career, and 17 percent (n=9) had personally experienced discrimination. While a similar number of men (nine) and women (ten) had experienced discrimination, this was a much higher proportion of women staff members. Twice as many women (eight) had experienced bias compared to men (four).

For the Kantar NZ (2018) survey, the results were close to those reported for women federation staff, with 26 percent of New Zealanders saying they believed bias had limited their career progression in their current organisation, and 39 percent had personally experienced discrimination at their organisation.

When not filtered by gender, 15 percent (n=13) of federation staff as a total believed bias had limited their career, and 24 percent (n=20) had experienced discrimination, which was similar to the

results reported by Statistics NZ (2019) and Sport NZ (2021c). A key difference is that both Statistics NZ and Sport NZ qualified the timeframe in their question to within the last 12 months, however, the comments in the survey suggested the discrimination and bias was frequently experienced. In 2019, Statistics NZ reported that 11 percent of those surveyed had experienced discrimination, harassment or bullying in their current workplace within the last 12 months (Statistics NZ, 2019). Sport NZ (2021c) reported that 14 percent of those surveyed in their Diversity and Inclusion survey across the sport and active recreation sector had experienced discrimination, harassment, or bullying. This stays at 14 percent for RSOs and NSOs. While Sport NZ did not publicly provide results filtered by gender, the report noted that in the more than 200 comments collected, the most common experience of discrimination, harassment, or bullying, related to gender (Sport NZ, 2021c).

For women, all the experiences of bias and discrimination, were based on their gender, often in addition with other factors, such as age, whereas men were impacted for different reasons.

Despite more than a third of federation women experiencing discrimination, 76 percent (n=22) said they felt they belonged to their organisation and 76 percent (n=22) said they felt included in their organisation. This was lower than men federation staff, with 96 percent (n=53) saying they felt like they belonged, and 87 percent (n=48) felt included in their organisation. Board members also came in high here, with 89 percent (n=35) feeling like they belonged, and 91 percent (n=36) feeling included in their organisation.

Of note, was that although 76 percent (n=22) of women staff felt like they belonged, only just over half of all women, 54 percent (n=15), had not experienced discrimination in their organisation.

Survey results showed 36 percent (n=10) said they had experienced discrimination and 11 percent (n=3) selected neutral. In addition, only two women staff members said they believed the sport industry was not for them, which suggests there were many women who 'hang in there', despite feeling discriminated against. Both women mentioned they were young, which reinforces the need

for an intersectional approach and understanding why many young women leave the sport industry after two years (Leberman & Shaw, 2015).

The presence of discrimination and bias for around a third of all women staff in their organisation, based on their gender, suggests that emotional relations, and gender equity, were lacking (Connell, 2002). To further examine the experiences of staff members in the federations, I analysed the open-ended questions in the web-based survey using the BEM.

5.4. Experiences of discrimination and bias: Women federation staff comments

The comments were analysed using the BEM to identify which, if any, of the four aspects were applicable to each comment. Analysis of the responses shared by the women federation staff on bias, discrimination, and belonging, illustrated the complexities of women's experiences in sports organisations and the need for a holistic response to address gender inequity.

5.4.1. Bias

Eight women (28 percent of women respondents) provided comments in response to the question on how bias had impacted their career, captured in Table 5.4. All the comments involved more than one aspect of the BEM. All, but one, of the comments were related to *showing*, that is, the presence of power and hierarchical issues. In addition, Person WL noted there was no pay parity between her and her predecessor, "a person of another gender", which is potentially a legal requirement under the Equal Pay Act (1972). She also noted that her achievements were not recognised – "when I have done well it is not acknowledged" – let alone rewarded – "the skills I have are often dismissed as 'soft' skills and therefore of lesser value". These experiences would be categorised as *telling*. Person WL also explained, "I am often not heard or listened to when others say the same thing and are acknowledged." Person WL's organisation was not valuing her, which influenced how she felt, therefore is part of *being*. Person WB said something similar in her comment, "I get made to feel like a child ... and my ideas are not appreciated or even acknowledged unless I persist".

Table 5.4: Impact of bias – women federation staff

Respondent	Comment	Showing	Telling	Doing	Being
Person WA	Gender bias, because if I had achieved the equivalent as males, progression and direction would've been given to me.	Hierarchy	How success is measured		
Person WB	I work with an older generation. They are not open to new ideas and prefer to operate in an older fashion, inefficient way.	Hierarchy		Informal practices	
	I get made to feel like a child by a certain employee and my ideas are not appreciated or even acknowledged unless I persist.	Power		Informal practices	Feelings
Person WC	With the experience I've had (working in professional academy club, international exposure etc) pay scale isn't what I was expecting. I could have been doing this role 7 years ago. When asked around promotion, it was said that I need to 'earn it'. Which I feel I have done in other organisations and previous experience that I bring with me.	Hierarchy	How success is measured		Feelings
Person WH	Being a female there is definite unconscious bias as well as being young.	Hierarchy	Identity	Informal practices	
Person WL	It took a long time and many tries for me to get my role.	Hierarchy	Roles that are given		
	I am often not heard or listened to when others say the same thing and are acknowledged. When I have done well it is not acknowledged.		Communication	Informal practices	Feelings
	There was no attempt at pay parity between the person of a different gender who held my role before me, although I have performed better.	Law	How success is measured		Relationships
	The skills I have are often dismissed as 'soft' skills and therefore of lesser value than some of my counterparts 'more valuable' skills.	Power	How success is measured		Feelings
Person WR	I don't believe women are given the same opportunities or their voices heard the same so I think my role is perhaps as far as I will go with my career with my current organisation	Hierarchy	How success is measured		Relationships
Person WU	My experience/ knowledge is not sought in comparison to my male colleagues in the same role. I have no opportunity to take part in certain roles even when my gender may help to demonstrate inclusiveness or a career pathway to outside stakeholders.	Hierarchy	Roles people are given	Informal practices	
Person WZ	Being a female has made it challenging and it feels like women need to try harder or prove themselves more to be acknowledged.	Power	How success is measured	Informal practices	Feelings
Total number of responses		11	10	6	7

While most comments were concerned with *showing* and *telling*, half also impacted *doing*, the informal practices in their organisation, and seven impacted *being*. This demonstrates that the experiences of workplace bias are complex, with the lack of gender equity having a wide-ranging impact.

5.4.2. Discrimination

Ten women (34 percent of women staff respondents) described their experiences of discrimination during their career, captured in Table 5.5. The type of discrimination described was wide ranging. Some of the experiences were blatant. For example, Person WC described situations where “as head coach I’ve been looked past” with people going to “a male assistant coach on the bench.” Person WC was also “treated differently” on a coaching course with men and excluded from some experiences, “certainly not part of the ‘locker room banter’.” Person WH had experienced “derogatory comments” and “less opportunities for coaching”. Person WU also had experiences that impacted job opportunities – “I have been unable to access a coaching position that my experience and qualification position me for against less and/or equally qualified and no more successful male coaches.” Others reported limited support from colleagues, such as Person WZ, who explained that “working as a women’s development officer is challenging without the support of male colleagues”. There was even an element of fear, with Person WV stating, “I do not want to talk about it in case I am identified.”

With discrimination occurring so openly, almost all of the comments applied to all four aspects of the BEM, emphasising the relevance and requirement of all four aspects to address discrimination. Of note and concern, was that some of the experiences of discrimination happened openly in the workplace. This would suggest that other people have witnessed these instances, and nothing was done, by colleagues or by those in positions of power, to address the situations.

Table 5.5: Experiences of discrimination – women federation staff

Respondent	Comment	Showing	Telling	Doing	Being
Person WB	Ageism is very real at my federation.	Power	How success is measured	Informal practices	Feelings
Person WC	There is one staff member who is specifically sexist and makes sexist remarks regularly. Though these remarks are not directed at me, it continues to demonstrate the tolerance to discrimination in the organisation. It is very unpleasant.	Power	Language	Informal practices	Feelings
	In coaching courses I have been the only female on each of my courses to date. I get treated differently by other candidates, and am certainly not part of the 'locker room banter'.	Power		Informal practices	Relationships
	In previous positions, different expectations of workload to male staff. Club was accused of hiding information around sexual abuse and abuse of power within the club and there was no support given to female staff within the club. No answers for questions and male staff said "it was just what happened back in those days."	Power	Values	Informal practices	Relationships
	As a head coach I've been looked past, with [people going to] a male assistant coach on the bench.	Power	How success is measured	Informal practices	
Person WH	Derogatory comments made. Less opportunities for coaching.	Hierarchy	Language used		Feelings
Person WL	Lack of acknowledgement, not being given information others of equal role have been given, not being selected for things despite being the only person available, qualified or nominated.	Hierarchy	How success is measured	Informal practices	Relationships
Person WN	The way I have been spoken to and treated because of my gender and age.	Power	Language used	Informal practices	Feelings
Person WR	I am an emotionally sensitive person (that has been through a great deal in the last 12 months) and I am very passionate about what I do and I have ended up in tears twice because of the way I have been spoken to and I got told that I needed to stop crying and in a roundabout way told to pull my head in and I feel that it could be because I am female and the management are male....	Power	Communication	Informal practices	Feelings
Person WU	I have been unable to access a coaching position that my experience and qualification position me for against less and/or equally qualified and no more successful male coaches.	Power	How success is measured		Relationships
	In my workplace I am not included in decision making when there is a male colleague with the same qualifications/position consulted except when the focus is female football.	Hierarchy	How success is measured	Informal practices	Relationships
Person WV	I do not want to talk about it in case I am identified.	Power			Feelings
Person WZ	Working as a women's development officer is challenging without the support of male colleagues and clubs, and inevitably female player, coaches, and administrators are overlooked and undervalued.	Hierarchy	How success is measured	Informal practices	Relationships
Total # of responses		13	11	10	12

5.4.1. Belonging

Seven women (24 percent of women staff respondents) shared what was stopping them from feeling like they belonged (see Table 5.6). For example, Person WA shared “I am always an afterthought”, and Person WB stated, “I feel put down by certain colleagues”. Person WV had a similar experience, saying, “I feel like the odd one out and at times am made to feel like the odd one out”.

Table 5.6: Feeling they do not belong – women federation staff

Respondent	Comment	Showing	Telling	Doing	Being
Person WA	I am always an afterthought on work programmes and projects.	Hierarchy		Informal practices	Relationships
Person WB	I feel put down by certain colleagues and therefore don't feel settled.	Power	Language used	Informal practices	Feelings
Person WI	Lack of contact and communication. I know that it is not a strength of my manager, but that doesn't lessen the frustration. Also, I am not involved in 'all staff' meetings and communications. [With my department], I feel I sit a little outside the organisation.	Hierarchy	Communication	Informal practices	Relationships, Feelings
Person WN	Feeling like I don't have a purpose or am making a big enough impact.	Hierarchy	How success is measured		Feelings
Person WR	I feel like it is because I am a woman and there is still a strong culture of woman not belonging in football.			Informal practices	Feelings
Person WU	My immediate manager provides no guidance/interest in my role within female football. I have to look outside the organisation to NZ Football and/or clubs to guide my work.	Power	How success is measured	Informal practices	Relationships
Person WV	I feel like the odd one out and at times am made to feel like the odd one out (regardless of whether it's intentional or not).	Power		Informal practices	Feelings
Total		6	4	6	7

All the comments come under *being*, with the respondents sharing how they personally felt about the situation. Most of the responses also imply *showing* and *doing*, highlighting the lack of attention on power and hierarchy, and informal practices that are intrinsic in the organisations.

When asked what gave them feel a sense of belonging, most of the comments from women federation staff focused on relationships with others, in particular their colleagues (see Table 5.7). They noted informal practices that encouraged camaraderie, such as “open communication” and “social events outside of work”, shared by Person WO, and Person WX identified “team events” and a “shared workspace”. Being respected, often for their skills in the workplace, was another common theme, with Person WD sharing, “everyone treats everyone with equal respect” and “everyone has admiration for each other and what they do within their role.” Person WM felt there was a “mutual respect with my colleagues”. Similarly, Person WQ said “I believe I have gained over the years a lot of respect”, and Person WAB experienced “praise from relevant people” that gave her a sense of belonging. Whereas the sense of not belonging focused largely on personal feelings, those who felt they belonged focused more on connections and relationships with others. For example, Person WF said the “team culture” gave her a sense of belonging, Person WT shared, “the group environment is very inclusive and supportive”, while Person WY observed there was “a genuine concern for one another”.

5.4.2. Conclusion

Gender was the common factor in experiences of bias and discrimination highlighted by women staff members, strongly suggesting that gender inequity is prevalent in federations. Using the BEM to analyse the comments revealed that in many instances, at least two aspects, often all four, were involved, revealing that these experiences are complex. *Showing* came through as the most common aspect, with power, the public face of the organisation, and (lack of) policies having an impact (Blithe, 2019; Connell, 2002; Shaw & Frisby, 2006). However, notably, all four aspects of the BEM came through many of the experiences shared, with *telling*, *doing*, and *being* also factors in the experiences of bias and discrimination. This suggests that a holistic and integrated approach with all four aspects of the BEM is required to address gender inequity.

Table 5.7: Feelings of belonging – women federation staff

Respondent	Comment	Showing	Telling	Doing	Being
Person WC	I have a very good manager. The rest of [my] team have a mutual respect for one another and we look out for each other.	Hierarchy		Informal practices	Relationships
Person WD	Everyone treats everyone with equal respect and in turn makes the work environment fun as I get along with all my colleagues. There is no sense of feeling [not] useful or not belonging because everyone has admiration for each other and what they do within their role.	Hierarchy			Relationships
Person WE	Inclusiveness.				Feelings
Person WF	The team culture.				Relationships
Person WG	Enjoy the work, which I think I am successful at & enjoy that it also includes a sport which the rest of my family have a passion for.			Practices Production	Relationships
Person WJ	With football not my background I was and am accepted for my [area of expertise] and general sports administration experience bringing an outside perspective to the organisation.				Relationships
Person WK	Being included in decision making / discussions / being kept up-to-date on what's happening.	Hierarchy		Practices	Relationships
Person WL	I suppose I still feel its worth it.....I know I can and do a good job, I know I am making a difference and I want better for those that come after me.			Production	Feelings
Person WM	A mutual respect with my colleagues across the federation of what we all do in our own areas.				Relationships
Person WO	Open communication. Social events outside of work. Feel supported, accepted and included in the work place.		Communication	Informal practices	Feelings Relationships
Person WP	Inclusiveness, empathy and taking genuine interest.				Feelings
Person WQ	I believe I have gained over the years a lot of respect (especially from clubs/players within our Federation) and also at other Federations/NZF.			Practices	
Person WS	We all have one goal to promote the game of football to all irrelevant of their diversity.	Power			
Person WT	The group environment is very inclusive and supportive for all.				Relationships
Person WW	Friendly staff who support me.				Relationships
Person WX	Team events, having the opportunity to have my say during meetings, shared workspace.		Communication		Relationships
Person WY	A sense of family and a genuine concern for one another.				Relationships
Person WZ	Included in decision making relevant to my area, good team culture.	Hierarchy			Relationships
Person WAA	An open line of communication between staff, mentorship from other staff members, a welcoming office.		Communication	Informal practices	Relationships
Person WAB	Praise from relevant people, feeling needed to achieve tasks.				Relationships Feelings
Person WAC	Encouragement and inclusion from others.				Relationships
Total		5	3	7	19

While a sense of belonging was high, with 76 percent (n=22) of women saying they felt like they belonged, analysing the comments revealed that women focused on external factors, such as their

relationship with colleagues and feeling respected for their work. The connection with others is one aspect of belonging (Cunningham, 2019), however, if the respondent's work or colleagues' change, then the sense of belonging could be fragile. Further, with the prevalence of experiences of bias and discrimination amongst women federation staff, and very few of the comments coming under *showing or telling*, this suggests that focusing on inclusion has not focused on identifying what belonging means and how this can be fostered, as it is more than policies.

5.5. Discrimination from the men's perspective

While the focus of this research was on hearing the voices of women in the federation, to get an understanding of the experiences of discrimination of the men federation staff and to explore any differences or similarities to those experienced by women, I also analysed the comments men made in the online survey using the BEM. In addition, I also analysed other comments made by men, especially with respect to their attitudes towards diversity and inclusion, as the discrimination experienced by the women staff members came from their men colleagues inside their organisation.

5.5.1. Bias

Three men indicated that bias had impacted their career, as captured in Table 5.8. All three men shared experiences that indicated being treated badly by colleagues in their organisation, such as Person MAI who believed older colleagues felt he "couldn't add value and experience", and Person MAK who shared "new managers [are] not aware of my previous work experience/skills and/or not acknowledging them." Interestingly, all three comments touched on all four aspects of the BEM. The hierarchical structure, informal practices within the organisation, and the values or how success is measured, contributing to an environment which impacted how they felt.

5.5.2. Discrimination

Eight men shared how they felt they had been discriminated against, including three who also included comments on bias (see Table 5.9). All the experiences of discrimination by men staff involved *showing*, with power or the hierarchy of the organisation playing a role and half involved

Table 5.8: Impact of bias – men federation staff

Respondent	Comment	Showing	Telling	Doing	Being
Person MT	In some ways, my ethnicity and the region I work is discriminated by my organisation.	Hierarchy	Values	Informal practices	Feelings
Person MAI	As I have been a high achiever when I was young - often this was frowned upon by the older generation that I couldn't add value and experience. This had hindered my confidence and ability to achieve more.	Hierarchy	How success is measured	Informal practices	Feelings
Person MAK	In older age group, not wanting to remove me from the area I was doing a great job in, new managers not aware of my previous work experience/skills and/or not acknowledging them.	Hierarchy	How success is measured	Informal practices	Feelings
Total		3	3	3	3

doing, the informal practices within the organisation. While some of the experiences shared were discrimination based on personal characteristics, some were more role- or work-related. For example, Person MI, who said he was “not from NZ”, experienced “discrimination against my nationality”, while Person MAK felt he was discriminated “due to being in [an] older age group”. Whereas for Person MBB, discrimination was “nothing to do with race, gender etc, it’s more my department”.

Table 5.9: Experiences of discrimination – men federation staff

Respondent	Comment	Showing	Telling	Doing	Being
Person MC	Have missed opportunities for roles due to JD requiring females only. Organizations previously employing people without an interview process.	Hierarchy	Roles given		
Person MI	Discrimination against my nationality! I am not from NZ and therefore I am an easy target for people. Should be locals doing my job etc.	Hierarchy		Informal practices	Feelings
Person MT	Lack of opportunities for the region I represent, unequal treatment to common matters of my federation.	Hierarchy		Informal practices	
Person MAI	Due to my [young] age as noted below	Hierarchy			
Person MAK	Due to being in older age group, views not seen as relevant even though highly experienced.	Hierarchy	How success is measured	Informal practices	
Person MAU	I am picked on by certain members of my organisation, but this is mostly poking-fun, but it can be taken too far sometimes.	Power		Informal practices	Feelings
Person MAV	Was quite a few years ago under different management but it was with age for being “too” young.	Power			
Person MBB	It’s nothing to do with race, gender etc. It’s more my department. Just because of what my department is.	Hierarchy			
Total		8	2	4	2

5.5.3. Belonging

Only two men commented that they felt like they did not belong, as noted in Table 5.10. Both men identified issues that could be addressed in a safe environment, that is, location and ideology.

Person MT stated, “I’d like my region/hub to be treated equally”, while Person MAG said he did not belong due to his personal view that “community sport is ... a community service”, which he felt conflicted with others in his federation. In contrast to the two experiences shared by Persons MT and MAG, the issues raised by women staff members were nearly all about their gender, something that is intrinsically part of a person.

Table 5.10: Feeling they do not belong – men federation staff

Respondent	Comment	Showing	Telling	Doing	Being
Person MT	Inclusion in matters of experience and knowledge...I'd like my region/hub to be treated equally.	Hierarchy		Informal practices	
Person MAG	The conflict of ideology between those that adopt a business revenue model approach to sport management and my personal view that community sport is not a business enterprise but rather a community service available to all who wish to be involved.	Hierarchy	How success is measured		
Total		2	1	1	0

5.5.4. Conclusion

While all the experiences of bias and discrimination for women centred on their gender, for men it covered a range of issues. Person MC felt he had been discriminated against due to “missed opportunities for roles due to [the job description] requiring females only”. Since 2012, a year after the Whole of Football Plan was introduced, federations introduced a dedicated women’s development role (Astle & Herdman, 2019). This was usually, with few exceptions, filled by a woman. The dedicated women’s development role has slowly been phased out over the last three years, with only one federation now having a dedicated Women’s Development Officer. Another federation has a women and girls portfolio, along with coach education, talent, junior and youth, and futsal, with a development officer responsible for each area. The remaining four federations’

development staff represent regions. Therefore, there are very few roles that would likely be for women only, so it is unclear where this perception could be from.

Person MI's experiences of racism are concerning and reflect a move away from community football being perceived as the 'immigrant's game' (Keane, 2001; Ryan & Watson, 2018), as discussed in Chapter Two. This would seem to contradict the comments about wanting 'the best person for the job', perhaps with the qualifier as long as they are from Aotearoa NZ. The comment from Person MI is evidence that some people in football clubs are not welcoming, despite their claims, which will be discussed further in Chapter Seven.

Like their women colleagues, men's experiences of bias and discrimination covered all four aspects of the BEM. *Showing* was the most prevalent, especially in terms of power and the organisation hierarchy (Connell, 2002), but with all four aspects involved. This suggests it would be helpful to use the BEM to address bias and discrimination experienced by men too. In terms of feeling like they did not belong, having a safe environment to be able to raise issues like how someone is treated, is an integral part of belonging (Eastwood, 2021), and is something that is missing for the two men who shared their experiences.

5.6. Attitudes to diversity and inclusion

When I was going through the survey results, there were some comments from the men federation staff that caught my attention, especially comments made in response to questions on diversity and inclusion. To examine these responses, I filtered the survey responses by gender and extracted all the open-ended comments by men federation staff.

I found nine percent of federation staff, around 20 percent of men, held concerning views that could be described as being 'against diversity'. This was a small group of men, but there was at least one in each federation. These comments were shared with no prompting. For example, in Table 5.11, the question asked which areas of diversity the respondents thought were important for the success of

Table 5.11: Areas of diversity important for success – men federation staff

Respondent	Comment	Showing	Telling	Doing	Being
Person MB	All important, none more than others.	Hierarchy			
Person MC	Income (High earners and Low earners need equal representation in decision making positions).	Hierarchy		Production	
Person MI	For me, the success of a sports organisation comes down to the quality of their staff. You can have a diverse group of people working for you but if they are not good at their job then you will not be successful.	Hierarchy		Production	
Person MAF	All of them – why would we be selective?	Power			
Person MAG	Once you have reduced the financial barriers to entry you address many issues around diversity inclusion especially regarding ethnicity. Clubs must think beyond their playing membership and start to think in terms of community involvement which also by definition includes Sexuality and Religion.	Hierarchy Public face of the organisation			
Person MAT	Diversity of thought; bit harder to define with a tick box.	Power			
Total		6	0	2	0

their organisation. They were given a list of underrepresented communities from which they could select as many as they wished, or they could select ‘None’, or ‘Other’ with a comment box provided. Six men federation staff respondents who ticked ‘None’ or ‘Other’ used the comment box. In their responses, the respondents confirmed the challenges discussed in Chapter Three of diversity, which takes the focus away from underrepresented communities (Duncan-Andrade, 2022; Oswick & Noon, 2014). For example, Person MB commented “all [are] important, none more than others”, with Person MAF making a similar comment, stating, “why would we be selective?”. Person MAT even specifically mentioned “diversity of thought”, while Person MI referenced preferential treatment and merit ideology, two specific issues with the focus on diversity (Duncan-Andrade, 2022; Oswick & Noon, 2014). Person MC felt “income” should be a factor and Person MAG mentioned “financial barriers”. These comments are examples of how people have different definitions of diversity, that detract from addressing the systemic lack of gender equity.

When asked how important diversity was to them personally, four percent (n=2) of men federation staff members answered not important, and nine percent (n=5) said slightly important. All seven respondents were asked why they thought diversity was less important and their responses were

analysed in Table 5.12. Similar to the comments in Table 5.11, the respondents demonstrated different definitions of diversity, focusing on aspects that detract from underrepresented communities, such as preferential treatment and diversity of thought (Duncan-Andrade, 2022; Oswick & Noon, 2014). For example, Person MD commented “skills, experiences, qualifications, [being] open minded, getting on with others and getting things done are more important” and Persons MK and MAP stated they wanted the “best person” for the role. Person MBC felt that diversity could be addressed “with an understanding of different cultural/diversity considerations” through “educating & upskilling staff”. One respondent, Person MAB, again, focused on players, “you are a footballer”, rather than staff.

Table 5.12: Attitudes to diversity – men federation staff

Respondent	Comment	Showing	Telling	Doing	Being
Person MD	Diversity is important, but skills, experiences, qualifications, open minded, getting on with others and getting things done are more important.	Hierarchy	How success is measured		
Person MG	Running a sport for the people who want to be involved in it is what's important. Promoting the diversity label is a distraction.	Power		Social practices	
Person MK	I want the best person for the role, male, female straight, gay, black or white.	Hierarchy	How success is measured		
Person MQ	I think it depends on the definition of diversity. Focusing specifically on diversity to make something like employment decisions is a dangerous path to start on. Diversity needs to be specifically defined. Being male or female isn't diverse from one another based purely on the fact that one is male or female. If we want to consider diversity it needs to be based upon tangible considerations such as culture, background, where they grew up, etc. Focusing on diversity on areas of engagement such as whether or not there are barriers to entry for certain groups is one of the few areas I'd consider there to be a benefit to this kind of work. Things like cost to play sport disproportionately affect those from low income families. On average, Māori and Pasifika populations have smaller income than NZ European/Asian populations and are under represented in our sport.	Power	How success is measured		
Person MAB	You are a footballer, all equal only skills set you a part or how hard you try.	Power			
Person MAP	Personally the best person should get the role regardless of diversity. If you are open to listening and hearing others point of view and understanding your stakeholder the right decisions still should be made.	Hierarchy	How success is measured	Informal practices	
Person MBC	Catering to all is important. But this doesn't have to be achieved by having a diverse workforce (or legislated diversity) – it can be achieved with an understanding of different cultural/diversity considerations – or educating & upskilling staff in these areas.	Power	How success is measured	Informal practices	
Total		7	5	3	

All the comments had aspects of *showing*, with either hierarchy or power relations involved (Connell, 2002). Most also included aspects of *telling*, in terms of how success is measured (Shaw & Frisby, 2006).

In summary, for a small group of men federation staff, questions about diversity and inclusion elicited responses that were anti-diversity, where they resorted to tropes that detracted from underrepresented communities and exposed different definitions of diversity (Duncan-Andrade, 2022; Oswick & Noon, 2014). The comments from these respondents all focused predominantly on power relations and hierarchy of the organisations, key aspects of *showing* (Connell, 2002).

5.7. Turning policy into practice in a meaningful way

Addressing the research question, on how to turn a policy into practice in a meaningful way at an NZF level, turned out to be challenging to answer, in that, the six federations did not have clear or consistent gender equity policies. As established in Chapter Two, there is no consistent diversity and inclusion policy across NZF and the federations. Despite a close, albeit tenuous, operating relationship with the six federations, NZF's few policies and initiatives, such as their internal diversity and inclusion policy or the outcomes from the 2018 review (Muir, 2018), have not been formally shared with the federations. Each federation has a mix of their own diversity policies and initiatives, which seemed to focus predominantly on specific underrepresented communities in their region, with a view to encouraging them to play the game.

In addition, other related events at the NZF level have had little, if any, impact on the federations. As discussed in Chapter Two, this includes the NZWFA becoming part of NZF in 1999, NZF stating it prioritises women and girls' football for almost 20 years (NZ Soccer, 2004a), and Sport NZ's (2018a) *Women and Girls' Strategy*. The exception is when women and girls were eventually added to the WOFP and actively introduced by NZF into the federations, although the focus was wholly on the field.

The focus on women and girls with the WOFP may have helped to raise the awareness of gender equity as an issue, with the survey results showing that gender diversity was recognised as a priority for most respondents. This demonstrates the potential impact NZF could have, if it prioritised and rolled out gender equity initiatives, similar to what was done for the WOFP. Instead, relying on a single policy at NZF level substantiates the argument that having a diversity policy most likely will become a substitute for action (Ahmed, 2012; Baker, 2022; Duncan-Andrade, 2022).

It is also apparent from the survey results that diversity and inclusion meant different things to different people, ranging from the need for more affirmative action for underrepresented communities, through to assuming diversity includes aspects like diversity of thought, to diversity being considered unnecessary and preferential treatment. This supports the critique that the notions of equality, diversity, and inclusion have been too broad and the original purpose of addressing the lack of gender equity has been lost (Ahmed, 2012; Duncan-Andrade, 2022; Oswick & Noon, 2014).

By using the BEM to group and analyse the survey findings, I was able to extract more granular findings and specific issues regarding diversity and inclusion in the federations. As discussed above, *showing* revealed the public face of the organisation (Shaw & Frisby, 2006) was not diverse and that power relations (Connell, 2002) lay predominantly with the men federation staff. In addition, most staff were not aware of pay equity policies (Blithe, 2019). *Telling* indicated challenges with symbolism in terms of gender stereotypes (Connell, 2002) and communication (Blithe, 2019). While most respondents valued gender diversity, they were unclear if or how this was implemented in practice by the organisation. Production (Connell, 2002), and informal practices (Shaw & Frisby, 2006) revealed issues in *doing*, with over a third of men federation staff unaware of the impact of gender and unconscious bias on a person's experience in a workplace. *Being* highlighted issues with gendered emotional relations (Connell, 2002), with around a third of women federation staff experiencing discrimination or bias. Analysis also revealed that, while I had grouped the findings under the four aspects of the BEM, they often applied to more than one aspect.

Analysis of the comments shared by respondents revealed that experiences of discrimination and bias are complex that involved multiple aspects of the BEM. The survey results also revealed that there was not a clean distinction between the four BEM aspects. For example, under *showing*, the demographic make-up crossed over into *doing*, with production also affecting the proportion of women and men involved in the organisation (Connell, 2002). Also, the survey findings under *telling*, with issues such as communication (Blithe, 2019) of pay equity policies, connected with production (Connell, 2002), under *doing*, in terms of how roles are remunerated, and power (Connell, 2002) in *showing* in terms of power and hierarchy in the organisation.

Although a sense of belonging appeared high amongst women federation staff, most described belonging in relation to their colleagues or how they were valued for their work. This could be how women federation staff seek validation in the workplace. There is also potentially an element of team sport spilling over into the workplace, with camaraderie and skills important aspects in a team on the field, so perhaps having a role off the field in a sports organisation.

Analysis of comments, in many cases unprompted, from men federation staff on their opinions on diversity and inclusion, revealed a small, but resolute group who were 'anti diversity'. The comments from this group revealed and confirmed some of the critiques of equality, diversity, and inclusion, including a perception that a focus on diversity leads to preferential treatment (Duncan-Andrade, 2022; Oswick & Noon, 2014).

The high level of awareness of gender diversity would suggest that federation staff are open to addressing gender equity. Analysis of the results of this survey with the BEM suggest that in order for policies to be turned into practice in a meaningful way at an NZF level, changes need to be more than just policies or *showing*, but taking a more holistic approach that takes into consideration the other three aspects, *telling*, *doing*, and *being*.

In the next chapter I focus on the journey Central Football took to turn their survey results into a diversity and inclusion action plan. Using action research, I document the workshop with the Central

Football senior management team, where we went through key survey findings and used these and the BEM to prioritise which issues to focus on. The action plan was implemented and then evaluated a year later, to gauge how effective it was and what areas needed more attention.

Chapter Six: Putting the Belonging and Equity Model into practice

6.1. Introduction

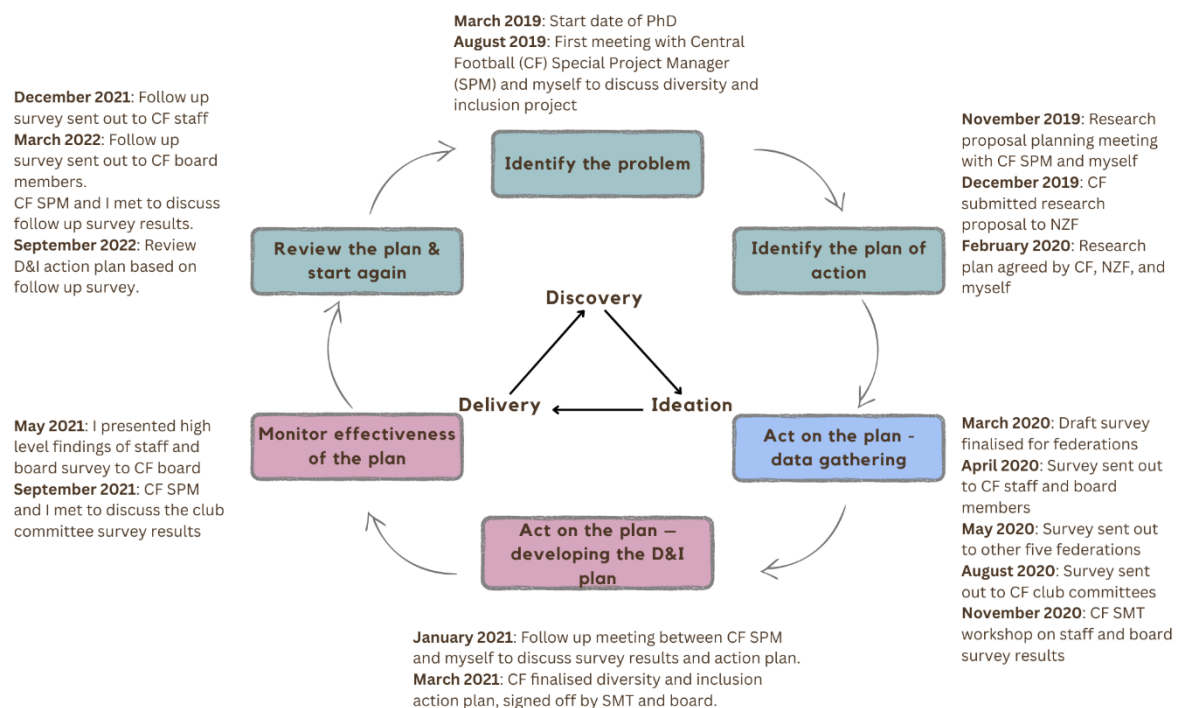
Chapter Five established there was little gender equity across the six federations staff and boards in Aotearoa NZ. This chapter addresses Research Question 3b, what factors facilitate turning a (gender equity) policy into practice in a meaningful way at a federation level. For this research, I took a closer look at one federation, Central Football (CF). Then I worked through the Belonging and Equity Model (BEM) with the organisation to consider the extent of their gender equity and belonging, which resulted in developing a (diversity and inclusion) action plan. As a reminder, the goal for this research is addressing gender equity and belonging, however, I used the terms diversity and inclusion, as they are the words most commonly used in relation to these concepts.

As discussed in more detail in Chapter Four, I adopted an action research approach (Soler et al., 2017), working with CF collaboratively through the whole process, and used human-centred design thinking to structure the workshop. Human-centred design thinking is an innovative problem-solving tool, that focuses on reframing problems in a positive way and centres on the people involved. Human-centred design thinking broadly follows a three-step process – discovery, ideation, and delivery (Brown, 2008b; Carlgren et al., 2016; Dunne, 2018; Dunne & Martin, 2006; Joachim, 2021). The discovery stage covered refining the problem and gathering all the required information from a number of sources. In this case, information came from the results of the web-based survey, and context was provided by the historical analysis, literature review, and development of the BEM. Ideation involved a workshop with the CF senior management team (SMT) to brainstorm potential solutions to address the issues discovered in the survey results. Delivery focused on prioritising the solutions for diversity at CF, developing an action plan to deliver them, and re-evaluation through self-reflection and a second survey 20 months later.

6.2. Action research

This chapter follows human-centred design, and an action research process. That is, this research was practical, implementing the Belonging and Equity Model (BEM), via a workshop with the CF SMT, and then evaluating the effectiveness of the changes introduced. It was collaborative, between myself and CF, in particular with the Special Projects Manager (SPM). The research was emancipatory, with no hierarchy. The SPM and I had an open and respectful relationship throughout the process. In addition, all the survey responses, and all contributions from the SMT were treated equally and with respect. This research was interpretive, with the outcomes participant-driven. The survey results directed what key issues needed addressing, the CF SMT and the SPM drove what initiatives would be adopted, and the SPM wrote the action plan. Self-reflection played a key part in the process, both during the process and in evaluating the results. This chapter outlines the journey of putting the BEM into practice. See Figure 6.1 for a timeline of events for the action research.

Figure 6.1: Timeline of events of action research and human-centred design thinking with Central Football



6.2.1. Central Football

At the time of the case study, CF consisted of 18 permanent staff. They had staff and offices across the region in Palmerston North, Gisborne, Whanganui, New Plymouth, and Napier, where most of the staff were based. (See Figure 4.2 for a map of the office locations.) Four of the five SMT were based in Napier.

In 2018, CF's SPM developed a high-level diversity and inclusion strategy. When I met with the SPM in 2019, he was at the stage of wanting to develop this strategy further into an action plan, but was not sure on the best next steps. CF had started partnering with external organisations to deliver football initiatives on the field, but were not sure what moves to take internally to address diversity and inclusion within their organisation. Together, we developed a plan to address diversity and inclusion at CF. This involved undertaking a web-based survey of staff and board members, which, as discussed in Chapter Five, provided a stocktake of how CF staff and board members understood and responded to diversity and inclusion, identifying the areas where the organisation was doing well and areas that needed more attention. The survey results gauged the attitudes and beliefs towards diversity and inclusion, what initiatives CF had introduced and how well these were known to staff and board members, what practices were happening in the organisation and how they might impact diversity and inclusion, and experiences of people within the organisation. We then shared these survey findings with the CF SMT in a workshop, where we also brainstormed ideas to address any issues, to form the basis of a belonging and equity action plan.

6.2.2. Role of NZ Football

At the start of this research process, the CF SPM wanted to make sure we worked with NZF, to ensure they supported the work that was being done. The SPM and I worked closely with the Community Development Manager (CDM) at NZF. In December 2019, the SPM wrote a detailed proposal for NZF that outlined the process that CF intended to go through, the expected outcomes, and potential costs. The scope of the work was explicit with a proposal that included NZF and all six

federations, with the research costs shared equally between the organisations. It was agreed that CF would act as a pilot for this diversity and inclusion work, and the CF SPM, NZF CDM and I would report back to NZF and federation leadership group, made up of senior staff from NZF and the six federations, on the outcome. I would share the high-level findings of the survey results, the SPM would share the experience and outcome from a federation perspective, with the intention that, if it went well, the other five federations would go through the same process. The SPM, on behalf of CF, applied to NZF for a small amount of financial support to cover some of my research expenses to carry out the project for CF, which NZF paid to me directly so as not to pose a conflict of interest for CF. We formalised the research process with an agreed research plan in February 2020.

6.3. Discovery: Identifying the problem

The discovery aspect ended up being the most significant for both myself and for the CF SMT. Historical analysis and development of the BEM provided the key issues for the survey to focus on, as discussed in Chapters Two and Three. As explained in Chapter Four, I developed the survey, based on the Kantar NZ (2018) survey, adapted for football federations, in consultation with the SPM. I created a PowerPoint presentation with all the survey results, that had been grouped and analysed using the BEM.

As noted earlier, I developed a discussion guide (see Appendix E), writing out the format of the workshop, including introducing the topic, starting with some warm up questions to understand expectations for the outcome of the workshop and to encourage discussion, explaining the BEM, brainstorming what CF already did in the diversity space to start from a positive space, and then the survey findings and discussing potential initiatives to address the gaps that the survey results showed. I shared the process I planned to take with SPM, although I did not share the survey results with him.

6.3.1. The workshop

The workshop was held on 5 November 2020, at the CF Napier office. There were five people in total who attended the workshop, one woman and four men, all members of the SMT. Prior to the workshop, each person received an information sheet, outlining the expectations of the workshop (see Appendix J for a copy of the information sheet). Each member of the SMT knew that it was a two-hour workshop to discuss the survey findings, and had completed the survey themselves so knew the focus was on diversity and inclusion. Also prior to the workshop, each SMT member had completed a consent form (see Appendix K for a copy).

Note that I have not included data and observations from the workshop as part of this analysis. Although the workshop was videoed, this was for my own records. I did not request permission from the participants to include observations from the workshop as part of my research, as I prioritised having an open discussion to help to continue building trust. I felt that if I had asked to include their responses as part of my research, it may have hindered the discussion. Although I recorded my observations at the time, I have not included these observations, or comments on body language, or quotes from the workshop.

Ahead of the workshop, I opened the workshop by introducing myself, my experience working in football organisations, my work for market research company Kantar NZ, and currently studying towards my PhD with Massey University on the topic of gender equity and belonging in community football organisations. I explained the purpose of the workshop was to go through the survey findings and to discuss each finding, and then later we would move on to brainstorming potential solutions. I reminded everyone that the focus was on CF staff, what they did internally as an organisation off the field, rather than on the field. Even though the workshop was informal with a lot of chat before we started, and I was acquainted with several members of the CF SMT, I felt there was still an apprehensive tone at the beginning.

6.3.2. Warm-up

Warming up before a football game is always crucial, and it was no different for the workshop. To help warm-up the group, I asked each person to share how long they had been working at CF and the favourite part of their role. Next, I asked each person to write down on Post It notes, what they were looking forward to, if they were worried or nervous about anything, and what success looked like to them personally, as shown in Figure 6.2.

As discussed in Chapter Four, understanding what success looks like for the SMT helped me as a researcher and workshop facilitator to understand the expectations and outcomes for the workshop and also for the action plan (Joachim, 2021).

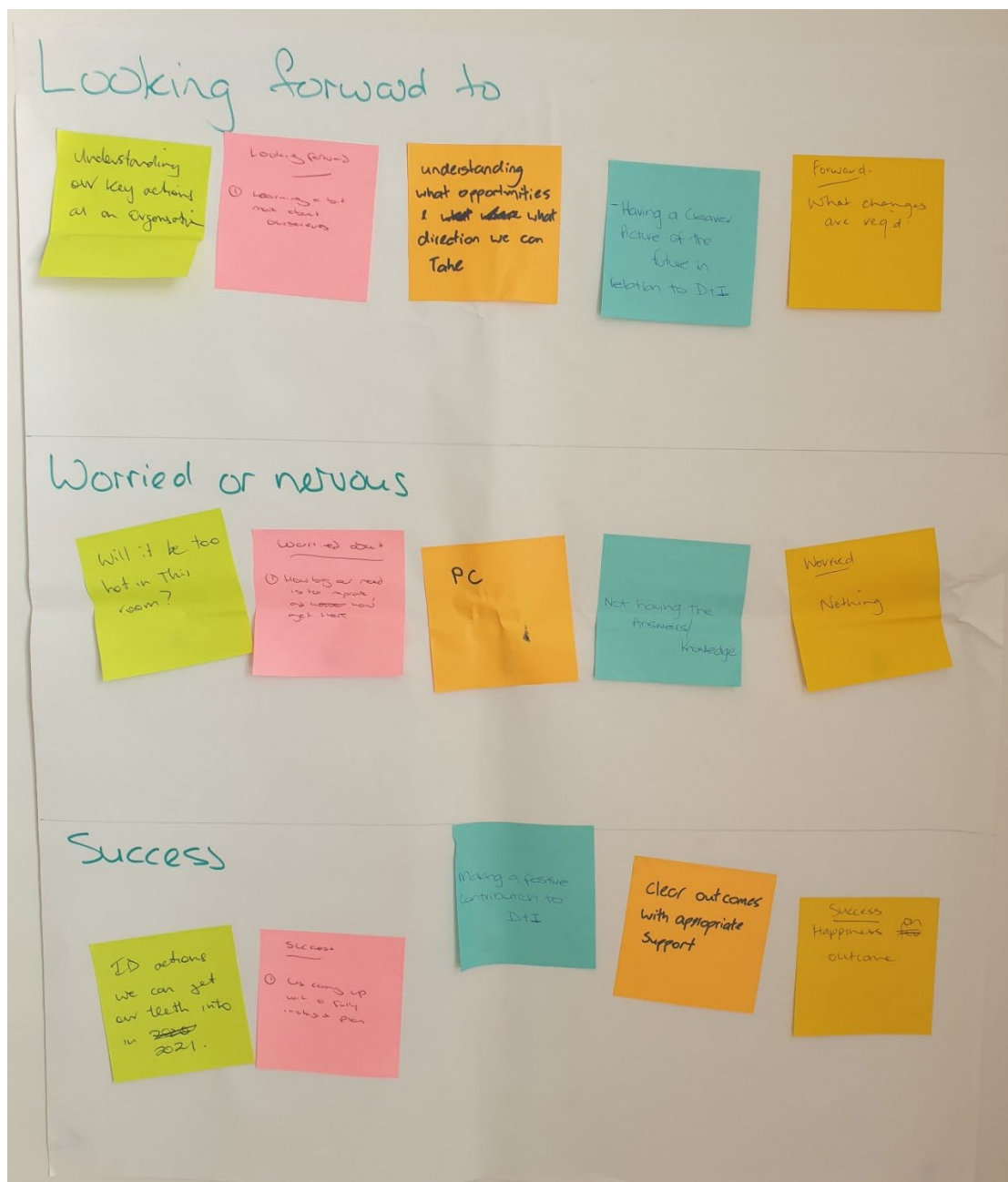
The photograph is hard to read, so for clarity, the CF SMT said they were looking forward to:

- Understanding our key actions as an organisation.
- Learning a bit more about ourselves.
- Understanding what opportunities and what direction we can take.
- Having a clearer picture of the future in relation to diversity and inclusion.
- What changes are required.

In terms of what they were worried or nervous about, the team shared:

- How big our need is to improve and how get there.
- Not having the answers/knowledge.
- “PC” [political correctness].
- Nothing
- Will it be too hot in this room?

Figure 6.2: The workshop warm-up



When asked what success would look like for them, at the end of this workshop, the responses were:

- Identify actions we can get our teeth into in 2021.
- Us coming up with a fully inclusive plan.
- Making a positive contribution to diversity and inclusion.
- Clear outcomes with appropriate support.

- Happiness on outcome.

The second part of the warm-up, and in order to have a positive starting point, I asked everyone to write down on Post It notes what CF was already doing in the diversity and inclusion space. The list included both on field and off field initiatives:

- Girls Only programme
- Ethnic tournaments
- Having a diversity and inclusion plan
- Doing this workshop and survey
- Woman assistant coach for National Women's League team
- Flexible working
- Engaged with Diversity Works
- Diversity statement on board advert
- Two women attended NZF's women leadership programme.

Following this, I introduced the BEM. I briefly outlined that it was based on existing literature. I shared that there are four key aspects, *showing*, *telling*, *doing*, and *being* to the BEM. The premise being that when an organisation addresses all four aspects, the organisational culture will prioritise equity and foster a culture where people feel like they belong. I explained each of the four aspects, as well as symbolic equality. Together, we then brainstormed examples of initiatives that CF were already doing in each space. (See Table 6.1.)

I had a sheet of flip chart paper, one for each of the four aspects, and we put the Post It notes on the appropriate page. The point of this exercise was to acknowledge some of the good things that CF were already doing, and to get an understanding of each of the four aspects. These were included in the final list, along with the new ideas, shown in photos below (see Figures 6.4-6.7). There was not much discussion or feedback about the four aspects amongst the SMT, only to acknowledge that the four aspects were logical. I had printed out a summary and explanation of each of the four aspects of

the BEM, which I had on the table. These were referred to during the process, but usually just to confirm that the initiatives the SMT talked about were coded into the aspect which best matched that particular issue.

Table 6.1: A summary of the BEM and examples shared by CF SMT

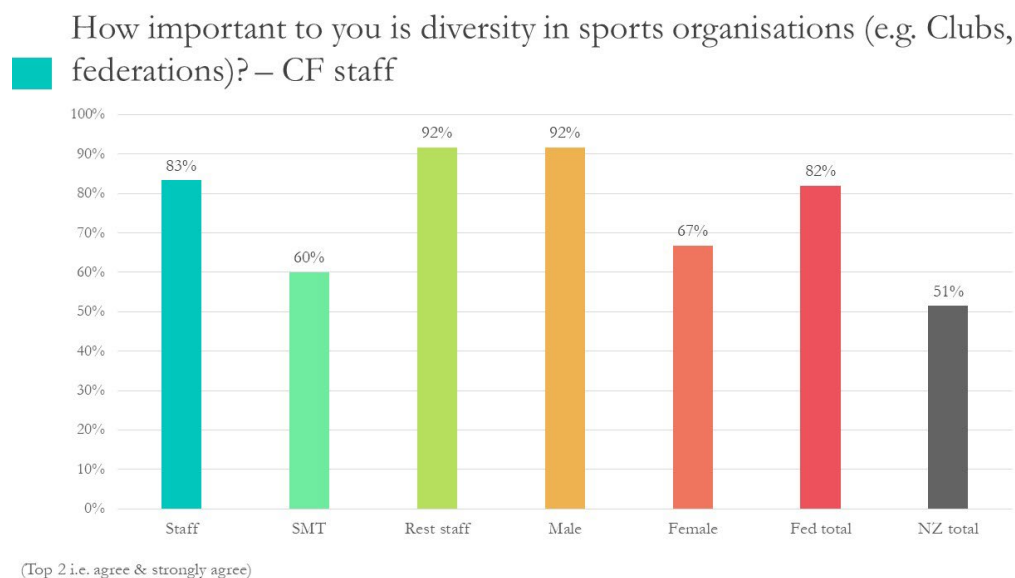
BEM aspect	Explanation	Current examples
Showing	Formal policies, public face of the organisation, power and hierarchy.	Have human resource policies, including an equal employment opportunity statement on adverts, induction process for new staff, collaborative SMT structure.
Telling	Communication, what success looks like, the roles people are given.	Professional development opportunities, photos on social media, website and annual report are diverse, all competitions are treated equally.
Doing	Informal practices, informal roles within the organisation, tends to not be conscious decisions.	Staff meetings are inclusive, make a point of having fun at work (a lot of banter in the Napier office).
Being	How people interact with each other, emotional relations, relationships.	People are usually comfortable sharing different view points, flexibility for parental responsibilities.

6.3.3. Survey results

The workshop then moved to going through the survey findings. I summarised the response rate, that the survey was adapted from a survey by Kantar NZ (2018), and that the survey was completed by the staff and board members of all six federations. I noted that even though I had the data for all the federations, I would not compare and contrast the results between federations as I did not think it was appropriate. For most results I included a total for all six federations to compare the CF results to, as well as a breakdown for staff as a whole, the SMT, the rest of the staff who were not SMT, men, women, and the Kantar NZ results. I did this to provide context for the results.

I told everyone that I would go through each of the key findings, and we could discuss each one if they wanted. I had a PowerPoint presentation with graphs of key findings that I shared on a screen in the meeting room. I did not provide any analysis, other than that I had selected what results to share with the CF SMT. I showed the results as graphs, so the results were easy to read and so I did not influence their initial view on the result. See Figure 6.3 as an example of a PowerPoint slide.

Figure 6.3: Example slide for the CF SMT workshop



There were Post It notes and felt pens on the table so they could write down questions or key points if needed. I also noted that I had a piece of flip chart paper at the back of the room as a ‘car park’, where we could put Post It notes with questions that were outside the scope of this discussion, but could be discussed later.

The CF survey findings were very similar to those of all six federations, detailed in Chapter Five. Under *showing*, there was a lack of diversity in the CF staff. Out of 18 staff members, two thirds (n=12) of staff were men, and four of the five CF SMT were men. One result that stood out for CF was that 28 percent (n=5) of staff worked part-time, compared to only 11 percent (n=10) across all federations. Half of all those who worked part-time in the federations were at CF. Four of the five staff members who worked part-time were women, which was two thirds of all of CF’s women staff. This was not necessarily a bad thing, as it showed flexibility, but it could have an impact on other areas, such as how women perceived themselves in the organisation. All six CF women staff said they were not involved at all, in decision making roles. In comparison, half of the CF men staff said they were somewhat involved or very involved. Interestingly, no one said that they were the ultimate decision maker. Similar to all six federations, most CF staff did not know if their organisation had a pay equity policy.

Under *telling*, there were also similar results to the six federations, with 83 percent (n=15) stating that diversity in sports organisations was important to them, although this dropped to only 67 percent for women (n=4). When asked which areas of diversity their organisation should focus on, CF was the only federation that did not have someone select 'none', all CF staff believed their organisation should focus on at least one aspect of diversity. Gender came through third, with 61 percent (n=11) of staff selecting gender as an area of diversity to focus on, after ethnicity with 89 percent (n=16), and disability with 78 percent (n=14). However, half (n=9) of CF staff said they did not know if diversity was a core value of their organisation. Also, two thirds (n=4) of women said they did not know or did not believe that CF encouraged diversity within the workplace.

With *doing*, four of the five SMT felt their organisation should be doing more to promote diversity within their workplace, which indicated that most supported this work. Only half (n=3) of CF's women staff felt their organisation should be doing more to promote diversity. We discussed this in the workshop and established that even though women only made up a third of all staff, this was not necessarily apparent, as staff were spread over five offices, so the lack of diversity was not so obvious. There were two offices with two staff members, where both staff were men. Whanganui had one man and one woman. Palmerston North had four staff members, one of whom was a woman. Napier had seven staff members, three of whom were women. In addition, most of the women who worked at CF had been involved for a long time, and in one case was the sister of one of the senior managers. This provided a familiarity that would not necessarily exist for new women to the organisation.

Another interesting result that stood out for CF compared to all the federations, was about how meeting agendas were typically set (see Question 29 in Appendix C). The women staff at CF generally felt it was set by the Chief Executive, whereas the men felt it was a more collaborative effort. A third of the CF women staff (n=2) felt that setting staff meeting agendas was done by the Chief Executive, with another third saying it was set by the Chief Executive and then circulated so others could add to it. A third said they did not know. In comparison, men felt it was a more collaborative event, with

almost two thirds, 62 percent (n=8) saying the Chief Executive set the agenda and circulated it for others to add to, and a quarter, 23 percent (n=3) saying it was an entirely a collaborative effort. One man said the Chief Executive set the agenda.

This finding from the survey was discussed extensively by the SMT. Despite the findings of the survey, as a group they felt this was likely not the case, that meetings were in fact very collaborative. It was interesting that the personal perception of the SMT members of this experience overrode what the survey data was saying.

For *being*, there was a strong sense of belonging amongst staff, with most people saying they felt like they belonged, with only one exception. Feeling included was high at 83 percent (n=15) for all staff, but dropped to 67 percent (n=4) for women. There was one woman who felt that women were not given the same opportunities as men, and being a woman had influenced how she had been treated.

At this point in the workshop, we paused to take some time to reflect. Everyone had been fully engaged with the workshop, asking questions to clarify points, and the results of the survey had been quite surprising in some instances. For example, under *being*, there was one person who had shared they had experienced discrimination while working for CF. The original plan had been to make notes on the Post It notes as we went through the results, to identify the findings that stood out to each person, but they had been so engaged with results that this did not happen.

6.4. Ideation: Acting on the plan

As a group, we decided to go back to the start of the survey findings and to go back through them, more quickly this time, to note which of the findings were important and prompted ideas for initiatives. Each time we stopped on a finding, we discussed it as a group, then moved to ways CF could potentially address the issue. For every idea that was shared, I asked someone to capture it by writing it on a Post It note and to position in the relevant section of the BEM.

Instead of using the prioritisation matrix (Joachim, 2021), I used a rating scale. Once we had gone through all the results for the second time and had captured all the ideas, I then asked the SMT to go through each idea and rate that idea on a scale between 1 (symbolic equality) and 5 (awesome). Each of the flip charts had been divided into five sections, so that the Post It notes could be placed in the section that corresponded with its rating. Once each idea had a rating, we could add up the scores and find the average, which would give us an indication of how CF were doing in that aspect. It was thought that adding a score would be helpful in making it all real, actionable, able to be prioritised and used to build strategy around the idea. See Figures 6.4-6.7 for what this looked like in practice. The Post It notes are hard to read in the photos, so are discussed below. For the rating, 5 was at the top and 1 at the bottom of the sheet.

Most of the initiatives that were noted under *showing* focused on projects or programmes that CF were delivering on the field, such as girls only leagues, ethnic tournaments, supporting Māori Football Aotearoa (a separate national organisation that supports Māori football in Aotearoa NZ), making futsal (an indoor, 5-a-side version of football) financially accessible in Gisborne, and providing financial assistance for affiliation fees. The SMT also noted one internal aspect they felt they were doing well, with comprehensive human resource policies. In the middle, rated at a three, were engaging with their regional sports trusts (RSTs) for support in the diversity space, CF were actively trying to achieve greater gender diversity on their board, CF had started looking into delivering accessible football for those with a disability, and were a member of Diversity Works. They rated their membership with Diversity Works at only a three because while they had made the move to join, they had not put much into practice yet. CF SMT acknowledged the survey finding that all their self-identified decision makers were men. Rated under one, CF SMT had noted that they were open to equal opportunities and to diversity, but that they were not doing anything proactively to address these.

Figure 6.4: Post It notes on showing

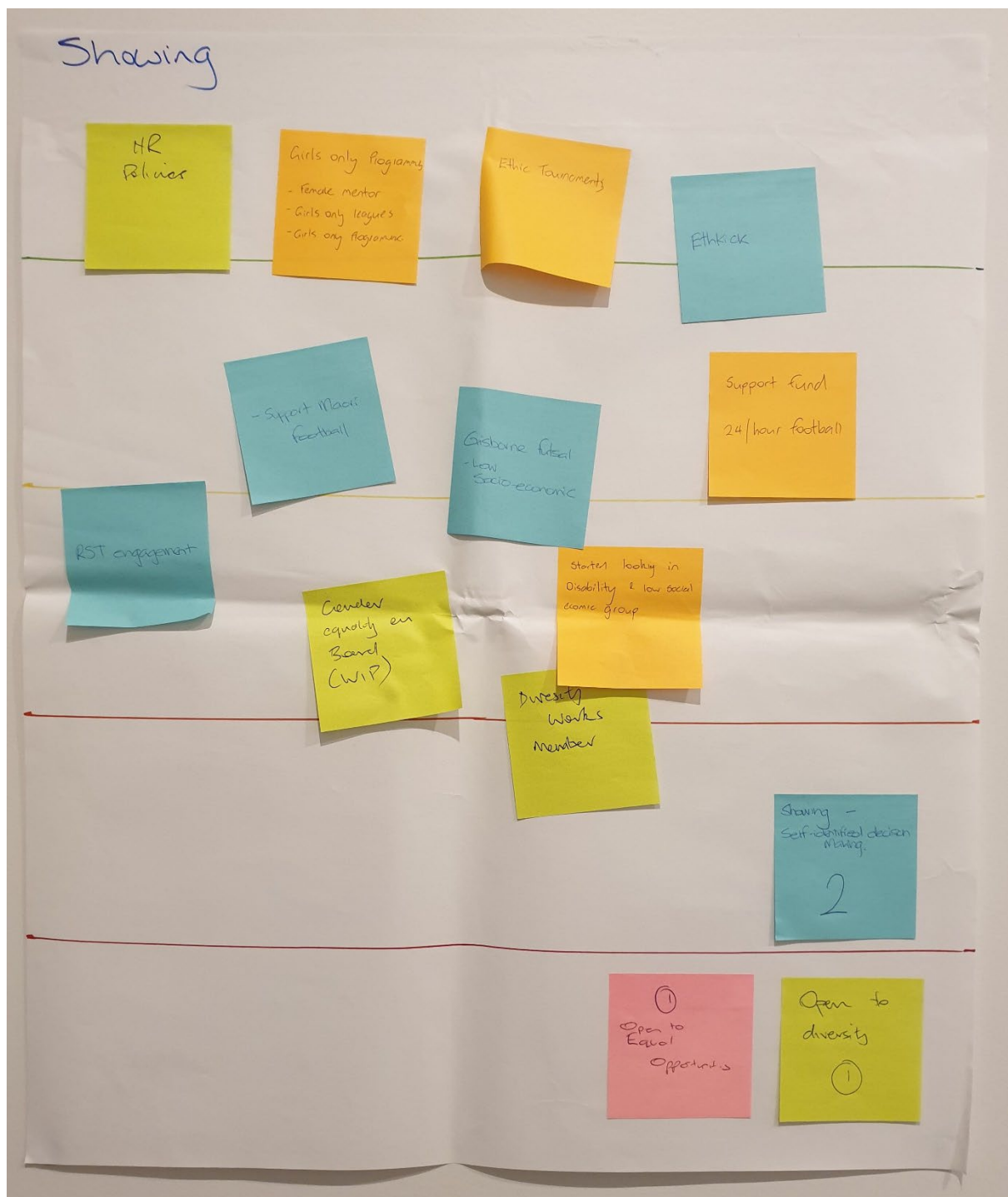


Figure 6.5: Post It notes for telling

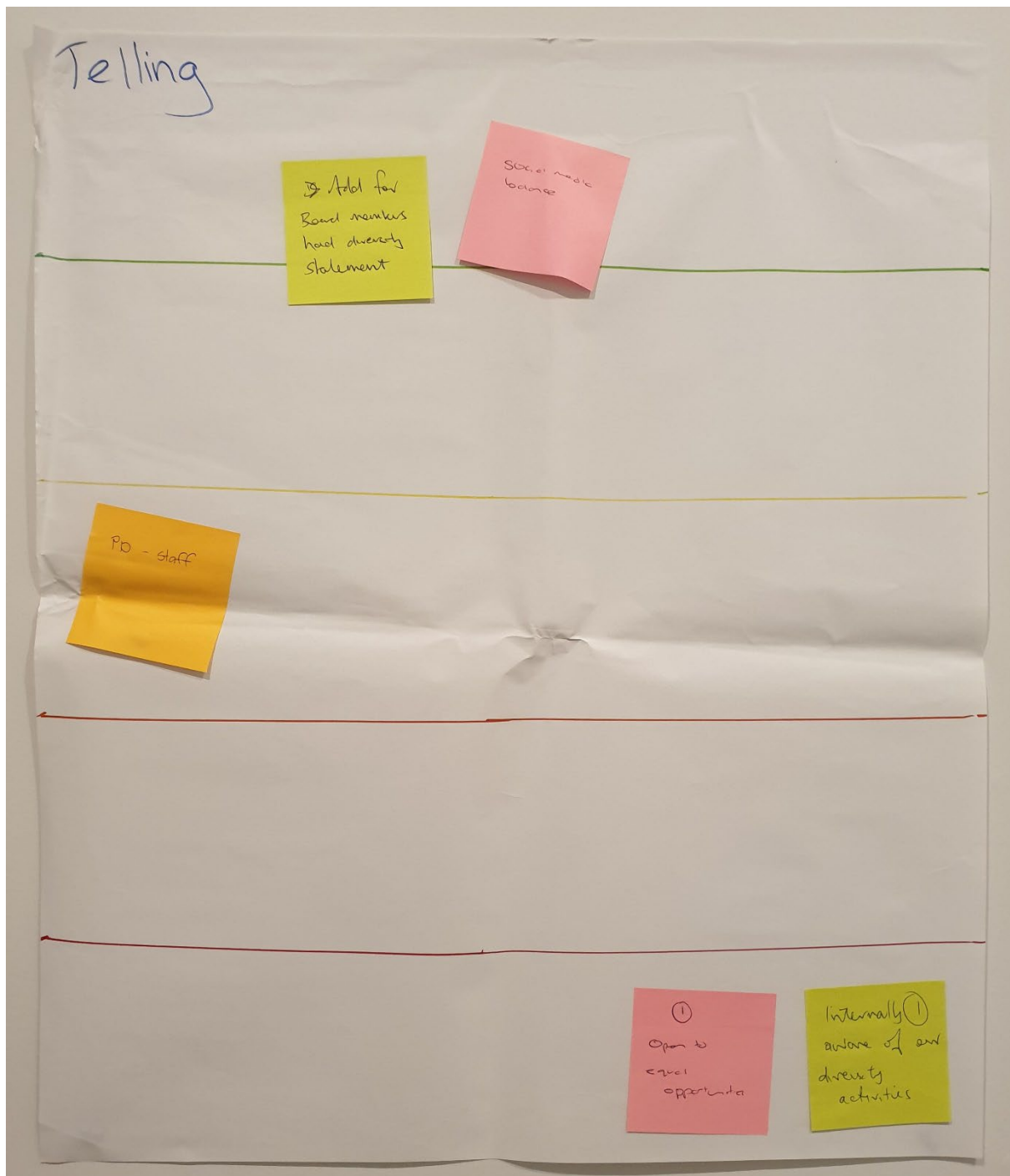


Figure 6.6: Post It notes for *doing*

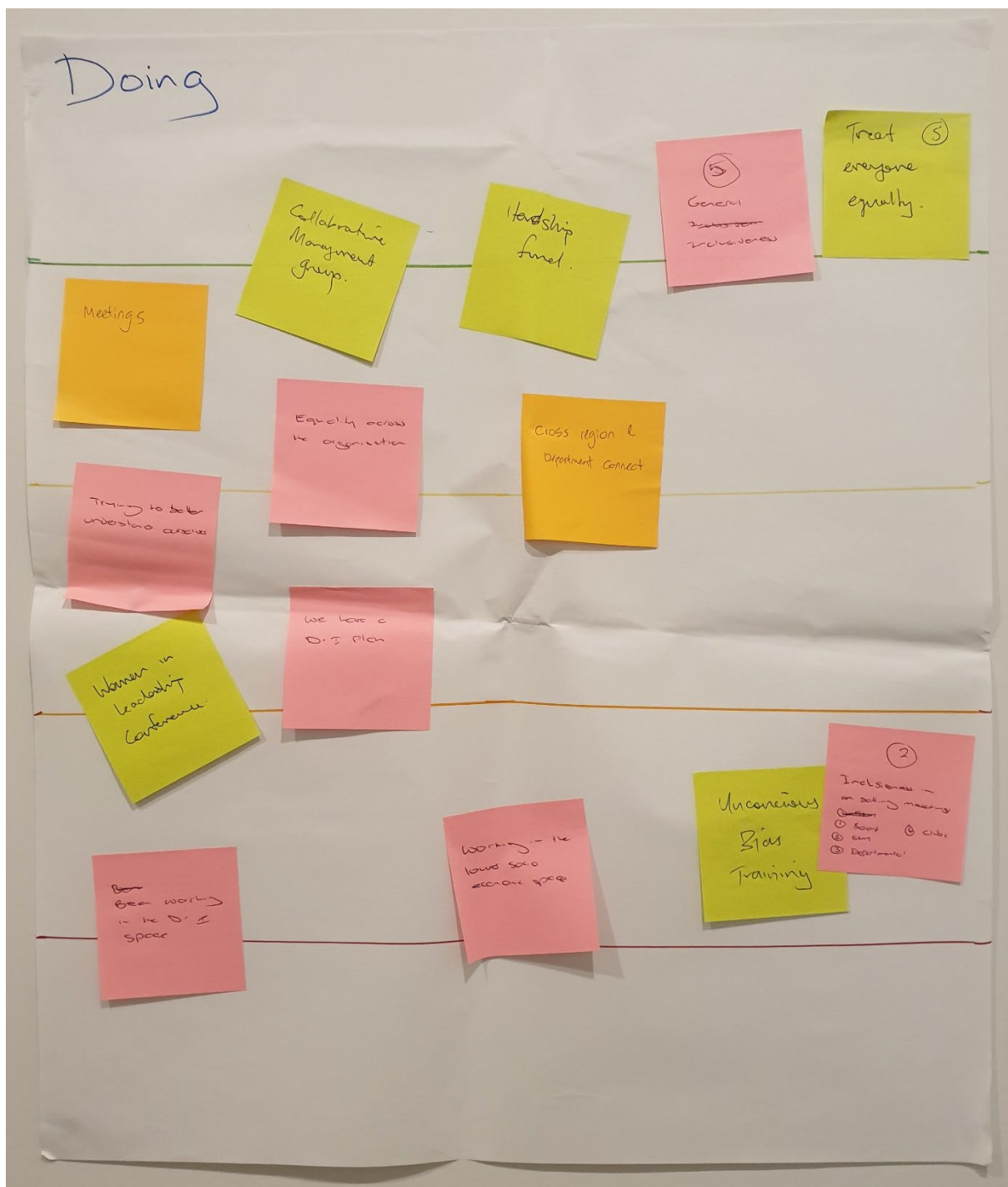
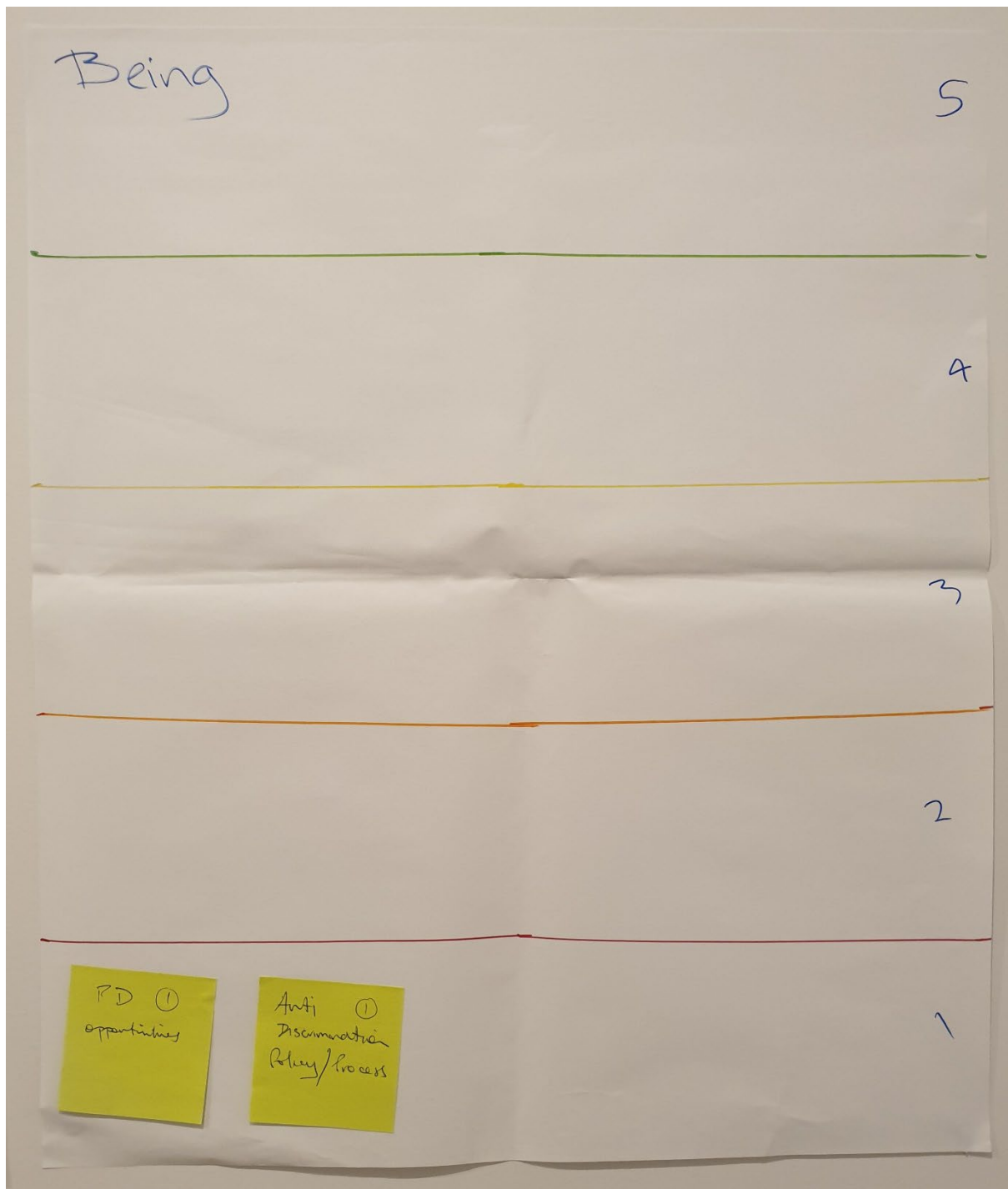


Figure 6.7: Post It notes for *being*



For *telling*, the five Post It notes were more focused on off the field than in *showing*, and largely focused on what CF was already doing. Doing well, (rated five) were having a diversity statement on their advert for board members and ensuring that images on their social media and website were

diverse. The CF SMT rated the professional development that they had available for all staff in the middle as a three, but felt they could be doing more to ensure they were encouraging equal opportunities for everyone and communicating better internally what initiatives they were undertaking.

For *doing*, the CF SMT felt that they had a collaborative management group, that CF staff treated everyone equally, and that they had a general feeling of inclusion, plus they identified providing financial support as strength. They also felt that their staff meetings were well run, that there was equality across the organisation, that there was connection between teams despite being geographically separate, and they were trying to do better to understand themselves. They rated as a three having a diversity and inclusion plan and that two attended the NZF's women in leadership conference, because while they were positive steps, CF had not put either of these initiatives into practice as much as they could have. The SMT group acknowledged that unconscious bias training would be helpful, as well as working on inclusiveness in external meetings such as with clubs, doing more work in the lower socio-economic space, and on diversity and inclusion generally.

Only two ideas were captured for *being*, and they were both rated a one. These were a lack of professional development opportunities, or an anti-discrimination policy and process. Even though under *telling*, the CF SMT had rated professional development as a three, under *being* it was rated a one. This related to the comments from some women, who felt that women did not receive the same opportunities as their men colleagues. There was also a desire from the SMT to ensure that CF was a safe space, through the development of anti-discrimination policies. *Being* had significantly less ideas than the other three aspects, potentially because it was a more difficult category to understand.

6.4.1. Reflections on the ideation process

While the CF SMT were engaged during the workshop, concerned at some of the survey results, and committed to addressing diversity and inclusion, when reviewing and reflecting on the Post It notes

that came out of the workshop it was clear that there were not many new ideas or initiatives. Most of the ideas that were captured were predominantly acknowledging the issues that the survey had identified or initiatives that were already being delivered. Potentially, framing the scale of five as doing well and one as being symbolic equality implied discussing existing initiatives, rather than conceiving new ideas to address issues that were identified in the survey results. After the workshop, I felt that it was a highly engaged session, that the SMT took on board the survey findings, but trying to then move to being solutions-focused and brainstorming ideas, was potentially too much to do in one two-hour workshop session.

6.5. Delivery: Developing the diversity and inclusion plan

The CF SPM and I discussed the outcomes from the workshop about a week later, when he was reviewing what had been discussed and what I had recorded. We agreed that not many new ideas had been generated, so we decided to meet again to go back through the survey findings and brainstorm more ideas to add to what we captured at the workshop.

The SPM and I met on the 19 January 2021 at the CF office in Napier for most of the day, where we went back through the survey results presented at the November 2020 workshop. After the SPM and I had gone through the results again, and discussed the findings, we looked at the potential initiatives that had been brainstormed at the SMT workshop. Brainstorming ideas for initiatives was again, challenging. After so few ideas at the main workshop, I prepared a list of potential ideas to share with the SPM. I had created a page per idea, with an explanation and examples. I had printed these out and shared these with the SPM after we had gone back through the survey results. We went through all of them so I could explain each one, and the SPM added those pages to his ring binder for reference for when he was going to write his report. This suggests that even when people in organisations want to make change, as the CF SPM was very motivated to do, guidance might still be needed as to what options might be possible. This supports the argument from Chapter Three

that addressing diversity and inclusion is vague and lacks clear steps on how to address it (Ahmed, 2012; Duncan-Andrade, 2022).

The ideas I suggested included:

Showing

- Setting up an internal diversity and inclusion (equity and belonging) working group that could explore potential initiatives and drive implementation. Having staff involved would help buy in across the organisation, as well having more than one person to work on delivering.
- Be values driven – decide to prioritise diversity and inclusion and make decisions from there.
- Review whether policies that focus on aspects of diversity and inclusion were needed, or if statements that highlight existing legislation such the Equal Pay Act would be better.
- Be clear on why diversity and inclusion is important to the organisation, and take an open and transparent stance, such as including diversity and inclusion in CF's strategy.

Telling

- Explore recruitment processes to help attract more diverse candidates, such as having a diverse shortlist, trial blind resumés where the person's name and personal identifying aspects are covered for the person doing the shortlisting, engaging with diverse community groups on how to encourage more applicants from their community.
- Have public displays in the office or on the side of football pitches stating CF's position on diversity and inclusion.

Doing

- Diversity Works provide a number of resources and templates that can be utilised and adopted.

- Workshops on areas such as cultural understanding, unconscious bias, and gendered relations.

Being

- Build towards psychological safety.
- Being heard – two-word check in from everyone at the start of each meeting on how they are feeling.
- Explore resources for staff to access if they felt they are being discriminated against. This could be an employee assistance programme or counselling support. Another option could be establishing a team of people across the federations or with the RSTs (mitigating the small size of the organisations on their own) that people could approach for support and advice anonymously. This would also involve establishing a clear complaints process that is victim/survivor centric.

6.5.1. Central Football's diversity and inclusion action plan

The CF SPM wrote his action plan based on the survey findings, the workshop with SMT, and the meeting we held afterwards. He shared a draft of his report with me at the end of February 2021, and I provided feedback verbally on 1 March 2021. I thought the report was very thorough. The SPM had captured the key findings of the survey results and acknowledged the use of the BEM. The SPM grouped his findings under “positive” and “other”, other being the areas that needed to be addressed. He then provided five tables, the first being general attitudes to diversity and inclusion, followed by one table for each of the four BEM aspects, where he shared the observation or finding from the survey, a comment sharing his perspective on the finding, and then a recommended action. The report emphasised the positive, that CF was in a reasonably good space with how staff felt towards diversity and inclusion, and also acknowledged that there were aspects that needed addressing. Of note was that much of the focus on diversity and inclusion had come from the SMT,

and not the rest of the staff, and that with only one woman out of the five members of the SMT, most decision-making was men-dominated.

I felt that while the report was thorough and focused on improving aspects of the culture, it did not specifically address equity and belonging (or diversity and inclusion), rather its focus was on more general initiatives to improve overall culture. Also, initially, I felt most of the SPM's recommendations focused on policies and communication, and he had noted his intention was to focus on *showing* and *telling*, which would lead to influencing *doing* and *being*, rather than identifying specific initiatives for the latter two aspects. Chapter Three notes that the four aspects of the BEM overlap, which was supported by the survey results in Chapter Five, yet I was nervous that we were neglecting *doing* and *being*. However, closer analysis of the recommendations revealed that all four aspects were intertwined. The first recommendation included two actions for the SMT, which involved discussing how staff felt about the importance of diversity, and reviewing and addressing professional development for staff. Both of these, while appearing to be communication (Blithe, 2019) in *telling*, also involved the feelings and personal relationships of staff, an aspect of *being*. Although the SPM stated he had focused primarily on *showing* and *telling*, and I was concerned there was a lack of attention on *doing* and *being*, all four aspects were addressed, albeit not always explicitly, in the recommendations.

The recommendations also addressed the findings related to the experiences of discrimination, including the need to investigate instances of discrimination and introduce a process for identifying, reporting, and dealing with any future instances of discrimination. Other recommendations included meeting with staff more often with more regular discussions on operational aspects of the federation that also included a wellbeing check, including diversity and inclusion in the CF strategic plan, and updating and circulating the staff policy handbook.

Also, my initial concerns that the diversity and inclusion plan did not address 'diversity' were unfounded. On reflection, I realised that focusing on the issues raised by the survey findings, meant

that the report had specific actions that had a direct impact on gender equity and belonging in the organisation. So, although there were not many recommendations that referenced equity and belonging, or diversity and inclusion, by recommending initiatives from the survey results meant addressing equity and belonging by way of the four aspects, therefore, much more effectively.

The CF SPM did end up adding some additional stretch goals as a separate section at the end of the report. The stretch goals included developing an employment policy that where possible, strove for gender equity through an equal number of men and women, trialling recruitment processes such as hiding gender and ethnic identifiers on resumés, conducting a diversity and inclusion review every six months, creating a diversity and inclusion working group, exploring professional development opportunities, considering the appointment of a dedicated person to address diversity and inclusion, and exploring how to address homophobic behaviour. A copy of CF's diversity and inclusion action plan is in Appendix L. The CF SPM shared this report with SMT in March 2021, which they signed off and implemented immediately.

6.5.2. Presentation to the Central Football board

The SPM had been reporting to the CF board directly during this time to keep them updated on the diversity and inclusion project. On 2 May 2021, I presented a high-level summary of the findings of the staff and board member survey to the CF board. This presentation ended up being later than anticipated, largely due to the previous board meetings being online due to COVID-19 restrictions. This was the first in person board meeting that they had held in several months. By this stage, there had been a number of changes on the board since the group who had originally completed the survey. I attended what was part of an all-day board meeting. There were six board members in attendance, as well as NZF Chair Dr Johanna Wood. I did not know Dr Wood would be attending. Dr Wood was a previous chair of the CF board and it appeared she was there for the full day board meeting.

I followed a similar format to the SMT workshop, where I presented most of the results just as graphs, so they could see the evidence visually. As this was a short 20-minute presentation and just the highlights, I provided the analysis and shared my insights on the survey results. The board were engaged with the presentation, and interested in some of the differences between perspectives of board members compared to staff. For example, all of the board members felt their organisation encouraged diversity in the workplace, however, only 61 percent (n=11) of staff felt the same way, and only 33 percent (n=2) of women. Also of note, was that, like staff, almost half of the board, 43 percent (n=3), did not know if CF had a pay equity policy. The board had already approved the SPM's March 2021 report, so knew that there were actions in place which they supported.

6.6. Reviewing: Follow up survey results

A second survey was carried out with CF staff and board members just under a year after the strategy was introduced and around 18 months since the first survey. The second survey had the same questions as the first survey, to gauge if there had been any progress from the diversity action plan introduced by the CF SMT. The survey was undertaken in December 2021 for staff and March 2022 for board members. The response rate for the second survey was 94 percent for staff, with 16 out of 17 staff responding, and 78 percent response from the board, with seven out of nine responses. There was a change in staff and board personnel between surveys. Three board members left with five joining the board, and three staff members left and two new people joined CF. The results showed there was recognition that CF was now prioritising diversity and inclusion, although there were some surprising anti-diversity comments this time.

When asked specifically about CF's work on diversity and inclusion in the workplace in the last 18 months, 61 percent (n=11) said it had improved, 22 percent (n=4) said it had stayed the same, and 11 percent (n=2) said they did not know. Further, 82 percent (n=14) said they felt CF was committed to diversity and inclusion, with the remaining three people selecting neutral, rather than disagreeing. Plus, 65 percent (n=11) said CF put its commitment to diversity and inclusion into practice, with 35

percent (n=6) selecting neutral, and no one disagreed. There was a big increase of staff who felt that CF encouraged diversity in the workplace between the two surveys, from 33 percent (n=2) in 2020 to 80 percent (n=4) of women in 2022, a doubling in actual numbers, and 61 percent (n=7) to 75 percent (n=8) of men. These results show a significant positive recognition of the work CF had done to address diversity and inclusion in their workplace.

The second survey highlighted some areas that still needed to be addressed. For example, the number of women and men who said they did not know if CF had a pay equity policy stayed the same. Similarly, when asked if CF paid employees of the same level/job equally, those who said they did not know increased from 50 percent (n=9) to 69 percent (n=11) across all staff.

While the number of women who said that diversity was a core value of their organisation increased significantly from 17 percent (n=1) to 60 percent (n=3), one person said diversity was not a core value of CF, compared to no one saying it was not a core value in 2020. This could be from the new staff members that had joined CF.

An interesting result was in terms of how agendas were set for staff meetings. In the first survey, two thirds of women (n=4) felt that the Chief Executive set the agenda for staff meetings, and only two of those women felt it was then circulated for people to add to. This was in comparison to 80 percent (n=9) of men who felt it was either collaborative or that the agenda was circulated amongst staff. As noted earlier, I raised this at the workshop with the CF SMT, who discussed it and felt this was not an issue. However, in the follow up survey, the number of women who said the agenda was now circulated to staff increased to three people, with only one woman saying the Chief Executive sets the agenda. In the follow up survey, one person commented there had been a conscious effort to be more collaborative, and the results showed this.

When asked which areas of diversity were important, in the follow up survey there were two men who selected 'none', whereas in the first survey, everyone had selected at least one underrepresented community, no one had selected 'none'. This was a result that had distinguished

CF from the other five federations. In addition, in the follow up survey, some staff members now included comments about valuing meritocracy over diversity, which was new for CF.

When asked if they felt like they belong, the responses from men dropped from 100 percent (n=12) in 2020 to 82 percent (n=10) in 2022. Still very high overall, and the two men who no longer said they felt they belonged, selected 'neutral/neither', not that they did not feel like they belonged.

When asked to explain their response, one person said sometimes they felt like they belonged and sometimes they did not, and the second person said time was a factor.

6.6.1. Follow up with NZ Football

Presenting the results of the survey at the next federation leadership group meeting was discussed at the end of the November 2020 workshop with the SPM and the CEO, who indicated they would look into this. Unfortunately, this did not happen. I communicated with one of the other federation Chief Executives, who was keen to hear my presentation about the work I had done with CF and the potential work for his federation. He spoke with a senior staff member at NZF who sets the agenda for these meetings, but unfortunately NZF could not find space for me on the agenda to present. NZF's CDM also left NZF in early 2021, and once he left, I no longer had contact with anyone at NZF on this project despite trying to make contact.

6.7. Observations and self-reflection

Reflecting on the action research with CF, the main observation was that the survey findings were much more overwhelming for the CF SMT than I had anticipated. Going through the survey results was consuming for the CF SMT. It took longer than anticipated because some of the results were quite striking and needed time for the SMT to discuss and unpack. It was the first time many of the CF SMT considered the impact a lack of equity (or diversity) had on some people and the organisation. For example, one of the SMT members emailed me the day after the workshop and said, "Thanks for yesterday, was thought provoking. I imagine if I did the survey again I'd score completely different!"

It was then a challenge to move to solution mode, to think of ideas to address these issues in the same workshop. On reflection, it would have been more useful if we had one session to discuss the survey findings, and then met at a later date to consider ideas for solutions to address the issues.

Even in the follow up meeting with the SPM in January 2021, after going back through the results and trying to move on to turning this into an action plan and coming up with ideas to address these, took some time. I think the concept of developing a diversity and inclusion action plan can feel big and unwieldy. However, using the survey findings as a prompt to determine what initiatives to focus on, helped to create smaller, specific initiatives, that ultimately were effective.

The learning for me as the researcher is needing to remember that people are at different stages in their journey of addressing gender equity and belonging. This was further enforced for me, as I reflected on the second survey results. I initially felt they did not show great progress, because although there had been improvements in many areas, there were some new anti-diversity comments in this survey that were not in the first survey, which I felt really disappointed about.

Related to this, is that despite it being a workshop and my best efforts to encourage discussion, most of the time was spent with me doing the talking, presenting the findings. This was in part because of the nature of the survey results, but also, I felt like there was an element of the CF SMT being uncomfortable or unfamiliar with the topic of gender equity and seemed to want to be told what the answer was at times. The topics that attracted the most discussion were graphs they did not agree with – such as the ethnicity of staff, with comments being made that the data could not be accurate or people did not fill it out properly because most people were Pākehā/NZ European, and how meeting agendas were set, where the CF SMT also felt the results were not right, because the agenda was definitely circulated to all staff ahead of meetings.

On reflection, I questioned how helpful adding a score to the ideas or existing initiatives was. It was hard to gauge because moving to ideas was challenging in itself, straight after the survey findings. However, the scoring element was useful in that it helped identify key areas of priority quickly.

Moreover, sports people are generally used to a scoring system, so it had relevance and applicability to this organisation. In future, I would have an ideas workshop separately to see if adding a score is more effective.

I asked the SPM for his thoughts on the whole process of doing the survey, the workshop and developing the diversity and inclusion action plan, and his reflection was very positive. He said,

The work we're doing now has further reinforced to me how valuable this process is to this organisation. None of the issues that the survey has highlighted are that hard to fix, but not being aware of them therefore not being able to address could have had a number of implications from an organisation perspective. So it's been a valuable lesson in learning more about ourselves and our colleagues. (Personal correspondence, January 26, 2021).

6.8. What factors facilitate turning a policy into practice in a meaningful way at a regional level

By using the BEM to analyse the survey results and in the action research workshop with the CF SMT, we were able to mitigate some of the issues identified from focusing on diversity and inclusion, such as it being too vague with no clear steps on what 'diversity' means or how to address it (Ahmed, 2012; Duncan-Andrade, 2022). Using the BEM to analyse the survey results and guide the development of the action plan provided tangible initiatives that the organisation could focus on and address. Although there were moments when it felt like both myself and CF still resorted to a focus on *showing* and policies, using the BEM kept all four aspects prominent. In addition, using the BEM with the survey results identified specific issues to address that informed the recommendations in CF's diversity and inclusion action plan. The effectiveness of the BEM was evident with 61 percent of CF staff saying they felt that work on diversity and inclusion in the workplace in the last 18 months had improved and 65 percent felt that CF was putting its commitment to diversity and inclusion into practice.

There was even evidence of how discussing an issue, but it not being a formal recommendation or action, can still be addressed informally, in this case in terms of how agendas were set for staff meetings. Although the CF SMT did not include it as an issue to address, after discussing it and understanding how people perceive actions differently, the way the agenda was set was modified. In the second survey, this change in approach was specifically commented on by one staff member and reflected in the responses to that question. The BEM was effective in both identifying formal actions, as well as informally, through highlighting key issues. Therefore, the BEM has proved effective at putting a gender equity and belonging (or diversity and inclusion) action plan, into practice.

In summary, this chapter outlined the action research carried out with CF to address gender equity and belonging in their organisation. I outlined the process taken, engaging with CF, carrying out the survey, then going through the survey findings with the CF SMT in a workshop using human-centred design thinking. I then discussed the findings of a second survey carried out a year later, which found that while there were some areas that need attention, most staff members felt there had been positive steps taken to address diversity and inclusion within their organisation. While this chapter focused at the regional level, the next chapter focuses on the results of the web-based survey on gender equity at a club level, where there are some similarities with the survey results of the federations, but also some stark differences.

Chapter Seven: Avoiding change: Survey results at a club level

7.1. Introduction

To date, most research on gender equity in sports organisations has focused at a national or international level (Adriaanse, 2019; Burton, 2015; Burton & Leberman, 2017; Hoeber & Shaw, 2019; Shaw, 2013; Turconi, 2020). I wanted to understand what, if any, influence, gender equity measures introduced at a national level might have at a club level. As discussed in Chapter Three, the focus has been on equality, diversity, and inclusion, rather than gender equity, which are vague, with little understanding of how to address them (Ahmed, 2012; Duncan-Andrade, 2022). In addition, from my experience volunteering at football clubs and working at both NZ Football (NZF) and federations, most initiatives were on the field, such as those from the Whole of Football Plan (WOFP), and there was very little information shared between the three organisations about why gender equity initiatives were introduced. As such, I was curious as to what the attitudes to gender diversity and inclusion were by those on club committees, what initiatives were implemented, and if NZF and Sport NZ's policies had any impact. This chapter examines Research Question 3c, what factors facilitate turning a policy into practice in a meaningful way at a football club level? This chapter first provides a profile of the respondents, followed by the survey findings grouped by each of the BEM's four aspects, *showing*, *telling*, *doing*, and *being*. It then covers analysis of some of the relevant open-ended survey questions, and a deep dive into a specific demographic of club committee respondents, women in their 40s.

The findings from surveying club committee members showed, that in addition to some of the issues seen with federation staff such as various definitions of diversity (Duncan-Andrade, 2022), there was also a much stronger sentiment of resistance to address diversity and inclusion. This was an issue examined by Spaaij et al. (2019), who interviewed 101 people in leadership or coaching roles across five sports (Australian rules football, football, netball, cricket, and basketball) in Australia. They identified six discursive practices that those in leadership positions in sports clubs drew on to resist

diversity: speech acts, moral boundary work, in-group essentialism, denial/silencing, self-victimisation, and bodily inscription. They argue that diversity policies and legislation are ineffective in that they do not lead to clubs changing their practices to embrace diversity or alter discriminatory practices (Spaaij et al., 2019).

Speech acts are where club committee members rely heavily on language that is 'colour'- or 'gender-blind' and refer to diversity in abstract ways. Moral boundary work avoids addressing gender diversity by creating social hierarchies that rely on meritocracy and sexist tropes. In-group essentialism is where club committee members standardise, minimise, or simplify the club structure, community, or culture in order to avoid addressing diversity. Denial/silencing is the way club committee members handle complaints or instances of misogyny, racism, or ableism. This can range from minimising the incident as a joke or banter, or handling the incident internally within the club or informally, through to further backlash against the person who was abused. Self-victimisation is where club committee members highlight the barriers and challenges they face in attempting to address diversity at their club. Many club committee members focus on the limits on their time and resource as they are volunteer-based with limited capacity. Diversity is perceived to be an 'add on', outside the expected practices and responsibilities of a club. Bodily inscription relates to power struggles and creating a sense of otherness, and how this is often experienced by feeling physically uncomfortable. These practices identified by Spaaij et al. (2019) were applicable to the findings of this research, and I drew on these in conjunction with the Belonging and Equity Model (BEM), when analysing the football club committees survey results.

7.2. The survey details

I emailed an online survey, similar in format and questions to the one sent to the football federation staff and board members, to Central Football (CF) club committee members in August 2020 (see Appendix D for a copy of the club committee survey). The questions were essentially the same as the federation staff survey, only edited to focus on club committees. Like the staff survey, the questions

focused on attitudes to gender diversity at a personal, club, and sector level, as well as policies and initiatives that they may have had. Despite stating that the survey was about the club committee, that is, off the field, many of the responses focused on on-field.

At the time of this research, there were 71 clubs in the CF region, that participated in competitions administered by CF's competition staff. For context, in Aotearoa NZ, some football clubs only have senior teams (for adults, generally over the age of 16), some only have junior teams (for children), and some clubs have senior and junior teams. Some clubs only have men's and boy's teams, some also have women's and girls' teams. Each club has a committee that runs the operations for the club, including administration liaising with CF, registering players and teams, collecting payment of subscription fees, coordinating training options for the teams, booking grounds, ensuring all teams have uniforms and training gear, and running the clubrooms. Subscription fees are a set amount each player has to pay, which includes an NZF affiliation fee, a CF affiliation fee, and the rest goes to the club to cover costs, such as purchasing uniforms, gear including balls and bibs, and any costs associated with facilities, such as ground hire or club rooms (rental, upkeep, hireage, or in some cases, mortgage).

As noted in Chapter Four, the response rate for club committee members was lower than federation staff and board members, at only 32 percent. However, the response rate was still relatively high, compared to similar surveys such as the national sport club survey (NZ Amateur Sport Association/AUT, 2021) that had a response rate of 16 percent. The survey was sent to 359 club committee members with 113 people from 45 clubs completing the survey, see Figure 7.1. A total of 230 people, or 64 percent, opened the email, but only half of those, 113 people, clicked the link and went on to complete the survey. Chapter Four discussed potential reasons for low response rates, including estimated time given to complete the survey (Saleh & Bista, 2017). I had mentioned in the covering email that I was working with NZF and CF for this research, and given the historical tension between NZF, the federations and football clubs, as discussed in Chapter Two, this may have contributed to the low response rate.

Figure 7.1: Response by club in each region



Also, as many respondents opened the email and read that the survey was on diversity and inclusion, but half did not click the link, suggests that the topic may have been a contributing factor. Many of the survey respondents referenced time pressures in their answers, which also could have been a factor to the low response rate. Of the clubs that responded, 35 percent (n=37) had under 100 members, 26 percent (n=28) had between 100 and 200 members, 30 percent (n=32) had 200 to 500 members and only seven percent (n=7) had more than 500 members.

7.3. The Belonging and Equity Model applied at a football club level

Similar to the federation staff and board members, the survey results from club committee members were grouped under each of the four aspects of the BEM, *showing*, *telling*, *doing*, and *being*.

7.3.1. Showing a lack of diversity

In the BEM, *showing* covered aspects including formal policies (Blithe, 2019), the public face of the organisation (Shaw & Frisby, 2006) and power (Connell, 2002). Like with the federations, one way to *show* gender equity is through having a diverse club committee. For the first time in Aotearoa NZ, the survey provided evidenced-based understanding of the demographic make-up of club committees. Just over two thirds of club committee members, 69 percent (n=77), were over the age of 40. Most, 82 percent, (n=93), were NZ European/Pākehā. Women comprised only just over a third, 35 percent (n=40), of all club committee members who responded. See Table 7.1 for details. Although there is existing scholarship on community sports clubs, (e.g. Booth & Pavlidis, 2021; Bradbury et al., 2020; Doherty & Cuskelly, 2020; Jeanes et al., 2021; Trenberth et al., 2012), few report details on the demographic make-up of the club committee, other than to say women make up only a minority, and that is usually of all club members, not specifically the committee (e.g. Sport NZ, 2019; Wicker et al., 2012). Therefore, it is challenging to make a comparison to other sports clubs.

It was reported that 80 percent of registered football players in Aotearoa NZ were men, and 75 percent were 'European' (Voerman, 2021). Six percent of players were Māori, three percent were

Pacific Island, seven percent were Asian, and three percent were Middle Eastern, Latin American, or African. Unlike my survey or Statistics NZ (2018) census data, NZF members could only choose one ethnicity, and only included 91 percent of players, which makes accurate comparison challenging. While it is clear the composition of football players in Aotearoa NZ were predominantly white men, there was more diverse representation than in the club committees.

Table 7.1: Demographic summary – club committee members

	Club committee - total		Club committee - men		Club committee - women	
	<i>N</i>	%	<i>N</i>	%	<i>N</i>	%
Gender						
Male	72	64%				
Female	40	35%				
Prefer not to say	1	1%				
Age						
Under 18	1	1%	0	0%	1	3%
18-29	10	9%	7	10%	3	8%
30-39	24	21%	15	21%	9	23%
40-49	39	35%	18	25%	21	53%
50-65	32	29%	26	37%	5	13%
66+	6	5%	5	7%	1	3%
Ethnicity						
NZ European	93	82%	56	78%	35	88%
Other European	19	17%	15	21%	4	10%
Māori	9	8%	6	8%	3	8%
Pacific Island	2	2%	2	3%	0	0%
Indian	1	1%	1	1%	0	0%
Middle Eastern	2	2%	1	1%	1	3%
Asian	2	2%	2	3%	0	0%
Latin American	2	2%	2	3%	0	0%
Other	2	2%	2	3%	0	0%
Employment status						
Self-employed	16	15%	10	15%	5	14%
Working full-time	78	74%	55	80%	23	66%
Working part-time	12	11%	2	3%	10	29%
Retired	7	7%	6	9%	1	3%
Stay at home parent	2	2%	0	0%	2	6%
Student - working p/t	3	3%	2	3%	1	3%
Volunteer	1	1%	1	1%	0	0%

Within the club committees, 66 percent (n=23) of women worked full-time, 29 percent (n=10) worked part-time, 14 percent (n=5) were self-employed, and six percent (n=2) of women were a stay-at-home parent. While the number of women working full-time was less than men, almost a

third worked part-time of 30 hours or less. In total, most men and women were working in some capacity, as well as volunteering on their club committee. As one woman, Person WCA, noted, “two minimal hours part time jobs, home educating my children, multiple hours voluntary work per week, [university] student, top up benefit [sic]”. This supports the arguments discussed in Chapter Two, that one of the reasons purported for the lack of women’s involvement in club committees is the ‘third shift’, of working, childcare/home life, and then volunteering on top of that (Cameron, 1996).

Most men club committee members had been with their club a long time, with 55 percent of men (n=38) having been with the same club for more than 11 years, compared to only 22 percent of women (n=8), as shown in Table 7.2. While the proportion of men and women who had been with their club between three and five years was about the same at 23 and 22 percent respectively (n=16 and n=8), this leaped to 38 percent of women (n=14) being with their club for six to ten years and dropped to 13 percent for men (n=9). There was then a significant drop for women who had been with their club between 11 and 20 years and for more than 21 years. Most men, 68 percent (n=47), had been involved in football administration for more than 11 years. Almost half of the men, 42 percent (n=29), had been involved in football administration (voluntary or paid) for more than 20 years. Only a quarter, 24 percent (n=9), of women had been involved in football administration for more than 20 years. Interestingly, despite the lack of diversity, 69 percent (n=78) of club committee members felt they had a mix of people with diverse backgrounds on their committee.

When asked what diversity policies their club committee had, if different to the options that were listed, eight people responded, with only two actually providing examples although they referenced on field diversity, rather than for the club committee. Person MCG stated they engaged with a local school who had a community of former refugees, and a second person, Person MCO, commented that they had women’s and girls’ teams and a “disability coaching group”. Two of the respondents, Persons WCG and WCJ, said they were small clubs, so did not think this question applied to them, and the remaining four respondents all responded negating the need for diversity. For example, Person MCP said “it’s more of a battle to get ANYONE, let alone accounting for ‘diversity’” and

Person WCI said, “all players get equal opportunities to play football regardless of age, ethnicity or religion.” This is an example of what Spaaij et al. (2019) called in-group essentialism, where club committee members have simplified the club structure to avoid addressing diversity.

Table 7.2: Length of time in football clubs and administration – club committee members

	Club - total		Club - men		Club - women	
	<i>N</i>	%	<i>N</i>	%	<i>N</i>	%
Involved in current club						
Up to 2 years	14	13%	6	9%	7	19%
3 to 5 years	24	22%	16	23%	8	22%
6 to 10 years	23	22%	9	13%	14	38%
11 to 20 years	22	21%	18	26%	4	11%
21 + years	24	22%	20	29%	4	11%
Involved in football administration in total						
Up to 2 years	8	7%	2	3%	6	16%
3 to 5 years	17	16%	8	12%	9	24%
6 to 10 years	19	18%	12	17%	7	19%
11 to 20 years	24	22%	18	26%	6	16%
21-30 years	18	17%	9	13%	9	24%
31+ years	20	19%	20	29%	0	0%

Another aspect of *showing* is power relations (Connell, 2002). The survey results revealed different perceptions between men and women club committee members of who has power to influence decisions and make things happen in the club, with more men thinking the committee shared the power, whereas women were more likely to think the President or Chairperson held the power. Almost two thirds of men, 63 percent (n=37) ranked the committee or executive committee as having the most power, with 44 percent (n=26) saying the committee and 19 percent (n=11) stating the executive committee, a sub-group of the whole committee usually made up of the Chair or President, Secretary, and Treasurer. Individual roles, such as the President and Chairperson came in third and fourth for men, with 17 percent (n=10) and 12 percent (n=7) respectively. In comparison, half of women club committee members (n=15) said the President or Chairperson had the most power, with 30 percent (n=9) selecting President and 20 percent (n=6) said the Chairperson. Only 20 percent (n=6) of women said the whole committee shared the power, with a further 17 percent (n=5) saying the executive committee.

The difference in how women and men interpreted who had the most power to influence things, suggested that even though they are on the committee, women did not feel like they had the same power as the men club committee members. This was also consistent with the federations, with very few women self-identifying as a decision maker. This perception of power is perhaps not a surprise, given the demographic make-up of the club committees.

In summary, the survey results revealed there was a lack of diversity on club committees, with the public face of the committee (Shaw & Frisby, 2006), like federations, more likely to be older, Pākehā, men, who have been involved in football administration for more than 20 years. In addition, the perception of power dynamics (Connell, 2002) was different for men and women, with men more likely to say the whole committee shared the power to influence decisions, but women more likely to say the Chairperson or President held all the power.

7.3.2. Telling mixed messages

Telling focuses on putting the policies into practice (Blithe, 2019; Connell, 2002) and demonstrating the values of the club (Shaw & Frisby, 2006). There was uncertainty from respondents whether diversity was a core value of their club. Although three quarters, 76 percent (n=86), of club committee members felt that their club committee encouraged diversity, only 36 percent (n=41) felt diversity was a core value. Another 36 percent (n=41) felt diversity was not a core value, and 27 percent (n=30) said they did not know. Despite this, only 31 percent (n=35) of club committee members felt their club should be doing more to promote diversity.

Telling also includes the roles people have or are given (Connell, 2002). When asked how roles on the club committee were allocated, 48 percent (n=54) said it relied on someone volunteering for the role, with 39 percent (n=43) saying they decided as a group. Only nine percent (n=10) elected their roles as part of the annual general meeting for all club members. From the comments made, there was a sense that club committees relied on whoever volunteers, and there were usually not enough volunteers. Given that just under a third of current men club committee members had been involved

for more than 30 years, it would seem the same people continue volunteering. There were also a number of comments about wanting “the right person for the job”, suggesting that not just anyone could fill a role on a club committee. For example, when asked which areas of diversity are lacking in leadership positions, Person MCI stated “it should be on merit”, and Person MCQ said “as long as they are the best person for the job, that’s all that should matter.” It is unclear if it is the people who decide as a group who also decide who is the ‘best person for the job’, or what constitutes ‘best’, or how this is put into practice with almost half of respondents stating club committees relied on someone volunteering. This is an example of what Spaaij et al. (2019) referred to as self-victimisation, where club committee members focus on the barriers of being volunteer-based with limited capacity. It is also notable that with 39 percent of respondents saying they allocated roles as a group, this may be challenging given the results under *showing*, where half of women believe the Chair or President held all the power, whereas most men felt it was shared amongst the whole committee.

When asked which areas of diversity their club should focus on, the proportion for each diversity group selected by club committee members was much lower than federation staff. Gender was the most selected, but only by 44 percent (n=50) of committee members. Ethnicity was second with 42 percent (n=47), 28 percent (n=32) selected age, 27 percent (n=30) selected disability, 14 percent (n=16) selected sexuality, and only seven percent (n=8) selected religion. This is perhaps not surprising given the sentiment that came through the survey responses that addressing diversity and inclusion is not a priority for most clubs. In addition, 29 percent (n=33) selected none, suggesting their club should focus on no areas of diversity. This is much higher than federation staff where 10 percent (n=8) selected none, and 19 percent in the Kantar NZ (2018) survey.

Fourteen respondents left a comment to further explain their answer. This question, about which areas of diversity their club should focus on, was intended to be in off the field initiatives, but most of the comments were about on field diversity. For example, one woman, Person WCK, noted that

their club would like to support delivering adaptive football for those with a disability, but “resourcing limits capability”, another example of self-victimisation (Spaaij et al., 2019).

Only one woman, Person WCL, commented positively, that “encouraging everyone to participate should be [the] goal of all clubs”. All the remaining comments stated either diversity was not an issue or that they did not believe it should be considered. For example, one woman, Person WCM, noted that their club was “inclusive of all, but do not actively pursue diversity for diversity sake [sic].” Like with federation staff who made similar comments, this puts the onus on people to fit in and does not consider the needs of their club members. Another woman, Person WCA claimed, “we have not struck any issues [with] gender diversity, but I can see a time when it will become an issue and I feel we are not prepared for it.”

One man, Person MCI, commented that “everybody should be treated as an equal but help given to those who need it”, and went on to say, “in regards to the club, I care about how they kick the ball, are they prepared to give everybody a fair go, and do what they can to help and support the club.” This suggests he is open to diversity generally, but not with his football club, where it is more about what the club can take from someone, rather than what they can offer.

Another man, Person MCR, commented that he felt his club should focus on gender “just to make the experience better for girls mainly”, acknowledging that he had “noticed they relate to each [other] more when boys are taken out” and went on to say “I feel sexuality, religion, [and] ethnicity, can all be left at the gate, we are all here for football regardless who one is.” Despite recognising that having a dedicated girls only option is beneficial for enhancing participation for girls, he could not then translate this to other areas of diversity.

Some were openly against any diversity measures. Person MCS commented “I don’t think we should socially-engineer diversity”, while another man, Person MCQ, commented,

Diversity has NOTHING to do with sport. Individuals come together to play sport or participate in a shared hobby. Not all clubs have to bend over backwards to

accommodate every single person and their situation. Clubs should be welcoming, but not held to account if they aren't reaching “quotas” or some other bullshit metric for measuring “diversity”. All clubs are different and as an individual, it is up to you to find one that suits your circumstances e.g. age, sex, maybe religion (if it really matters that much to the individual). If the individual cannot put aside their own bias, then that is their problem. As long as it's not a hostile environment, it shouldn't matter.

The last comment was copied and pasted in several places in the survey, presumably to reinforce his point. It is interesting that he chose to finish his comment by saying as long as the club does not have a hostile environment, after writing what could be perceived as a hostile comment.

Similarly, when asked which groups of people were under-represented in leadership positions in Aotearoa NZ sports organisations, another man, Person MCI commented, “it should be on merit and who is best for the role. It doesn't matter if all leadership positions all held by 40 year [old] lesbian Māori working mothers if they are the right person for the job and have EVERYBODIES interests in mind and a clear focus on growing Football at all levels [sic].” He commented multiple times throughout the survey, emphasising the importance of ‘merit’ over diversity. Similarly, Person MCT commented, “I would hope all would be considered for these roles and not overlooked and especially not given roles just because of they fill the ‘requirement’ of pushing these groups to be represented! All roles should be allocated on ability, not race, sexuality, marital status or financial position [sic].”

It is curious that when asking about diversity, some people chose to focus on merit. It was not an open-ended question. There were four questions that provided a list of diverse communities to select, or ‘other’ with space to specify what the respondent meant. Between 10-15 percent (n=9-15) of respondents instead, consciously chose to leave their opinion about diversity in the comment box. The focus on meritocracy is what Spaaij et al. (2019) referred to as moral boundary work. In this

case, there was a focus on meritocracy as a way to resist addressing diversity, although it has also been established from other comments in the survey and existing research (Bradbury et al., 2020) that there is a dearth of club volunteers, and that the main issues for clubs are lack of time, resources, and people. The survey data also showed that existing club committee members, mostly men, have been involved with their club for a long time, indicating clubs are reliant on the same people volunteering, with presumably no criteria for merit on their involvement. However, when asked about diversity, potentially a method for attracting more volunteers to their club, some people chose to assume that a focus on diversity would be tokenistic, valued over ability, or that some people would be left out of the committee in favour of someone from a diverse community. This is consistent with the criticism of equality, diversity, and inclusion, outlined in Chapter Three, that there are varying definitions of diversity, and equality is perceived to be preferential treatment (Duncan-Andrade, 2022; Oswick & Noon, 2014). Given the number of comments on the need for volunteers, it is unlikely that many club committees are close to meeting their limit on the number of members to the point where someone would be turned away. Plus, club committees do not generally have a criteria or standards to meet to join, only for specific roles such as Chairperson or Secretary, and even then, most role descriptions are more of a list of tasks, rather than expected qualifications. Therefore, it is unclear what criteria is being referred to when 'ability' or 'merit' is referred to.

7.3.3. Doing it for themselves

Doing are the informal practices within the club committee (Shaw & Frisby, 2006), the social practices that happen on a day-to-day basis (Blithe, 2019), and gendered roles within the club committee (Connell, 2002). They tend to not be conscious decisions, and this is where unconscious (and conscious) bias can play a role. The survey results revealed that even though more than half of respondents believed diversity was important, most did not understand or were aware of bias, with almost two thirds of respondents believing men and women had the same opportunities to advance their careers. Most felt their club was welcoming without taking any specific measures, but also

revealed that they believed the onus should be on individuals wanting to join the club to fit in, rather than on the club needing to do anything.

I asked respondents a series of statements around whether they felt people in Aotearoa NZ have equal opportunity, regardless of diversity characteristics. For club committee members, in all but three instances, the responses were generally higher, that is, more people selected that they agreed with the statement, than federation staff or board members, or the general population from the Kantar NZ (2018) survey results, as shown in Table 7.3. This suggests a lack of understanding of unconscious or conscious bias, or even taking into consideration the needs of people. There was not much difference in responses between men and women for club committee members, so I have not separated them. There was a difference in responses between men and women federation staff, as discussed in Chapter Five. In Table 7.3, sport is bracketed to indicate that the Kantar NZ (2018) survey asked about general organisations, whereas the federation and club committee surveys specified sports organisations.

Table 7.3 shows that for most statements provided, more than half of club committee members felt that gender, ethnicity, or sexuality had no impact on someone's career, while just under a third believed a physical or mental disability also had no impact.

Of note, 60 percent (n=68) of club committee members said they felt men and women have the same opportunities to advance their career, and half, 51 percent (n=58), thought that gender had no impact on a person's experience in their organisation. In addition, 55 percent (n=62) believed being married with children had no impact on the opportunities women had to advance their career in their organisation. This is despite known barriers that exist for women, especially those with children (Adriaanse & Schofield, 2013; Cameron, 1993; Ely & Meyerson, 2000; Leberman & Palmer, 2009; Shaw, 2013; Shaw, 2006b).

For club committee members, 60 percent (n=68) agreed a diverse workforce was important for success in a sports organisation, although only 33 percent (n=37) said they felt a lack of diversity in

the sport workforce was limiting their potential. These results were much lower than the findings from federation staff and board members.

Table 7.3: Recognising unconscious bias (agree/strongly agree) – club committee members

	Federation board members		Federation staff members		Club committee members		Kantar NZ	
	N	%	N	%	N	%	N	%
In NZ, everybody with the required skills has an equal opportunity to be promoted or hired into senior positions within NZ sports organisations (e.g. Clubs, Federations), regardless of their gender / ethnicity / age / sexuality / disability / religion etc.	18	46%	29	35%	60	53%	290	29%
In NZ, ethnicity does not impact the opportunities a person has to advance their career in their organisation	16	41%	30	36%	62	55%	300	30%
In NZ, men and women have the same opportunities to advance their career in their organisation	16	41%	26	31%	68	60%	280	28%
In NZ, gender has no impact on the opportunities a person has in the sport sector	14	36%	24	29%	43	38%	-	-
In NZ, gender has no impact on the opportunities a person has in a sports organisation	20	51%	25	30%	47	42%	-	-
In NZ, gender has no impact on one's experience in their organisation	13	33%	19	23%	58	51%	-	-
In NZ, one's sexuality does not impact the opportunities they have to advance their career in their organisation	22	56%	40	48%	67	59%	340	34%
In NZ, people with a physical or mental disability have the same opportunities as able-bodied people to advance their career in their organisation	8	21%	9	11%	33	29%	120	12%
In NZ, being married with children has no impact on the opportunities men have to advance their career in their organisation	29	72%	61	73%	89	76%	-	-
In NZ, being married with children has no impact on the opportunities women have to advance their career in their organisation	14	36%	25	30%	62	55%	-	-
A diverse workforce is important for success in (sports) organisations	37	93%	72	86%	68	60%	630	63%
A lack of diversity in the (sport) workforce is limiting our potential	29	73%	52	62%	37	33%	400	40%
How important to you is diversity in (sports) organisations (e.g. Clubs, Federations)? (important/very important)	35	88%	69	82%	69	61%	510	51%

When asked how important diversity in sports organisations, such as clubs and federations, was to them, 61 percent (n=69) of club committees said it was important or very important. While this was lower than federation staff and board members, it was still higher than the Kantar NZ (2018) respondents, where only 51 percent said diversity in businesses was important to them. This suggested that most placed high value on diversity, higher than the general population does in business. However, this is somewhat of a paradox, as the other survey results suggested that most club committee members believed that their club was already diverse without taking any specific actions to address diversity. These results show club committee members defined diversity differently, and there is a general lack of understanding as discussed in Chapter Three (Duncan-Andrade, 2022; Oswick & Noon, 2014). In addition, there were mixed messages in response to this question. Person MCN selected diversity is 'not important at all' in clubs, but when asked why, he commented "I did not say less. its not, its all important as any [ethnicity], sexual, or race. But I can't turn around and make anything just happen [sic]." This is also another example of self-victimisation, where Person MCN has focused on their own limitations to avoid addressing gender diversity (Spaaij et al., 2019).

When asked specifically about whether their club committee encouraged involvement from people regardless of gender, ethnicity, disabilities, sexuality, or religion, the responses were consistent, with around 90 percent (n=102) of respondents saying yes to each question. The only question that gave a glimpse that things might not be quite as equitable as they seem, was when asked if people were paid at the same level or job equally, for example coaches. In many football clubs, the men's first team coach is a paid role. Some clubs also pay other coaches, such as the women's first team coach, however, anecdotally, it is often considerably less than the men's first team coach. In response to the question on paying coaches, 44 percent (n=50) of club committee members said coaches were paid equally, but 31 percent (n=35) said they were not, and 25 percent (n=28) said they did not know. While this result does not explicitly prove that the men's first team coach is paid more, this was the only question of this type where the response was not resolutely clear.

When asked what their club was doing to encourage diversity within their club committee, there were 59 comments from club committee members, 19 responses from women and 40 responses from men. Most of the comments support earlier results, where there was an impression that their club was welcoming without actively doing anything. Even though the question asked what their club did to encourage diversity, many could not articulate specific examples, instead focusing on stating that they did not discriminate and that everyone was welcome.

From the positive responses, there were some club committees which were proactively encouraging diversity. For example, Person MCV said their club committee had a representative from each team, which meant they had men, women, younger and older committee members. Person WCB said their club undertook a SWOT analysis (a common business strategy process, that stands for strengths, weaknesses, opportunities, and threats), to identify areas that they needed to work on, while Person WCH said their club committee approached people who represent different “skill sets we need”, such as “youth, senior players, refs, females, males, those not born in NZ”.

However, most comments focused on how they were ‘welcoming’, without taking any specific steps or that the onus was on people, rather than the club committee. Person MCI openly acknowledged this, stating, “the committee is open to ANYBODY who wants to be nominated and voted onto it. The onus is more on those who want to be committee members to be willing to commit their time and energy to work for the club [sic].” Similarly, Person WCN said, “Not a lot although all are welcome to join [the] committee. In fact, finding enough to volunteer in our town is the issue.” Person MCO stated a diversity policy was “not needed .. if you are able to contribute there is no need to ask questions. The opportunity is there [sic].” Spaaij et al. (2019) called these comments where ‘everyone is welcome’, speech acts, where club committee members referred to diversity in abstract ways.

Interestingly, despite being asked what they were doing to encourage diversity, some people chose to share dubious opinions instead, such as Person MCR who said, “we don't discriminate. We do

believe a good mix of gender is valuable. However I will say this. Women can sometimes take things too personally especially from other women and leads to emotion based decisions, catty I guess. Whereas males tend to keep it professional and get on with it logically [sic].” This is another example of moral boundary work, where the respondent has resorted to sexist tropes to justify avoiding addressing gender diversity (Spaaij et al., 2019).

Similar to federation staff, there seemed to be a lack of awareness of how gender can influence a person’s experience, the roles they are given, and the impact of bias and discrimination (Acker, 1990; Connell, 2002). This affects the day to day and informal experiences of those in the club committee and the wider club (Shaw & Frisby, 2006).

7.3.4. Being – an illusion of inclusion?

Being focuses on the relationships between people in the organisation (Connell, 2002). For club committee members, 93 percent (n=105) said they felt like they belong at their club. This was the same for both men and women. This was similar to CF staff at 94 percent (n=17), and 89 percent (n=75) across all federation staff, although at a federation level there was a marked difference between men and women’s responses, which was not the case for club committee members, with both men and women coming in at 93 percent.

Amongst club committee members, the proportion who had experienced bias or discrimination was lower than the federation staff. Of the 113 club committee respondents, eleven percent (n=9) said bias had limited their involvement on the club committee, nine percent (n=5) of men and 15 percent (n=4) of women. There were also five percent (n=4) who had experienced discrimination, two percent (n=1) of men, and 11 percent (n=3) of women. As shown in Table 7.4, this was much lower compared to all six federations, where 15 percent of staff (28 percent of women) had experienced bias, and 23 percent of staff (36 percent of women) had experienced discrimination. The responses for club committee members were slightly lower than what was reported by Sport NZ (2021c), where 14 percent of all respondents said they had experienced discrimination, and markedly lower

than the Kantar NZ (2018) survey results, where 26 percent experienced bias and 39 percent experienced discrimination.

Table 7.4: Experiences of bias and discrimination – all survey respondents

		Experienced bias	Experienced discrimination
Federation staff – total	N	13	19
	%	15%	23%
Federation staff – men	N	4	9
	%	8%	17%
Federation staff – women	N	8	10
	%	28%	36%
Club committee – total	N	12	6
	%	11%	5%
Club committee – men	N	6	1
	%	9%	2%
Club committee – women	N	6	4
	%	15%	11%
Kantar NZ – total	N	260	390
	%	26%	39%
Kantar NZ - men	N	110	175
	%	22%	35%
Kantar NZ - women	N	150	215
	%	30%	43%
Sport NZ - total	N	n/a	n/a
	%	n/a	14%

Despite the high number who said they feel like they belong and the comments and results seemingly showing a unified, supportive environment on the club committee, there were some comments from respondents that revealed that this might not be the full story.

7.4. Experiences of discrimination and bias: Club committee member comments

There were few comments from those who had experienced discrimination or bias. However, the experiences that were shared show sexist behaviour from men on their club committees that had been normalised or minimised (Spaaij et al., 2019). The opportunity to provide a comment was only made available for those who said they agreed with the statement that bias or discrimination had impacted their involvement on the committee. Although, of the seven respondents who

commented, this included three people, one woman and two men, who shared that they had not experienced bias, so perhaps misunderstood the question or did not feel comfortable to expand on their experience.

7.4.1. Bias

While six women said they had experienced bias, only three shared their experiences. The experience shared by Person WCA in Table 7.5, is couched as being “covert sexism”, but then goes on to describe arguably obvious sexist behaviour by some men, including jokes “at the expense of women”, “women are not listened to or given the same space to speak” and “we are treated as if we do not have the right knowledge about football”. Person WCB described an environment where she “sometimes hold[s] back”, suggesting she is not comfortable to openly share her views. Spaaij et al. (2019) described this as denial/silencing as a means to resist gender diversity, where instances of sexism are minimised.

Table 7.5: Impact of bias – women club committee members

Respondent	Comment	Showing	Telling	Doing	Being
WCA	I think there is some covert(?) sexism amongst the committee and this means that women are not listened to or given the same space to speak as the men. We are not included in the “jokes”, which at times are at the expense of women, and we are treated as if we do not have the right knowledge about football to be able to contribute anything significant. Our perspectives can be different and I believe this is not only because we are women, but also because we are often mothers and seem to be able to see a bigger and different picture than a lot of the men. I often feel on the periphery of what is going on in the club.	Power	How success is measured	Informal practices	Feelings
WCB	Sometimes hold back on putting forward ideas.	Power		Informal practices	Feelings
WCC	No bias, everyone has the same information and opportunities.	Power			
Total		3	1	2	2

In terms of bias experienced by men, (see Table 7.6), both Person MCB and MCC shared only brief answers, so their situations are not clear, but both suggest that because of perceived differences, that they were not treated equally by others on the committee. For example, Person MCB mentions “different culture” and Person MCC said, “I am not young enough” and felt having “a disabled wife” impacted how he was treated.

Table 7.6: Impact of bias – men club committee members

Respondent	Comment	Showing	Telling	Doing	Being
MCA	None.	Power			
MCB	Different culture and ways to think that are not heard by others.		How success is measured	Informal practices	
MCC	I am not young enough & I have a disabled wife.	Hierarchy			Feelings
MCD	It hasn't.	Power			
Total		3	1	1	1

7.4.2. Discrimination

Person WCA, who also shared experiences of bias, shared more examples about how she was treated by men in her club in the question on discrimination (see Table 7.7). Again, Person WCA’s comment described arguably openly sexist behaviour, but she described it as “subtle”. She highlighted instances of “not [being] included in discussions or decisions around the more technical aspects of the sport”, being ignored with “another committee or club member (male) ... just start talking to the first person as if I wasn’t there”, and “a lack of respect for me as a woman.” Both Persons WCD and WCE shared similar experiences, where they had to “fight harder for equal treatment of females” and “getting your voice heard can be difficult”. Spaaij et al. (2019) referred to this as bodily inscription, where all three women had a sense of ‘otherness’ where they were physically not included by the men in their club committee. There were no instances of discrimination shared by men club committee members.

Table 7.7: Experiences of discrimination – women club committee members

Respondent	Comment	Showing	Telling	Doing	Being
WCA	I don't think it is anything overt. It's subtle - not being "in" with the men, so not involved in the more social side of the committee, or included in discussions or decisions around the more technical aspects of the sport. It is also not uncommon for me to be talking to a committee or club member (male), and to have another committee or club member (male) come along and just start talking to the first person as if I wasn't there. It seems that the first person inevitably goes along with it and I am left standing while they conduct their conversation, or I walk away. I do feel quite strongly that this comes down to a lack of respect for me as a woman.	Hierarchy, power		Informal practices	Feelings
WCD	Fight harder for equal treatment of females (previous role in a committee, not current role in the committee).	Hierarchy	Values		Feelings
WCE	Not in the club committee but by the central committee - being a woman and getting your voice heard can be difficult, not by everyone, just by some members.	Power		Informal practices	Feelings
Total		3	1	2	3

7.4.1. Belonging

In terms of not feeling like they belong, two women shared their perspectives, in Table 7.8. Person WCA, who earlier shared her experiences of bias and discrimination, shared that "I would have a greater sense of belonging if I was a male". Person WCG referred to people being "put off by the politics" on her club committee, although it is unclear if she is insinuating that people could do a better job than her, or others on the club committee, if it was not for the politics. Regardless, both comments talk to the environment of the committee.

For men club committee members, three shared experiences of why they did not feel like they belonged (see Table 7.9). Person MCB commented on the environment and relationship with others

with “no real camaraderie between the members”, while both of the other comments were on “experience” and “skills”.

Table 7.8: Feeling they do not belong – women club committee members

Respondent	Comment	Showing	Telling	Doing	Being
WCA	I think I would have a greater sense of belonging if I was a male.	Power	How success is measured	Informal practices	Feelings
WCG	There are people who could do a far better job but they are put off by the politics.	Power		Informal practices	
Total		2	1	2	1

Table 7.9: Feeling they do not belong – men club committee members

Respondent	Comment	Showing	Telling	Doing	Being
MCB	There is no real camaraderie between the members (but I suppose it is for several reasons among them language limitations or different personalities, etc.).	Hierarchy		Social practices	Relationships
MCC	Experience.	Hierarchy			
MCM	Just based on my skills.	Hierarchy			
Total		3		1	1

7.4.2. Conclusion

In summary, similar to federation staff, the experiences of discrimination, bias, and not belonging for club committee women centred on gender, whereas for men it covered broader issues such as culture. While some of the experiences shared did include more than one aspect of the BEM, most experiences centred on *showing*, in particular the hierarchy of the club committee (Connell, 2002). This supports the survey results under *showing*, where most women felt that power was hierarchical, with the Chair or President holding all the power. The presence of this hierarchy had an impact on the experiences of some women, also noting that these respondents’ comments revealed that sexist behaviour was normalised (Spaaij et al., 2019), suggesting it could be more widespread.

7.5. Attitudes to diversity and inclusion

Like with the results from the federation staff, there were some additional comments in the survey results from club committee members that piqued my attention. Some respondents saw themselves as kaitiaki (guardians) of football, while others revealed a distrust towards federations and NZF, that seemed to exacerbate their views on diversity. Attitudes to diversity more widely is arguably linked to attitudes to gender equity, which in turn, may have an impact on personal relationships with women club committee members (Acker, 1990; Connell, 2002; Shaw & Frisby, 2006). There was a sense that diversity and inclusion was perceived by many of the club committee members to be preferential treatment (Ahmed, 2012; Duncan-Andrade, 2022; Oswick & Noon, 2014). There were also instances of moral boundary work, that creates social hierarchies by relying on sexist (and racist) tropes (Spaaij et al., 2019).

When asked why they did not think diversity was important, some of the responses from club committee members focused on on-field, with comments becoming defensive, not wanting to select players for a team based on 'diversity', even though the questions were specifically about the club committee. For example, those who answered that diversity in sports organisations such as clubs was not important at all, were asked why. Person MCI said,

Because I do not judge people based on their skin colour, where they were born, religion, gender, etc. To try and recruit players specifically because of their race, religion is saying they are less of a person and could not get picked on their own merits. Their actions and character are what counts. If I am trying to select the best performed team for the clubs top team I will select them on their playing ability and how they fit into the team. I don't care if they are black, white or rainbow coloured. To select a European born player and leave a more skilful coloured player on the bench is just stupid [sic].

Person MCI focused on player selection for a team, which is different to attracting volunteers to a club committee, but in doing so revealed blatant racism by using a term that is considered racist because of its historical origins.

Some people could not explain why they did not think diversity was not important, just reiterating that they did not agree with focusing on diversity. For example, Person MCP stated, “it's irrelevant. The concept of acknowledging/pushing diversity contradicts the premise of acknowledging it. It should be a given, and thereby nothing to focus on.” Similarly, Person MCX said, “you can't force diversity on anything or anyone.”

Some people avoided acknowledging that diversity is about people, centring themselves and their needs instead. For example, Person MCS stated, “because I disagree that we should take active measures to ‘promote diversity’, which seems to mean ‘diversity based on a set of artificial categories’. Who says it's more worthwhile to have more people of this group or that group in an organisation?” Likewise, Person MCY said “I don’t think someone should get a role just to tick a box because they are different.”

There were conflicting views on how club committee members saw themselves and their role in the football structure. This perspective came through several questions, so it is hard to quantify. However, when asked what made them feel like they belonged at their club, of the 72 comments, 21 mentioned teamwork, whānau/family, or being guardians of the club. For example, Person MCAA, described their committee as “Kaitiaki, we are guardians of the club”.

However, there were also respondents who saw themselves in the antithesis of a kaitiaki role. When asked which areas of diversity are lacking in leadership positions in sports organisations, Person MCQ stated, “diversity doesn't matter to me, and as a person at the bottom end of the ladder (e.g. player, club rep) I don't really care who is running the show, what their background is, or what they do in their spare time. As long as they are the best person for the job, that's all that should matter.” When asked at the end of the survey, if there was anything else he wanted to share, another man,

Person MCZ commented, “if rainbow type transgender diversity were to be pushed on our club for bathroom/toilet access or whatever I'd stand with other members against it. If Central Football or higher up forced the issue then I'd resign. I have plenty of better things to do than serve marxist-driven ideologies [sic].”

This is an interesting phenomenon of being anti diversity, but this highlights the distrust between clubs, the federation, and NZF. It could be that Persons MCZ and MCQ's lack of trust in the federation and NZF led to an anti-diversity stance, or their anti-diversity feelings are conflated with their lack of trust. Either way, it is curious that they see themselves at 'the bottom', as arguably clubs are the most important organisation in the football hierarchy, as their role is to specifically ensure people are playing football.

Simplistically, clubs could play football without being affiliated to a federation or NZF. The clubs would need to pick up many of the functions of CF, so that relationship is important, but technically clubs should not feel like they are at the bottom of the hierarchy. In terms of diversity, it is clear that due to the lack of trust between clubs, the federation, and NZF, that any diversity initiative that might be introduced by the federation or NZF would be resisted, simply because it is NZF or the federation initiating them. However, even if some respondents feel threatened or mistrustful, this does not justify the openly sexist and racist comments.

7.6. What factors facilitate turning a policy into practice in a meaningful way for

women

7.6.1. Introduction

In Chapter Two, we saw how women's voices and experiences have not been captured or prioritised in the history of women's involvement in sports organisations. Therefore, it was important to me, from a post-structuralist feminist perspective, to ensure there was a focus on women's experiences and voices in this research. Also, during the analysis of the web-based survey results, I noticed some sexist comments from both federation and club committee men. I wondered, therefore, if women

commented on how they dealt with working/volunteering with these men. There also appeared to be a difference in the experiences and answers shared by women federation staff and women club committee members. Federations and club committees are neighbours in the sport organisation family tree, but are quite different organisations. Federation staff are employed in paid roles and the organisation is a business, whereas club committees are predominantly made up of volunteers. Given federations are expected to adhere to legislation and business best practice, whereas the running of clubs could be a grey area given their voluntary status, it could be assumed that women's experiences in federations should be better. However, as discussed in previous chapters, the web-based survey results showed that this did not appear to be the case, with women in federations facing discrimination, whereas few women in club committees claimed there was a similar issue. In addition, it appeared that there was a dramatic decrease in women involved in club committees after age 50.

Therefore, to address Research Question 3d, what factors facilitate turning a policy into practice in a meaningful way for women, I examined the experiences of women in federations and club committees. In particular, I considered women on club committees, who were in the 40-49 years old age bracket, to explore why there might be a drop off after this age. I drew on Claringbould and Knoppers' (2012) three paradoxical practices of gender neutrality, gender normalcy, and gender passivity. The three practices, gender neutrality, gender normalcy, and gender passivity, can be complex, and they overlap. Gender neutrality is when it is assumed that gender did not play a role in organisational processes, or at an individual level, when people try to minimise or deny feminine behaviour. Gender normalcy practices occur when the existence of gender inequity in the organisation is accepted as normal, such as accepting that there are more men in sport as the norm, or the gendered roles that are given to men or women are normal. Gender passivity is where gender inequity is recognised, but little is done to address it. Not acting, Claringbould and Knoppers (2012) argue, can be interpreted as contributing to gender inequity.

7.6.2. Demographic profile

With women only making up a third of federation staff, just over a third of those women (n=10) shared that they had faced discrimination at their organisation. In comparison, while women only comprised just over a third of club committee members too, only 11 percent (n=3) said they had experienced discrimination at their club. In addition, almost half of women federation staff, 45 percent (n=13), felt their organisation should be doing more to promote diversity, compared to only 30 percent (n=12) of club committee women. In the web-based survey, women federation staff seemed more open to sharing their experiences. Many had noticed the lack of diversity and the impact this had on the organisation and their experience. Person WI emailed me directly after completing the survey to thank me for the survey, that the questions were about issues she had been thinking about since starting her role in the federation. In comparison, most club committee women who responded to the survey, with only three exceptions, did not discuss discrimination or share any adverse experiences.

As noted earlier in this chapter in Table 7.1, 87 percent (n=34) of women club committee members were under the age of 49, with 21 of those were in the 40-49 age group. Only six women, (16 percent) were over the age of 50 compared to almost half of the men surveyed (44 percent, n=31). Similarly, in regard to how many years women club committee members had been with their club, 79 percent (n=29), had been with their club under 10 years compared to 45 percent (n=31) of men surveyed (see Table 7.2). Only 22 percent (n=8) of women had been with the club for more than 11 years compared to 55 percent (n=38) of men. Most women, 75 percent (n=28) had been involved in football administration for less than 20 years, with only just under a quarter, 24 percent (n=9), involved between 21 to 30 years. No women had been involved in football for more than 31 years. While it decreased over time for women, in comparison, for men it increased. Almost a third of men, 29 percent (n=20), had been involved in football for more than 31 years. This suggests that there was a decrease in the number of men who were becoming involved in club committees, and that

women stop being involved after a (relatively) short time, leaving a reliance on men who have been involved for a long time.

The responses from women in the age group 40-49 made up half of the women respondents, 53 percent (n=21) (see Table 7.1). I analysed these responses, to find out if the data might reveal why women dropped out after the age of 50 and after 21-30 years of being involved, specifically if it related to their experience.

There were 21 responses from women aged 40-49 years old from 18 different clubs across the CF region. They held a range of roles in the committee, with one woman who held the role of President, three women were Chairs, four women held the role of Secretary and four were Treasurer. But most, 53 percent (n=11), were on the committee with no specific role. All of this group were volunteers on their committee, half, 55 percent (n=12), worked full-time, 14 percent (n=3) were self-employed and just under a third, 32 percent (n=7), worked part-time.

Although there was a significant drop off for women aged older than 40-49 years, the women aged 40-49 years old were generally quite resolute, that there were no diversity issues at their club and that women had the same opportunities as men. Responses from women aged 40-49 years old were similar to the responses from men club committee members.

7.6.3. Attitudes to diversity

Most women aged 40-49 years old, 63 percent (n=13), said they felt diversity was important or extremely important in sports organisations such as clubs. However, almost a quarter of this group, 21 percent (n=4), of this group said no areas of diversity were important to them personally, whereas no women federation staff member selected 'none'. Similarly, just under a third of club committee women in this age group, 32 percent (n=7), said they believed their club should not focus on any areas of diversity compared to only one women federation staff member.

In addition, many seemed to think their particular club was already diverse or did not have an issue with gender equity. Two thirds, 67 percent (n=14), said they agreed or strongly agreed that men and

women had the same opportunities to advance in their involvement in a football club committee, compared to only 21 percent (n=4) of women federation staff. This is a stark difference. These are examples of gender neutrality, where respondents believed gender was not an issue (Claringbould & Knoppers, 2012).

7.6.4. Diversity initiatives

When asked what their club did to encourage diversity within their club committee, nine out of the eleven responses said, 'everyone was welcome', without providing any specificity on what the club committee did. One mentioned the SWOT analysis, although they did not provide any details on what this meant. Some respondents lamented how it was challenging to find volunteers, implying that accommodating diversity was an extra burden, rather than an opportunity to increase the number of volunteers. Other respondents gave defensive answers or focused on meritocracy. These answers were all similar as the answers provided by men club committee members. In addition, when given the statement, 'diversity is not an issue on my club committee', 67 percent (n=14) of respondents chose strongly agree.

When the data showed that there were no women involved in clubs for more than 31 years, and with such a big group who are aged 40-49, I thought that when analysing the experiences of this group of women would reveal awful experiences at their club. However, that did not seem to be the case. It was the opposite, with most from this group of respondents stoically defending their club, with comments suggesting there were no issues at their club. These are examples of gender normalcy, where women club committee members have accepted the lack of gender equity as the norm (Claringbould & Knoppers, 2012).

As this group of people had been involved in football clubs for a long time, they could be expected to be agents of change. It was an important finding then, that this group of women did not tend to believe diversity was an issue within their own organisation. Therefore, one reason why we have not

seen the change we might have expected, may be because the women arguably best placed to drive this change for women, appear to not see a need for change.

In this case study, even though many women club committee members said they supported increasing diversity, they also said their club was inclusive as they were, welcoming to everyone without actively doing anything and were generally against any affirmative actions, such as quotas. These are all examples of gender passivity practices, where it seemed that gender inequity was recognised, but due to either gender neutrality or gender normalcy, little was being done to address the gender inequity. Therefore, there has been a resistance to change, with little, if any, reassessment of club committee structures or practices, so the gender inequity has persisted.

Claringbould and Knoppers (2012) noted,

Women board members tended to behave as if they were “one of the boys” or conversely, took up an “invisible” stance so as not to disturb the way the board or their peers worked. These women tended to be grateful for their position and did not want to create a stir by raising women’s issues. Thus they silently seemed to identify with the majority (of men). (p.412).

This is one theory that could be applicable for the CF club committee women. To be clear, I am not minimising what the club committee women shared, I acknowledge these comments were their reality. However, despite there being very few comments that there were any issues, there were sexist comments from some men on club committees shared in the survey, which presumably would have an impact on other committee members. This could be the reason behind the significant number of women who left the club committee after the 40-49 age group. Despite there apparently being few issues, they do not stay involved with the club.

Another possibility is focusing less on the age of women and more on the survey finding that no women had been involved in football for more than 30 years. As discussed in Chapter Two, thirty years ago in the early 1990s, football organisations were very different with separate men’s and

women's national organisations. There were fewer women's teams which would have influenced the priority of clubs, and there may have been a flow on effect from the merging of the national men's and women's organisations. The experiences of women on club committees in the 1990s is an area that would benefit from further research.

Regardless, the different responses between women federation staff and club committee members showed that women were not a homogenous group and dealt with their experiences of gendered organisations differently. In addition, the paradoxes that currently exist mean the experiences of women in club committees are not discussed and consequently not addressed.

7.6.5. Conclusion

The web-based survey revealed some contradictory results on club committee members attitudes to diversity and inclusion. While most claimed to support gender diversity, this did not always translate into practice, and there were some strong anti-diversity opinions. Distrust towards NZF and the federations seemed to exacerbate these anti-diversity perspectives, however, the main challenge, based on the survey findings, is that diversity had different definitions for respondents, and that it was perceived as preferential treatment (Ahmed, 2012; Duncan-Andrade, 2022; Oswick & Noon, 2014).

Using the BEM to analyse the comments on bias and discrimination revealed a theme of power and hierarchy (Connell, 2002), which was consistent with the findings that most women club committee members felt the power laid with the Chair or President of the committee. Drawing on Spaaij et al.'s (2019) research, highlighted how community sports clubs are resistant to change under the current practice of focusing on diversity and inclusion policies and legislation. There were instances of all six aspects in the responses from club committee members, that is, speech acts, moral boundaries, in-group essentialism, denial/silencing, self-victimisation, and bodily inscription. In addition, by using Claringbould and Knoppers' (2012) three gendered paradox practices, it revealed that addressing

gender equity for women club committees is complex, with most women either accepting gender inequity as normal or not affecting them, therefore not taking any action to address it.

Spaaij et al. (2019) recommended some measures that clubs could take, including workshops to address organisational practices and educate how they are detrimental to some members of their club, education on anti-discrimination legislation and how to support and challenge discriminatory behaviour, and that diversity can be embraced as a normal practice within clubs and not positioned as extra work. Claringbould and Knoppers (2012) found that, like the aspects of the BEM (Blithe, 2019; Connell, 2002), the practices are fluid and can be challenged. They argued that “moments of disruption” contribute to the “undoing [of] gender” (Claringbould & Knoppers, 2012, p.413).

Therefore, using the BEM could incorporate both Spaaij et al. (2019) and Claringbould and Knoppers’ (2012) suggestions, by supporting clubs to take more detailed actions in the four key areas, *showing*, *telling*, *doing*, and *being*, to address specific issues revealed by the survey results. For example, this could include addressing the hierarchical nature of club committees (Connell, 2002), how roles are given to club committee members (Connell, 2002), that addressing gender equity is not preferential treatment (Ahmed, 2012; Duncan-Andrade, 2022; Oswick & Noon, 2014), the role that gender plays especially in terms of bias in day to day practices (Shaw & Frisby, 2006), and the impact this has on people’s experiences and personal relationships within the club committee, especially in terms of bias and discrimination (Connell, 2002).

The distrust between NZF, the federations, and the clubs is also an issue that needs addressing, as it could hinder progressing addressing gender equity, but is a wider issue beyond the scope of this research.

This chapter has outlined the key findings of the club committee members survey. In most instances, there was little difference in the responses of men and women. This is in contrast to the federation staff survey findings, where the responses and experiences of women staff members was often markedly different from their men colleagues. In the next chapter, I discuss all the findings of this

research and suggest modifications to the BEM, to make it more practicable and effective in addressing gender equity and belonging in community football organisations. I bring together the historical analysis, the BEM, and the results of the web-based survey and the conclusions from Chapters Five, Six, and Seven, and examine the final research question, what changes are necessary to create an environment in which women feel a sense of belonging in community football organisations?

Chapter Eight: Refining the Belonging and Equity Model and the shift to gender equity and belonging

8.1. Introduction

The purpose of this research was to find an alternative, more effective way to address gender equity in community football organisations. The Belonging and Equity Model (BEM) proved it can start to address gender equity and belonging, with almost two thirds of Central Football (CF) staff saying they believed their work on diversity and inclusion in the workplace had improved. The apparent effectiveness of the BEM essentially addresses Research Question 4, what changes are necessary to create an environment in which women feel a sense of belonging in community football organisations? In addition, the research findings of the first three research questions provided deeper insights to Research Question 4, by further refining the four aspects of the BEM, and in turn, the BEM itself. This is an exciting step meaning the BEM is a proactive, practicable tool, that provides the steps that need to be taken to address gender equity.

The initial success of implementing the BEM also substantiates the need to focus on gender equity and belonging and shift away from focusing on equality, diversity, or inclusion. The survey results revealed that the critiques surrounding the challenges in both defining and evaluating equality, diversity, and inclusion, and that these initiatives are often seen as preferential treatment were a reality for community football organisations.

This chapter starts by providing an update on the current status of women's involvement in sports organisations in Aotearoa NZ, highlighting the developments that have taken place during this research. I then examine the four aspects of the BEM, and using the research findings, refine them to ensure they are process focussed. Finally, given the changes to the four aspects, I review and refine the BEM itself, the Belonging and Equity Model, to become Te Poukapa: The Belonging and Equity Matrix.

8.2. Current status update

Sport NZ released a progress update of the *Women and Girls' Strategy*, in October 2021, three years since its launch (Sport NZ, 2021b). The reported highlights included 91 percent of Sport NZ partner organisations met the target of 40 percent of self-identified women on boards, 60 women across 12 sports took part in a Women in High Performance Sport pilot programme focusing on coaching and leadership roles, there was a 50 percent women/men gender split on Sport NZ leadership programmes in 2018 and 2019. Sport NZ reported that 1700 people from across the sector responded to the first diversity and inclusion survey in 2020 (Sport NZ, 2021b).

However, if we unpack these highlights, there is a focus on increasing numbers in leadership roles with little information on why these initiatives were important or organisational support to ensure these changes are systemic. The initiatives are also at a national or high performance level, rather than targeted at community organisations such as regional sports organisations (RSOs) or clubs.

There was still little publicly available information on why these initiatives were the focus, or what initiatives organisations could or should undertake themselves to address gender equity (or diversity and inclusion) themselves.

Sport NZ's diversity and inclusion survey revealed a number of concerning findings, including an overall gender pay gap of 15 percent (Sport NZ, 2021c), almost double the national average of nine percent (Statistics NZ, 2021). This included a 47 percent differential in median income between men and women Chief Executives with the median income for men \$122,500, while it was only \$65,000 for women, and a \$20,000 annual difference based on a median hourly rate comparison (Sport NZ, 2021c). In addition, the results were announced as 'baseline', with no recommendations or actions included as to how these issues were to be addressed going forward (George, 2021; Sports NZ, 2021c).

As noted in Chapter Two, one of the measures from the *Sport NZ Women and Girls' Strategy* (2018a) was a gender diversity target of 40 percent of men and women for boards at a national, regional,

and local level. There was a similar measure for senior management of these sports bodies. In June 2019, Sport NZ clarified that the focus was just on the boards of NSOs, and that NSOs which received more than \$50,000 in funding from Sport NZ risked having their funding cut if they did not meet this target by December 2021 (Sport NZ to sports bodies, 2019). By May 2022, all 66 qualifying NSOs had reached their 40 percent target of women on their boards, with the exception of NZ Rugby (George, 2022b). It was reported in September that NZ Rugby would lose \$280,000 in funding, and although the funding could be returned once that target was met, the financial penalty may also increase to nearly \$600,000 if NZ Rugby continues to fail to meet the 40 percent target of women on its board in 2023 (George, 2022d).

Despite the highlights reported by Sport NZ (2021b), in the first six months of 2022 there were two more reviews released relevant to this research. Mentioned briefly in Chapter Two, the first was the review held following the Black Ferns tour to the U.K. and France, where allegations of sexism and racism were made by a player against the coach. The review substantiated her claims, with 75 percent of the team also having witnessed, been told of, or experienced similar behaviour, and that these allegations were “not new” (George, 2022a; Muir et al., 2022).

Of note was the cycling review released in May 2022, which found a culture that prioritised winning medals over welfare, a lack of transparency and accountability with selection of athletes and recruitment of staff, and an environment where sexism was widespread (Heron et al., 2022; We are sorry, 2022).

In addition, Bowls NZ banned a senior competitor from participating for six months for homophobic language. There have also been additional allegations of homophobia and alleged sexism, verbal abuse, and threatening behaviour, with a toxic culture in bowls where Bowls NZ knew about this behaviour, but failed to address it (George, 2022c). This case remains ongoing, with Bowls NZ significantly reducing the length of the competitor’s ban, despite the competitor facing further penalties for sending abusive text messages to a complainant and a journalist after the initial

sentence, one of which was also downgraded by Bowls NZ and to be served concurrently (Kermeen, 2022). So, despite Sport NZ's *Women and Girls Strategy* (2018a), gender inequity and the wider repercussions of this are still ongoing.

8.3. Reviewing the Belonging and Equity Model

This research established that historically, community football organisations have not been gender equitable, from banning women from playing in 1921, putting up barriers from the 1960s to discourage women's growing participation, the acquisition of the women's regional and national sports organisations, and to the more recent independent reviews. Drawing on existing literature, I developed the BEM that proposed four aspects critical to addressing gender equity in community football organisations, *showing, telling, doing, and being*. Using the BEM to analyse the survey results from six federations, and the club committees within the region of one federation, I established that gender equity was lacking in all four aspects. Using the BEM as a practical, proactive tool to develop an action plan with Central Football (CF), I found the model can be used to effect change and start to address gender equity.

As discussed in Chapter Three, while existing models and interpretations addressed some important aspects of gender inequity in sport, the persistence of this phenomenon suggested new approaches are needed. Furthermore, although sports organisations, governing bodies and government organisations have developed policies that promised diversity (e.g. Sport NZ, 2018a), they did not focus on the interaction of policies, people, practices, and places that maintain the inequity (Edelman, 2016; Soler et al., 2017); therefore, we needed another way of interpreting what is occurring to create an environment where women feel like they belong.

There have been various initiatives to try to address gender equity in sports organisations, however, to date they have had little long-term impact in community football organisations. To address the lack of gender equity in community football organisations it is important to understand the reasons why an organisation decides to act. A criticism of terms such as diversity and inclusion are that they

are outcomes, and tend to omit the steps needed to get there (Ahmed, 2012; Duncan-Andrade, 2022). This has led to most gender diversity frameworks for sports organisations also focusing on the outcome (Cunningham, 2019; Turconi, 2020). In addition, by nature, we want to focus on getting to the outcome as quickly as possible, described as the 'how to' by Brown (2020), the quick steps to reach the outcome. However, putting the 'how to' into practice is challenging if we do not have a transition phase, to understand why we need to take those actions and what existing barriers might hold us back. Most people know that addressing diversity and inclusion is the right thing to do. But to effect real change to work towards gender equity, the people in an organisation need to have a desire for change, understand why change is needed, and acknowledge steps that can be taken to implement change, in a safe environment (Brown, 2020; Eastwood, 2021). An alternative way of interpreting what has happened is to reframe how we approach gender diversity and inclusion, by focusing instead on gender equity and belonging.

The BEM focuses on our lived experience in our own organisation. It is our beliefs and attitudes towards equity, the make-up and personalities of our people, it is our biases and our behaviours. To address belonging and equity requires us to understand our behaviour and the environment that we have created. To do this, I used a holistic framework that incorporates key aspects that are critical for addressing belonging and equity in an organisation, that draws on leading research and best practice and provides clear transitional steps. It is both strategic and practical to provide clear steps to address gender equity and belonging in sport organisations.

As noted in Chapter One, diversity is defined as an outcome, which was reflected in the survey results. Diversity in itself cannot be implemented as a procedure or protocol as it is too broad and is interpreted in various ways. In addition, specific protocols introduced with the intention of 'achieving diversity', such as gender quotas or targets, are viewed negatively by some people, as they are not accompanied by explanations why. The survey results showed a lack of education of what diversity meant or a misunderstanding, with many interpretations of diversity, with some people reacting negatively and assuming it meant preferential treatment.

Likewise, initially with the BEM, I found myself focusing on the outcomes – policies, communication, day to day habits that make up our informal practices, and personal relationships. The history, the results of the web-based survey, the action research, and the insider research, all helped refine each of the four aspects of the BEM, to further develop the model. The research results revealed there were additional elements to each of the four aspects, which gives the BEM more depth, and the ability to use it proactively, rather than just addressing existing issues.

8.4. Introducing Te Poukapa: The Belonging and Equity Matrix

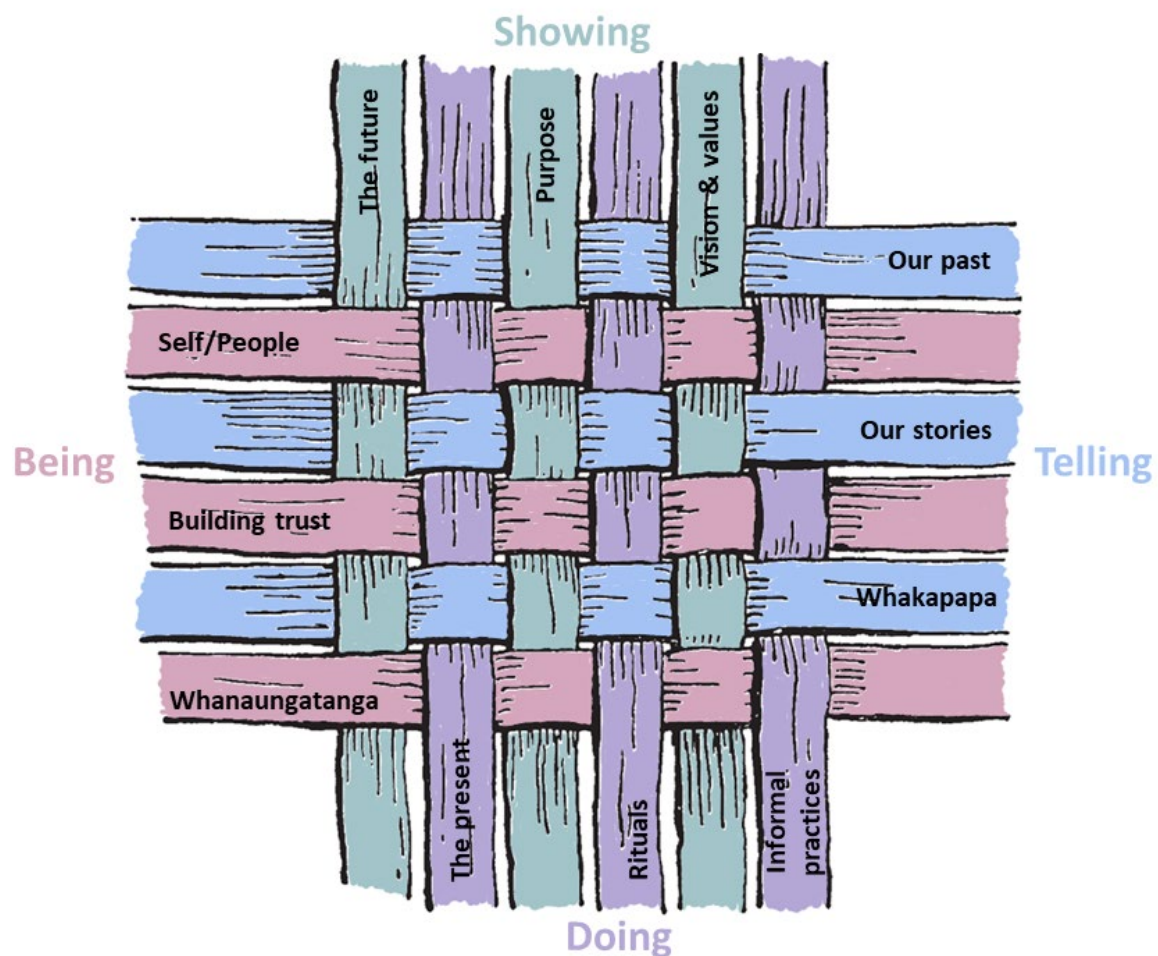
When I started this research, I acknowledged that the four aspects of the model were interwoven and continually interact with each other (Adriaanse & Schofield, 2013), but I still thought the four aspects of the BEM could be observed separately, with some overlap between each aspect.

However, as the data analysis evidenced, grouping survey questions proved there were crossovers, and in many cases, all four aspects were present in one participant statement, and the absence of one aspect had a significant impact on other aspects. For instance, when gender equity was not *showing* formally such as in the organisation's purpose or strategy, this had an impact on what stories or (her)stories the organisation was *telling* and what was valued by the organisation. This, in turn, affected *doing*, with informal practices relying on outdated rituals that perpetuate gender inequity and were allowed to continue unabated, which led to women *being* in an environment where the threat of bias and discrimination was present.

While I tried to capture some movement between the four aspects with a dotted line separating the quarters in Figure 3.1 in Chapter Three, I found, based on the findings, this was not enough to address the complexity of understanding gender equity and belonging in organisations, and the fluidity and integrated nature of the four aspects. To address gender equity and belonging more accurately, Figure 8.1 was developed. This keeps the four aspects distinct for analytical purposes and incorporates more movement and space to illustrate the overlap and the complexity that sits within each area.

I originally developed the BEM, drawing on existing scholarship to develop the four aspects of *showing, telling, doing, and being*. After analysing the historical narrative, the web-based survey, the action research, as well as considering my own insider perspective, I further refined the BEM, and the image that came to me was that of a woven concept (see Figure 8.1).

Figure 8.1: Te Poukapa: The Belonging and Equity Matrix. © Alida Shanks 2023



Weaving is often used in indigenous research methodologies (Ryder et al., 2020), Pacific research (Malungahu et al., 2017), and feminist research (Curtis, 2020). Weaving has also been applied in Aotearoa NZ academic research and practitioner/policy work in the form of te whāriki (mat) (Erueti & Palmer, 2014), kākahu (cloak) (Smith, 2019), or kete (basket) (Simmonds et al., 2014). Weaving as a creative practice and metaphor has been used to represent complex and interwoven concepts

(Erueti & Palmer, 2014; Smith, 2019), and in feminist methodologies (Curtis, 2020), as is the case with this research.

Historically, weaving practices were practical and purposeful, making it an appropriate metaphor for this research, as the purpose of the BEM was to be practicable for community football organisations, and is purposeful in that it is focused on addressing gender equity and belonging.

Traditional Māori raranga (weaving) is created by hand. To ensure each of the whenu (vertical strands) and aho (cross threads) are carefully, skilfully, and purposefully interwoven, there are critical steps in weaving, to ensure the integrity of the final product (Erueti & Palmer, 2014; Smith, 2019). The manner of the strands and the way in which they intersect play a vital role in maintaining the integrity of the product, such as for te whāriki and its shape (Erueti & Palmer, 2014).

In addition to the whenu and aho, Smith (2019) states knowing whose hands are doing the weaving also plays an important role. My hands were involved in the initial bringing together of the threads, an important reason for including insider research as part of this thesis. The organisation which is applying the BEM also bring their hands to the weaving, and need to acknowledge what brings them to this work, understanding their why. For this research, CF's Special Project Manager and senior management team all had roles in weaving through the workshop, as did all the staff and board members who filled in the survey and shared their beliefs and experiences.

The new, woven, version of the BEM is more like a matrix. A matrix has multiple definitions, but it is generally associated with a complex system that is woven together to create something new. Also, the word matrix derives from Latin for mother, making it relevant for this research on gender equity and belonging. In this case, the Belonging and Equity Matrix weaves together all the aspects required to address gender equity and belonging. A matrix has multiple whenu and aho that must be woven together to form the structure. All whenu and aho are important to the integrity of the matrix. Each of the strands that go into the matrix, weave together the whenu and aho that make up each of the four aspects, *showing*, *telling*, *doing*, and *being*. With the whenu and aho woven together, then it is

clear all four aspects must be addressed. If one whenu or aho is missing or pulled, it breaks the integrity of the matrix, and it is no longer whole. The four aspects guide which whenu or aho should be included, but it is up to the hands who are doing the weaving to decide what the matrix will look like. Therefore, the Belonging and Equity Matrix will be unique to each organisation.

I consulted with Associate Professor Hone Morris, Pukenga Reo Deputy Vice-Chancellor Māori at Massey University and an expert in Tikanga Māori, and my supervisor Professor Dame Farah Palmer, Pou Akonga (Executive Director) Māori Student Success, where we discussed the Belonging and Equity Matrix and putting it into practice. Hone proposed a Māori name for the Matrix, Te Poukapa. Breaking it down, pou are the strands or the pillars that make up the matrix, pou also refers to the foundations, or the principles or energies that exist in the world. Kapa means the collective, the team or group. Therefore, Te Poukapa is the collective or grouping of the strands or principles that are woven together to address equity and belonging, which encapsulates both the theoretical and practical elements of the model (H. Morris, personal communication, November 28, 2022). The final model is known as Te Poukapa: The Belonging and Equity Matrix.

We also discussed the woven image, Figure 8.1, which looks unfinished, and we discussed potentially a more complete or finished image. But the purpose of this model is as a foundation, the starting point, where the finished product will be different for each organisation, depending on what strands are used. At minimum, there needs to be strands from each of the four aspects, *showing*, *telling*, *doing*, and *being*, but how they are woven together will be different for each organisation.

Therefore, Te Poukapa is unique for each organisation that uses it, so I decided to stay with the incomplete, woven image. In addition, applying Te Poukapa to address equity and belonging in an organisation is an iterative process. Drawing on the weaving analogy, the threads to address equity and belonging can be added to, and existing threads need to be constantly reviewed, examined, revised, and sometimes replaced.

8.5. Refining the four aspects of Te Poukapa: The Belonging and Equity Matrix

I re-examined each of the four aspects of Te Poukapa and refined each one to ensure they are process focussed and encapsulate the research findings.

8.5.1. *Showing the future path*

While *showing* was focused on policies, it is refined to focus on the future, and encompasses an organisation's purpose, vision, and values. This places gender equity at the centre of the strategic focus of the organisation and decision-making process. The historical analysis in Chapter Two highlighted that there were reports documenting the lack of gender equity in community football organisations and numerous opportunities to address this inequity. However, not only was gender equity not addressed, but there were also specific events that suggest conscious decisions not to. Community football organisations need to decide they want to change, and then make this intention clear through their purpose, vision, and values. Including gender equity in the organisation's business strategy is also important to demonstrate the commitment, at a board and senior management level, to drive change.

Even a purpose, vision, and values can end up symbolic equality, however, without being put into practice they can be just words on a piece of paper (Kerwin & Leberman, 2022). Therefore, implementing *showing* needs to be done in conjunction with the other three aspects. This brings the purpose, vision, and values to life.

Originally, *showing* focused heavily on policies. The problem with policies is that, historically, they have not focused on what women want or need. They have predominantly been about trying to get women to fit into the same system or organisation structure, the one built by and for men. We are effectively still trying to 'fix the women', although perhaps less fixing and more squishing into a man shaped box.

There was evidence of the limitation of policies when working with CF. More than half of staff did not know if CF had a pay equity policy. Despite focusing on this in their diversity and inclusion action

plan, the follow up survey revealed no change, more than half of staff still did not know if they had a pay equity policy.

I found myself distracted by policies too. Tracing the history of women's involvement in community football organisations found that policies had generally been ineffective and created symbolic equality, the results of the action research with CF, and the analysis of comments by women federation staff showed that hierarchy and power were issues, but policies did not come up at all. However, I found myself initially writing that clear anti-discrimination policies would be effective, if introduced alongside initiatives under the other aspects of Te Poukapa. I think this stemmed from my own experiences at NZF, where I felt that if there had been an appropriate policy in place to address my situation, it may have helped. However, this research showed that there was a policy in place, but it depends on the people in power and how they put that policy into practice. While policies can be effective tools within an organisation, the evidence shows historically they have been largely ineffective at addressing gender equity and belonging (or diversity and inclusion).

8.5.2. Telling our (her)story

Both Brown (2017, 2020) and Eastwood (2021) assert that an essential part of belonging is for organisations to own their story, their history, and know their whakapapa. This research established that women were missing from the history of community football organisations, but actually had an integral role. Therefore, *telling* moves from focusing on communication, to focusing on the past as a fundamental starting point. The history needs to be at a micro-, meso-, and macro-level – the history of the sector, the organisation, and the people in it. While a version of history exists for many organisations, as was demonstrated with the history of women's involvement in community football organisations, women are often missing. The history (or *herstory*) needs to be equitable, therefore reviewed and revised, to include the stories of all those who have come before us, the pioneers and legends from all parts of the organisation, on and off the field. This would also include organisations that have historically 'merged', like what happened with the NZWFA. When there is no attempt to

tell the story, we cannot know who or what has come before, we cannot own the story, including the uncomfortable stories. Organisations need to own their full story to build trust, to show they value all those who have come before, not limited to a certain few.

The concept of whakapapa is a critical part of *telling*, with a wide definition of all those who are in the community and included in the history an organisation. As discussed in Chapter One, whakapapa can include many layers from relationships that involve people, communities, connection with the land, and the link with the past, that all contribute to our sense of belonging (Eastwood, 2021; Meihana, 2006; Tau, 2003). Whakapapa also includes those who are currently in the organisation, and their personal stories and how they contribute to the (her)story of the organisation.

I have chosen to draw on Te Ao Māori (the Māori world view) concept of whakapapa. Te Ao Māori takes a holistic approach and acknowledges the interconnectedness and interrelationship of all living and non-living things. Concepts like whakapapa are multidimensional, that capture a range of sentiments to explain a situation, that does not have a direct English translation, and was relevant for explaining the aspect of *telling*.

Chapter Two demonstrated how important including our history is, documenting, for the first time, the journey of women's involvement in community football organisations and key events, from the rise of participation in the 1910s, the ban in 1921, that women still played football even though few records exist, through to the resurgence of women playing in the 1960s, the rise of women's football organisations in the 1970s, the acquisition of the NZWFA by NZF in 1999, the review in 2018, through to the present. By knowing and owning our history, we can acknowledge those who have come before us, and honour them as we look forward. Therefore, *telling* shifts to focus on the past through stories, (her)story, and whakapapa.

8.5.3. *Doing co-created rituals*

While *showing* focuses on the future, and *telling* focuses on the past, *doing* focuses on the present day. *Doing* was originally the informal practices within the organisation (Shaw & Frisby, 2006). This

research revealed that there was a lack of awareness or understanding amongst some in community football organisations, of the impact gender has on a person's experience at micro-, meso-, and macro-levels. Around half of men who were staff in the federations believed that gender had no impact on the opportunities a person has in the sport sector, in a sports organisation, or on their personal experience. This lack of understanding has direct consequences on the day-to-day experiences of women, with half of women federation staff stating that career opportunities did not always go to the most qualified person, as well as a third of women having experienced discrimination or bias in their organisation.

Given the poor experiences and the correlation with informal practices, this suggests that more attention needs to be given to *doing*, to make these more deliberate. One way to counter informal practices is through introducing rituals that specifically address these assumptions to create new normalised behaviour and habits.

Schein (2010) argued that rituals tend to be the visible aspect of an organisation's culture, which is itself often invisible, below the surface, and largely unconscious. Further, rituals can be ways of interpreting, understanding, and communicating cultural assumptions (McCarthy et al., 2020).

Rituals are defined as a set of established behaviours or activities, which can represent the existing culture or environment and are often associated with being performative or symbolic.

McCarthy et al. (2020) and Johnson et al. (2013) examined rituals from the national women's netball team the Silver Ferns, and the national men's rugby team the All Blacks respectively, that had developed in the absence of more formal rituals. In both instances, specific rituals developed organically, when senior players in the team took on the role of inducting new players to the team in the absence of formal processes. In community football organisations, current rituals arguably exclude many because they were developed by Pākehā men, for Pākehā men, and reflect the existing environment and the lack of gender equity.

However, the ‘back seat of the bus’ example, originally developed by senior players in the All Blacks in the 1950s to induct new players and establish a hierarchy within the team, demonstrated how the existing ritual naturally phased out when a new ritual in the form of a proper induction process was introduced that involved all the players and included communication and a formalisation of a senior leadership team (Johnson et al., 2013).

In the revised version of *doing*, I suggest that rituals need to be consciously co-created by the people in the organisation, so that they become new, equitable traditions. In time, introduced rituals could become habitual. Forming deliberate rituals, or practices, are important in fostering and maintaining an environment of belonging in organisations.

Eastwood (2021) shared insights from former All Blacks and Black Ferns coach, Wayne Smith, of the rituals he introduced for a newly selected All Black inducted into the team, that helped eliminate the unhealthy ‘back seat of the bus’ ritual. Smith says they focused on “what it means [to be an All Black], what the All Blacks have achieved, what they’ve been about for 110 years, what standards are expected, the need to establish your own legacy. When you’re handed your jersey, you understand you are only in it for a short time and your responsibility is to hand it on and for it to be better than it was before you got it” (as cited in Eastwood, 2021, p.45).

These rituals do not need to be extravagant, and could be developed in any organisation. An induction for new staff members at CF could cover what it means to work for CF (their purpose, vision, values, and strategy), what CF have achieved, CF’s history (when it was formed, key people, key moments), what standards are expected, and that it is understood they will not be with CF forever, so their responsibility is to hand their role on to the next person in a better shape than when they started in it. Another example for a day-to-day practice, could be introducing a one-word check in at the start of staff or committee meetings, to acknowledge how each person is feeling, without pressure to share more if not wanted. Eventually, this could lead to an informal habit of asking and sharing with colleagues how they are feeling each day.

Although the focus of this research is gender, rituals also need to acknowledge the importance of intersectionality and the many aspects that make up a women's identity. For example, making space and respecting rituals that are important for a person's culture, such as karakia (prayer) to open hui (meetings).

By introducing deliberate rituals that address gender equity, the intention is for them to turn into informal habits, which in turn, reflect, and also contribute to the environment of the organisation (Eastwood, 2021).

8.5.4. Being able to be

While *showing*, *telling*, and *doing* focus on the organisation, *being* focuses on people and self.

Initially, the focus of *being* was on personal relationships, but first, trust needs to be built, both with ourselves and with those around us, and psychological safety developed within the organisation (Edmondson, 2018). This research revealed a proportionally high number of women had experienced bias or discrimination within their current organisation, and that a sense of belonging for many, focused on relationships with their colleagues. While relying on others for a sense of belonging could be considered tenuous, it is perhaps not surprising. The prevalence of discrimination and bias that occurred in the football federations would have an impact on both the environment and the ability for women to be themselves, both critical aspects of belonging. Therefore, it would seem staff members have turned to what they know in football and other team sports, drawing on team camaraderie from on the field and applying it off the field in the office.

First and foremost, community football organisations need to address the prevalence of bias and discrimination in their organisations. This is critical to be able to build trust. Research by the New Zealand Human Rights Commission (2022) showed that only 24 percent of people raised a formal complaint following bullying or harassment in the workplace. People need to feel like they can share their experiences, in a safe way. This is unlikely to happen with the discrimination policy that stipulated NZF will decide whether a complaint will proceed (NZ Football, 2019c).

Creating an environment where people can feel like they belong (Eastwood, 2021), and providing the support for people, especially women, to feel like they can be themselves (Brown, 2017) are all intrinsically linked. Being able to talk about how people feel will be critical before anything else can be done, as these will then inform the behaviours needed to create a safe environment.

Analysis of the experiences of bias and discrimination revealed that all four aspects of the BEM were involved, therefore, the other three aspects are critical in addressing *being*. *Showing* needs to address the unequal power and hierarchy within the organisations through prioritising gender equity as part of their values. There also needs to be a transparent, victim/survivor-centric complaint process, for when someone does experience bias or discrimination. Community football organisations have a questionable history on gender equity and how women have been treated at key moments. Addressing *telling* and owning their history will be an important step for community football organisations to start to build trust. Plus, the lack of understanding of the influence of gender on a person's experience under *doing*, has an impact on the instances of bias and discrimination. Kantar NZ (2018) reported that if someone has not experienced bias or discrimination, they are unlikely to see it. Education and empathy are needed in community football organisations, to understand the experiences of those who have faced bias and discrimination, to then be able to address it. One way to do this, would be to adopt a principle of whanaungatanga.

Whanaungatanga is one component of the values associated with Tikanga Māori (Mead, 2016; Meihana, 2006). Whanaungatanga embraces whakapapa and focuses on relationships, that the collective group expect the support and help from others in the group (Mead, 2014).

Whanaungatanga is often described as the glue that binds people together providing the foundation for a sense of unity, belonging and cohesion. To treat each other with aroha (love, compassion, empathy), is an expectation of whanaungatanga (Mead, 2014). The concept of whanaungatanga is a critical element for *being*, that connects with whakapapa and aroha, and is an important step in building trust within the organisation.

8.6. Conclusion

In summary, this chapter has addressed the key elements of what is required to create an environment in community football organisations where women feel like they belong. The Belonging and Equity Model proved it was successful in starting to address gender equity and belonging at CF. With further refinement of the four aspects and the model, by drawing on the research findings, creates Te Poukapa: The Belonging and Equity Matrix, a proactive, conceptual, and practical model to address gender equity and belonging in community football organisations. The next chapter will conclude the thesis.

Chapter Nine: Conclusion

9.1. Introduction

What started as a quest for what I thought was exploring the lack of diversity, equity, and inclusion, turned into a much richer experience. This research became a journey of belonging. Right from the start, I was intrigued by the concepts of belonging and by history, I was convinced there would be clues in understanding our present by looking to our history, telling our story, finding the whakapapa of women's involvement in sport. I did not yet know why I felt so drawn to exploring the history and this concept of belonging, but it turned out to be an important aspect.

And while this PhD was a journey of research, academic exploration, and data, it was also a journey into my own sense of belonging. By writing the history of women's involvement in sports organisations, especially football, I feel like I have paid tribute to those who came before me. I have also woven my story into the whakapapa of women's football.

This research set out to examine how we got here, and why gender inequity persists in community football organisations in Aotearoa NZ. I questioned how we got here, and where we go from here to navigate a way forward. I then sought to establish what the situation, within community football organisations was, to work out what steps are required to address systemic gender equity.

Literature examining equality, diversity, and inclusion purports that these terms have generally been ineffective at effecting systemic change, and they do not address the core issue, are too euphemistic, focus on the outcome, with little guidance on how to get there, and a perception of preferential treatment has developed instead. Consequently, most previous literature and frameworks to address gender diversity have also focused on the outcome (DeSensi, 1995; Doherty & Chelladurai, 1999; Fink & Pastore, 1999). Although recent literature that has identified this limitation, they have still focused at a national level, and systemic change in sports organisations has remained slow (Cunningham, 2008; Turconi, 2020; Turconi & Shaw, 2021). I was curious as to what

had happened historically to get here, where gender inequity persisted, and what might be required to shift change. It was this gap that my research examined, through four research questions:

1. How did we get here, and why has there been little change in gender equity in community football organisations despite successive government reports highlighting gender equity issues?
2. Given there has been little change to date, what is an alternative way of interpreting what has (or has not) happened with regards to gender equity in community football organisations?
3. What factors facilitate turning a (gender equity) policy into practice in a meaningful way:
 - a. At an NZ Football level?
 - b. At a football federation level?
 - c. At a football club level?
 - d. For women in community football organisations?
4. What changes are necessary to create an environment in which women feel a sense of belonging in community football organisations?

This chapter provides an overview of the key findings in relation to the research questions, discusses the contribution of this research towards knowledge, theory, and practice, considers the implications, raises areas for future research, and concludes with my final thoughts.

9.2. Addressing the four research questions

Addressing Research Question 1 established that despite a number of opportunities to address gender equity in community football organisations, these were generally not acted on. In fact, barriers were frequently put in place and red flags ignored. This was seen with the banning of women from being able to book pitches to prevent them from playing football. Women kept playing football, however, this was largely missing from the history of football. When there was a resurgence in the 1960s and '70s that could not be ignored, women were forced to play on Sundays,

when there are fewer pitches available, and those fields and facilities that were available were well used the day before by the men. In addition, women's teams had to be affiliated to a (men's) club to be able to play. Women just wanted to play football, so women's regional and national football organisations were formed to administrate the women's game. In the 1990s, women's sports organisations were acquisitioned by the men's organisations, although the narrative has commonly been that the two organisations merged (Edwards, 2000; Macdonald, 2018; Ryan & Watson, 2018; Shaw & Dickson, 2021). The consequences of these events resulted in a series of independent reviews of NSOs since 2016, highlighting the consequences of the lack of systemic gender equity, with incidences of bullying and harassment. All of this was despite two government reports that highlighted the issues women were facing in sport, on and off the field. There was hope that the Sport NZ *Women and Girls Strategy* (2018) would effect greater change, although it was noted that the Strategy lacked specificity on the steps needed to address the goals stipulated (Shanks et al., 2019).

Research Question 2 sought to find an alternative way of interpreting gender equity in community football organisations. I outlined the conceptualisation and creation of a new framework, the Belonging and Equity Model. Drawing on existing literature (Blithe, 2019; Connell, 2002; Shaw & Frisby, 2006), the Model was proposed as a new way of approaching gender equity and belonging, that is holistic and people centric. There are four key interconnected, overlapping aspects, *showing, telling, doing, and being*.

Research Question 3a examined the survey findings from the staff and board members of the six federations, and established that diversity policies had not 'trickled down'. Instead, it seemed the lack of gender equity and the poor attitudes towards gender highlighted in the 2018 NZF review had trickled down, with more than a third of women having experienced discrimination in their federation. The Belong and Equity Model demonstrated that these experiences were complex, in most cases covering all four aspects. Using action research (Bunning, 1994; Kemmis, et al., 2014; Reason & Bradbury, 2008; Soler et al., 2017), I addressed Research Question 3b, by focusing on one

federation, Central Football (CF), to trace their journey to address gender equity and belonging. I shared the survey findings with the senior management team (SMT) in a workshop using human-centred design thinking (Brown, 2008b; Carlgren et al., 2016; Dunne, 2018; Dunne & Martin, 2006; Joachim, 2021; Johansson-Sköldberg et al., 2013) to formulate potential initiatives to address the issues highlighted by the survey, and turn those into a gender equity and belonging (diversity and inclusion) action plan. A similar survey was sent out around a year after the implementation of the action plan to gauge its progress. There were some areas identified that needed further attention, however, almost two thirds of CF staff felt that diversity and inclusion initiatives had improved, demonstrating the effectiveness of the Belonging and Equity Model in starting to address gender equity and belonging.

Research Question 3c examined the survey responses of the club committee members in the CF region. These findings were quite different to those of the federation, with no discernible difference between the responses of men and women. In addition, while most club committee members claimed they supported gender diversity, this was often contradicted by other survey findings. For example, more than one third of committee members felt their club should not focus on gender diversity at all, and even those who said they did, when asked what this looked like, claimed they were welcoming without taking specific measures. Instead, club committee members resorted to discursive practices to avoid addressing diversity and inclusion (or gender equity and belonging) (Spaaij et al., 2019).

Research Question 3d analysed the responses from women club committee members and federation staff. Despite being neighbours on the sports organisation family tree, the responses to the survey were very different between the two groups of women. While a third of federation women shared they had experienced discrimination, this was not mirrored by club committee women, despite a significant drop off of women involved after the age of 50 years old. The experiences of club committee women were explained using three paradoxical practices, gender neutrality, gender normalcy, and gender passivity (Claringbould & Knoppers, 2012). The differences

in the experiences of the two groups of women highlighted that women are not homogenous, and the barriers faced by women are wide-ranging, including, in some cases, that support is needed to recognise that there is a problem.

In summary, the proportion of women working in football has not changed in twenty years, policies and legislation have had a limited impact (Edelman, 2016), there have been a number of missed opportunities to address gender equity, and women are facing discrimination in their workplace in community football organisations.

However, this research has established that, while there were still areas for improvement, the Belonging and Equity Model was effective in starting to address gender equity and belonging in one federation. Refining the model to become Te Poukapa: the Belonging and Equity Matrix, strongly suggests a proactive and practical way to address gender equity and belonging in community football organisations.

9.3. Contributions

What this research has demonstrated is that we are in the position we are because NSOs and Sport NZ (in its current and previous incarnations) have focussed on adopting policy. This has produced, at best, symbolic equality (Edelman, 2016). While this is useful, what has not happened is a sustained programme to change opinion and behaviour. Historically, legislation and policies are fairly blunt instruments to facilitate behaviour change, because while they are important statements of what governments and organisations believe, they are only effective if a majority of the population buys into them. What is needed, as this research has argued, are actions, including storytelling, rituals, and whanaungatanga, modelling appropriate behaviour at all levels. This research has addressed both the 'why' of what has happened and the 'how', in terms of what needs to be done.

9.3.1. Contribution to knowledge in the field

This research provides the most comprehensive overview of the development of women's football in Aotearoa NZ from its inception, to the 'merger', the independent reviews, up until the present.

Some scholars, such as Cox (2010), had accomplished some of this, but I have brought it up to date and added much more depth, in particular, regarding the mergers/acquisitions and the recent independent reviews.

The discussion of the wider context of women's sport in Aotearoa NZ with reference to both government reports on sport and reports by NSOs, and demonstration of no significant change is an important contribution to knowledge, as is the locating of this in symbolic equality (Edelman, 2016).

We now have concrete data on what life is like at the heart of community sport in Aotearoa NZ. I have made a significant contribution to knowledge of club and federation level football in Aotearoa NZ, especially women's football. There is little scholarship at a club level – the level most players experience women's football and sport more generally, in the detail provided in this thesis.

I also made a contribution to knowledge of relations between NZ Football, federations, and clubs.

There has been some comment on this in existing scholarship, but this research has given a sustained examination and demonstrated its real-world impact when it comes to gender equity and belonging (and diversity and inclusion).

9.3.2. Contribution to theory

The Belonging and Equity Model is an original contribution to theory, drawing on the work of Connell (2002), Shaw and Frisby (2006), Blithe (2019), Edelman (2016), Eastwood (2021), and Brown (2017), based on my original synthesis. While the Model is situated within an Aotearoa NZ context, the concepts of each of the four aspects, *showing*, *telling*, *doing*, and *being*, are able to be applied in contexts outside of sport and beyond Aotearoa NZ.

The research applies Eastwood's (2021) concept of belonging to women's community football organisations. The findings also highlighted that it is more rewarding to focus on gender equity and belonging, rather than diversity and inclusion if we are to improve the experiences of women in community football organisations, and sport more widely.

9.3.3. Contribution to practice

Te Poukapa: The Belonging and Equity Matrix is also a contribution to practice. I have demonstrated its practical applicability. A majority of respondents believed diversity and inclusion had improved at Central Football one year on from implementing the action plan derived from Te Poukapa, which indicates it was successfully piloted. The research has also demonstrated the applicability of workplace diversity surveys to a sporting context.

9.4. Implications

Key implications of this research include that organisations seeking to improve gender equity and women's experiences in sport, especially football, need to make this goal a living part of their culture; including processes that clearly articulate these values and leaders who model them. NZF, the federations, and indeed sports organisations in Aotearoa NZ, need to prioritise gender equity and belonging and conduct sessions/workshops on these at club level. These workshops need to focus on why gender equity is important, identifying the barriers that exist due to bias, and that by addressing gender equity and belonging will potentially attract more people to be involved in sports clubs, addressing the perennial shortage of volunteers. The workshops need to be carefully considered, acknowledging the hierarchical tension between NZF, federations, and clubs. They could be in the form of 'training the trainer', where people from federations and club committees are empowered and given the tools to carry out this work peer-to-peer with other federations and clubs, rather than a 'top down' approach. This needs to be proactively initiated by NSOs and RSOs, rather than simply instituting policies which are not followed up.

The above measures are particularly important in light of the drop-off in the numbers of women participating in sport especially amongst rangatahi (youth) (Sport NZ, 2018b), and the many reports highlighting the poor experiences of women in sport (Heron, 2018; Heron et al., 2022; Hockey NZ, 2019; Howman et al., 2021; Muir, 2018; Muir et al., 2022). In addition, specifically for football, with the FIFA World Cup co-hosted in Aotearoa NZ and Australia in 2023, there is a campaign focusing on

increasing participation, without addressing the systemic lack of gender equity in community football organisations. To add to the attraction for women and girls to football, to ensure their experience is a positive one, to retain their involvement following the World Cup and in aspects of the game beyond playing, addressing gender equity and belonging within community football organisations is essential.

9.5. Areas for future research

As this was a case study focusing on community football organisations, an obvious area for further research would be with other community sports organisations, particularly those at a regional or club level to use Te Poukapa to address gender equity and belonging at their organisation. Another aspect would be to use Te Poukapa with an NSO, to test its effectiveness at a national level.

My preference was for this research to be 'with' women, rather than 'about' women, in line with a post-structural feminist approach. However, this was not always possible with CF driving some aspects through the parameters of action research, and needing to keep within the scope of this research for a PhD. For example, an aspect I would like to have examined in greater detail was interviewing the women in federations, particularly those who had experienced bias and/or discrimination. Also, speaking with women in club committees, to better understand what is happening at a club level and why there is an avoidance of addressing diversity and inclusion. Ideally, more women would also be included in the workshop and ideation stage, to include women in co-creating initiatives that address gender equity and belonging.

An area that needs closer examination is that of the mergers/acquisitions of the national and regional women's sports organisations in the 1990s and early 2000s. Many of the women who were involved are not included in the existing histories. Interviewing women who were involved in the establishing of the organisations in the 1970s through to when they were merged into the men's organisations is a rich history that there is currently scarce information about.

9.6. Final thoughts

The exciting prospect to come out of this research is that, having carried out this work with Central Football and seen the positive results in terms of addressing gender equity and belonging in community football organisations, I can visualise what is possible. Te Poukapa does not require big, bold, or brave steps to address gender equity and belonging, as is so often touted with diversity initiatives. Nor is it a 'slow burn', another aspect of diversity initiatives, where we are told it takes a long time to influence and change culture. Te Poukapa saw change start to be effected within a year at Central Football.

This research has seen some progress in the space of gender equity and belonging, but there is still much more to do. At the start of this thesis, I defined equity as being what is fair. That is the real test for community football organisations moving forward, asking is what they are *showing*, fair? Is what they are *telling*, fair? Is what they are *doing*, fair? And is what they are *being*, fair? When community football organisations can answer yes to all four of those questions, then we know we are on the way to addressing systemic gender equity and belonging.

I end this thesis as I started it, drawing on the wisdom of a Māori whakataukī. At the start of this research, the focus was on understanding what had happened, to explore and acknowledge the whakapapa of gender equity and belonging in community football organisations. Now we know what needs to be done to move forward and grow:

Tūngia te ururoa kia tupu whakaritorito te tutū o te harakeke

Set the overgrown bush alight, so the new flax shoots can grow.

Chapter Ten: Postscript

It has been just over three months since I submitted my thesis for examination, and in that time, I have reflected on my journey. This PhD was a long time coming and brought together two big parts of my life, that I never thought would come together. There is my football journey, a lot of which I covered in this thesis. Wanting to play football as a kid, a teen and then an adult, plus being involved on club committees and some of the barriers I faced. Then working at two federations, the Phoenix, and NZ Football, where I guess I went in holding expectations that as a staff member I would have a better experience than at my club, or there would at least be safety measures, and finding out that was not always the case. And today, where I am now on the side-line supporting my 9-year-old niece, and being very cognisant of her experience and the environment she is going into.

Then, in 2018, with NZ Football's review, I started reflecting on these events from an academic point of view. With my training as a historian, I started to wonder how we got here, to this point, where the situation was so bad that a review had to take place. And as I started digging, I realised there were big things in football and its history that I just knew nothing about, like women being banned for fifty years, that a separate women's football organisation had existed in Aotearoa, and that it had merged with NZ Football.

It was here that my academic life and my football life came together. I discovered there were these events, and started finding more and more research and reports on women in sport. So much had been done, examined, explored, and apparently implemented, yet, not only had nothing changed, but this was all new information to me. And if I didn't know the history or the literature, as an historian, a woman, working in football, then I was fairly certain that few of my former colleagues in football would know either.

I wondered what the best way was to examine this phenomenon, to tell this story. Professionally, I have worked for many years in communication and marketing, so I know that telling the story, and how that story is told, is critical, as well as getting the story out there. So I started thinking, is it

through the media, there was certainly a lot of media attention. Or do I write a book? Even when I landed on doing the PhD, I originally started my PhD by doing it with publication. In the end, I realised I needed to tell the whole story first, get it all out. With my academic background, I wanted it to be robust. And it was important for me to centre the voices of those at the grassroots. I could have just told my story. But to find out it was not just me and to capture the experiences of those in community football in Aotearoa felt very compelling.

When I first met with Sarah, who ended up being my primary supervisor, four and a half years ago, in an Auckland café, there were four or five things I had swirling around my brain (and diligently written in my notebook), that I wanted to talk about. Actually, I think I was looking for answers, because I was having trouble finding them anywhere else!

I wanted to know, why was gender inequity in sports organisations still a problem, evidenced by all the independent reviews; how did we get here and why didn't I know about these major events in women's football; given there has been such little change, is there another way of examining these problems; there seemed to be a disconnect between policies and research with what is put into practice on the ground; and I was really curious about the concept of belonging. These five questions stayed with me all the way through my thesis.

There have also been some developments since my submission. My history chapter, which was important to me to understand how we got here, and is a contribution to our historical knowledge in itself, has been recognised as such by the Ministry for Culture and Heritage with a grant to turn it into a book. The Ministry have also contracted me to review the football entry in Te Ara: The online encyclopedia of NZ, to review the content on men's football and to substantially increase the content on women's football.

The Special Project Manager from Central Football and I presented the process of this research to more than 100 people at the International Working Group on Women and Sport in November 2022, who were predominantly practitioners. From that presentation, as well as other discussions, I have

had encouraging conversations on this research with a range of sports organisations, including Badminton Oceania, Harbour Sport, WaiBOP Football, Women in Sport Aotearoa, and even the Australian Institute of Sport. I have also had discussions with organisations beyond sport, including the Ministry for Business, Innovation, and Employment, and Diversity Agenda.

While undertaking this thesis was, at times, extremely challenging, this initial reaction and response to my research gives me a feeling of optimism. To paraphrase my favourite football television show, Ted Lasso, I believe in hope, because without hope, the situation is hopeless.

Since embarking on this research, I have been able to better understand what shaped the environment – both good and bad – that myself, my fellow players and colleagues, and those who have gone before me in football, grew up in. In particular, I have been able to understand the challenges they faced to achieve gender equity and why, despite successive reports and policies, there was so little progress towards this. Through Te Poukapa and the knowledge I have developed, I hope I have given those who administer the game at a community level, the tools to start to address gender equity and belonging, so that players of tomorrow, like my 9-year old niece, will feel they belong in the game.

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Appendices

Appendix A: Central Football and NZ Football membership fees

		2022 MEMBERSHIP AND LEAGUE ENTRY FEES			
	Grade	CF Membership Fee (per Player)	League Entry (per Team)	NZF Membership Fee (per player)	Cost to play (pw) *
		2022	2022	2022	2022
4 v 4	First Kicks 5th & 6th (6 per team)	\$9.00	Nil	\$5.00	\$1.00
5 v 5	Fun Football 7th & 8th (7 per team)	\$15.40	\$62.73	\$10.00	\$2.45
7 v 7	Mini Football 9th & 10th (9 per team)	\$19.00	\$99.32	\$10.00	\$2.86
9 v 9	Mini Football 11th & 12th (11 per team)	\$19.00	\$130.69	\$10.00	\$2.92
11 v 11	Junior Football 13th/Open Grade (13 per team)	\$19.00	\$167.28	\$15.00	\$3.34
Youth – Mid Week Only	Youth Football 13th - 18th	\$23.60	\$62.73	\$15.00	\$2.34
Youth	Youth Football 13th - 18th	\$23.60	\$167.28	\$15.00	\$2.66
Senior	Senior/Youth U18th (available for below Prem leagues only)	\$27.75	\$261.37	\$15.00	\$3.18
Senior	Senior Men & Women Div 2 & below (Social)	\$27.75	\$493.00	\$25.00	\$4.45
Senior	Senior Men & Women Div 1 & Premiership (Aspirational)	\$42.15	\$925.00	\$25.00	\$6.58
Federation League	Senior Men	\$42.15	\$2,200.00	\$25.00	\$10.52**
Federation League	Senior Women	\$42.15	\$500.00	\$25.00	\$5.27
Federation Cup - Men	Senior Men		\$100.00		
Federation Cup - Women	Senior Women		\$80.00		
Futsal (NZF fee per team)	Junior to 13th		tba	\$40.25	
Futsal (NZF fee per team)	Youth to 18th		tba	\$40.25	
Futsal (NZF fee per team)	Senior Social		tba	\$40.25	
Futsal (NZF fee per team)	Senior		tba	\$40.25	
The fees outlined above are specific to Central Football and/or New Zealand Football affiliated competitions		*Cost to play per week calculated on: 14 weeks for juniors and 18 weeks for seniors Ground fees estimated at \$500 per senior team No ground fees for junior or youth Senior/Youth based on 18 players per squad **MFL Entry Fee includes Referee charges			
		Other Costs Referee Annual Membership Fee \$60.00 incl GST Referee Annual Futsal Only Membership Fee \$42.00 incl GST Junior & Youth Membership Fee (rural designated hubs) - per player Under 6 \$9.00 incl GST 7th & 8th Grade \$15.40 incl GST 9th to 12th Grade \$19.00 incl GST 13th Grade/Youth \$23.60 incl GST			

Appendix B: Ethics notification



Human Ethics Notification - 4000022081

humanethics@massey.ac.nz <humanethics@massey.ac.nz>
To: Aida.Shanks

Sun, Feb 23, 2020 at 1:05 PM

HoU Review Group

Ethics Notification Number: 4000022081

Title: How did we get here? Power dynamics and gender equity in New Zealand sports organisations

Thank you for your notification which you have assessed as Low Risk.

Your project has been recorded in our system which is reported in the Annual Report of the Massey University Human Ethics Committee.

The low risk notification for this project is valid for a maximum of three years.

Please note that travel undertaken by students must be approved by the supervisor and the relevant Pro Vice-Chancellor and be in accordance with the Policy and Procedures for Course-Related Student Travel Overseas. In addition, the supervisor must advise the University's Insurance Officer.

A reminder to include the following statement on all public documents:

"This project has been evaluated by peer review and judged to be low risk. Consequently it has not been reviewed by one of the University's Human Ethics Committees. The researcher(s) named in this document are responsible for the ethical conduct of this research.

If you have any concerns about the conduct of this research that you want to raise with someone other than the researcher(s), please contact Professor Craig Johnson, Director (Research Ethics), email humanethics@massey.ac.nz. "

Please note that if a sponsoring organisation, funding authority or a journal in which you wish to publish require evidence of committee approval (with an approval number), you will have to complete the application form again answering yes to the publication question to provide more information to go before one of the University's Human Ethics Committees. You should also note that such an approval can only be provided prior to the commencement of the research.

You are reminded that staff researchers and supervisors are fully responsible for ensuring that the information in the low risk notification has met the requirements and guidelines for submission of a low risk notification.

If you wish to print an official copy of this letter, please login to the RIMS system, and under the Reporting section, View Reports you will find a link to run the LR Report.

Yours sincerely

Professor Craig Johnson
Chair, Human Ethics Chairs' Committee and
Director (Research Ethics)

Appendix C: Federation staff and board member survey questions

Kia ora and greetings.

A reminder that you have been invited to complete this survey to understand your thoughts and experiences regarding diversity based on your involvement with your Federation. Throughout the survey, where it says "organisation" this means the Federation that you work for. Please keep this in mind when answering the questions.

I will gather data and insights from this survey for the purposes of analysis and reporting which will be used to inform research for my PhD.

The findings of my research will be shared with key people of the Federation. You can be assured that no personal identifying information from the online survey will be shared or published.

Completing this survey implies consent, meaning you agree that the data and insights collected can be used for the purposes outlined above.

As you move through the survey please use the buttons at the bottom of each screen, do not use your browser buttons.

To begin the survey, please click on the 'Next' button below.

1. With which gender do you most identify?

- ☐ Male
- ☐ Female
- ☐ Gender diverse
- ☐ Prefer not to say

2. What is your age?

- ☐ Under 18
- ☐ 18-29
- ☐ 30-39
- ☐ 40-49
- ☐ 50-65
- ☐ 66 and over

3. Which of these groups do you identify with? (Tick all that apply)

- ☐ New Zealand European
- ☐ Other European
- ☐ Māori
- ☐ Pacific Island
- ☐ Indian
- ☐ Chinese
- ☐ Middle Eastern
- ☐ Asian
- ☐ Latin American
- ☐ Other (please specify)

4. In which region do you live?

- ☐ Northland
- ☐ Auckland
- ☐ Waikato
- ☐ Bay of Plenty
- ☐ Gisborne
- ☐ Hawke's Bay
- ☐ Taranaki
- ☐ Manawatū
- ☐ Whanganui
- ☐ Wellington
- ☐ Tasman
- ☐ Nelson
- ☐ Marlborough
- ☐ West Coast
- ☐ Canterbury
- ☐ Otago
- ☐ Southland

5. Which Federation do you belong to?

- ☐ Northern Football
- ☐ Auckland Football
- ☐ WaiBOP Football
- ☐ Central Football
- ☐ Capital Football
- ☐ Mainland Football
- ☐ Football South
- ☐ Don't know

6. Which of the following best describes your current employment status? (Tick all that apply)

- ☐ Self employed
- ☐ Working full time (30 hours or more per week)
- ☐ Working part time (less than 30 hours per week)
- ☐ Retired
- ☐ Stay at home parent
- ☐ Unemployed / beneficiary
- ☐ Student - not in paid employment
- ☐ Student - working part time
- ☐ Volunteer
- ☐ Prefer not to say
- ☐ Other (please specify)

7. What is your annual personal income before tax?

- ☐ It's all voluntary
- ☐ Up to \$25,000
- ☐ \$25,001 - \$50,000
- ☐ \$50,001 - \$75,000
- ☐ \$75,001 - \$100,000
- ☐ \$100,001 - \$125,000
- ☐ \$125,001 - \$150,000
- ☐ \$150,001 - \$200,000
- ☐ More than \$200,000
- ☐ Prefer not to say

8. How many years have you been with your current organisation?

- ☐ Up to 2 years
- ☐ 3 to 5 years
- ☐ 6 to 10 years
- ☐ 11 to 20 years
- ☐ 21 + years
- ☐ Prefer not to say

9. How many years have you been involved in football in an administrative/development role (voluntary or paid) in total?

- ☐ Up to 2 years
- ☐ 3 to 5 years
- ☐ 6 to 10 years
- ☐ 11 to 20 years
- ☐ 21-30 years
- ☐ 31+
- ☐ Prefer not to say

10. Which of the following best describes your current role at your organisation? (Tick all that apply)

- ☐ Board Chair
- ☐ Board member
- ☐ Senior management (CEO, CFO, or equivalent)
- ☐ HR Manager
- ☐ Finance/Accountant
- ☐ Competition/Operations Manager
- ☐ Competition/Operations Assistant/Co-ordinator
- ☐ Football/Community Development Manager
- ☐ Football/Community Development Officer
- ☐ Referee Development
- ☐ Coach
- ☐ Off field support e.g. marketing/comms
- ☐ Administrative role
- ☐ Trainee / Intern / Graduate
- ☐ Prefer not to say
- ☐ Other (please specify)

11. Who has the most power to influence decisions in your organisation and makes things happen? (This can be a person or a role, all answers will remain confidential)

12. How involved are you in the decision making when promoting current staff or hiring new staff at your organisation?

- ☐ Not involved at all
- ☐ Somewhat involved
- ☐ Very involved / a key decision maker
- ☐ Ultimate decision maker

[If respondents answered they were involved, they were directed to Q.13, if not involved they were directed to Q.14.]

13. Can you please share how you are involved?

In this next section I'm going to ask you about diversity in New Zealand. By 'diversity' I mean the variety of characteristics, attributes and backgrounds that make people different from one another, for example, age, gender, disability, sexuality, religion, ethnicity etc.

14. How much do you agree or disagree with the following statements:

	Strongly disagree	Somewhat disagree	Neutral	Somewhat agree	Strongly agree
New Zealand has a diverse population	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
New Zealand has a diverse workforce	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
There is a lack of diversity in New Zealand sport	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
New Zealand is a place where diversity is celebrated	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
There is a lack of diversity in New Zealand sport leadership	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
A diverse workforce is important for success in a sports organisation	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
A lack of diversity in the sport workforce is limiting our potential	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am more likely to support a sports team or product that openly supports diversity	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

15. Which areas of diversity, if any, are important to you personally? (Tick all that apply)

- ☐ Gender
- ☐ Ethnicity
- ☐ Age
- ☐ Disability
- ☐ Sexuality
- ☐ Religion
- ☐ None
- ☐ Other (please specify)

16. Which areas of diversity, if any, do you believe your organisation should focus on? (Tick all that apply)

- ☐ Gender
- ☐ Ethnicity
- ☐ Age
- ☐ Disability
- ☐ Sexuality
- ☐ Religion
- ☐ None
- ☐ Other (please specify)

17. How important to you is diversity in sports organisations (e.g. Clubs, Federations)?

Not important at all Slightly important Moderately important Important Extremely important

☐☐☐☐☐

[If respondents selected the first two options, they were directed to Q.18, for the remaining three options, they were directed to Q.19.]

18. Why do you think diversity is less important?

19. Why do you think diversity is important?

20. Which areas of diversity, if any, do you feel are most important for success in a sports organisation (e.g. Clubs, Federation)? (Tick all that apply)

- ☐ Gender
- ☐ Ethnicity
- ☐ Age
- ☐ Disability
- ☐ Sexuality
- ☐ Religion
- ☐ None
- ☐ Other (please specify)

21. Which areas of diversity, if any, do you feel are lacking in leadership positions within New Zealand sports organisations (e.g. Clubs, Federation)? (Tick all that apply)

- ☐ Gender
- ☐ Ethnicity
- ☐ Age
- ☐ Disability
- ☐ Sexuality
- ☐ Religion
- ☐ None
- ☐ Other (please specify)

22. In your opinion which, if any, of the following groups of people are under-represented in leadership positions in New Zealand sports organisations (e.g. Clubs, Federations)? (Tick all that apply)

- ☐ Women
- ☐ Ethnic minorities
- ☐ People under 30 years of age
- ☐ Disabled people
- ☐ People closer to retirement age
- ☐ Working mothers
- ☐ Working fathers
- ☐ Single parents
- ☐ LGBTQI+ people
- ☐ Māori people
- ☐ Pacific people
- ☐ Asian people
- ☐ Recent migrants
- ☐ None
- ☐ Other (please specify)

23. How much do you agree or disagree with the following statements:

	Strongly disagree	Somewhat disagree	Neutral	Somewhat agree	Strongly agree
In New Zealand, everybody with the required skills has an equal opportunity to be promoted or hired into senior positions within New Zealand sports organisations (e.g. Clubs, Federations), regardless of their gender / ethnicity / age / sexuality / disability / religion etc.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
In New Zealand, ethnicity does not impact the opportunities a person has to advance their career in their organisation	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
In New Zealand, men and women have the same opportunities to advance their career in their organisation	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

In New Zealand,
gender has no
impact on the
opportunities a
person has in the
sport sector

☐☐☐☐☐

In New Zealand,
gender has no
impact on the
opportunities a
person has in a
sports organisation

☐☐☐☐☐

In New Zealand,
gender has no
impact on one's
experience in their
organisation

☐☐☐☐☐

In New Zealand,
one's sexuality does
not impact the
opportunities they
have to advance
their career in their
organisation

☐☐☐☐☐

In New Zealand,
people with a
physical or mental
disability have the
same opportunities
as able-bodied
people to advance
their career in their
organisation

☐☐☐☐☐

In New Zealand, age
has no impact on the
opportunities a
person has to
advance their career
in their organisation

☐☐☐☐☐

In New Zealand,
being married with
children has no
impact on the
opportunities men
have to advance
their career in their
organisation

☐☐☐☐☐

In New Zealand,
being married with
children has no
impact on the
opportunities women
have to advance
their career in their
organisation

☐☐☐☐☐

In New Zealand,
religion does not
impact the
opportunities a
person has to
advance their career
in their organisation

☐☐☐☐☐

24. Do you feel your organisation encourages diversity within the workplace?

- ☐ Yes
- ☐ No
- ☐ Don't know

[If respondents selected yes, they were directed to Q.25. The rest were directed to Q.26.]

25. What does your current organisation do to encourage diversity within the workplace?

26. Which of these apply in your current workplace?

	Yes	No	Don't know
My organisation has flexible working hours	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My organisation has pay equity policies	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My organisation has gender quotas	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My organisation has ethnicity quotas	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My organisation provides unconscious bias training	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My organisation has policies to accommodate people with disabilities	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My organisation has policies to accommodate people's religious beliefs	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Diversity is a core value of our organisation	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My organisation has the Rainbow Tick	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My organisation delivers or engages with football providers for those with disabilities e.g. Special Olympics	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

My organisation delivers or engages with football providers for different cultures/ethnicities, e.g. Culture Kicks, Ethkick

☐
☐
☐

My organisation delivers specialised programmes e.g. Girls Only

☐
☐
☐

Other diversity policies (please give examples)

27. When are meetings typically held for...

	The Board	Senior Management	All staff
Morning	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Lunchtime	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Afternoon	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Evening/after work	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

28. What day are meetings typically held for...

	The Board	Senior Management	All staff
Monday	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Tuesday	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Wednesday	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Thursday	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Friday	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Saturday	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sunday	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Not applicable to me/don't know	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

29. How are meeting agendas typically set?

- ☐ The Chair/CEO sets the agenda
☐ The Chair/CEO sets the agenda and circulates it so everyone can add to it
☐ It's a collaborative/team effort
☐ There is no agenda
☐ Don't know
☐ Other (please specify)

30. How is information from meetings typically communicated with the rest of the organisation? (Tick all that apply)

	The Board	Senior Management	All staff
Email summary	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Detailed email	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Regular newsletter	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
In person	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
It's not	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Don't know	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Other (please specify)	<input type="text"/>		

31. And does your organisation

	Yes	No	Don't know
Support and encourage people to work the hours that suit them	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Pay employees of the same level/job equally	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Encourage the employment of people regardless of gender	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Encourage the employment of people regardless of ethnicity	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Encourage the employment of people regardless of disabilities	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Encourage the employment of people regardless of sexuality	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Encourage the employment of people regardless of their religion	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

32. How much do you agree or disagree with the following statements:

	Strongly disagree	Somewhat disagree	Neutral	Somewhat agree	Strongly agree
The diversity initiatives at my organisation are	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

having a positive impact					
My organisation should be doing more to promote diversity within our workplace	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Diversity is not an issue at my organisation	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have noticed discrimination occur in my organisation	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My organisation has an inclusive culture	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My manager treats all staff members fairly, regardless of their gender / ethnicity / age / sexuality / disability / religion etc.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My manager works effectively with people who are different from him/herself	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
In my organisation we treat each other fairly, regardless of gender / ethnicity / age / sexuality / disability / religion etc.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
In my organisation we have a mix of people with diverse backgrounds helping us to reach excellence	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel included in my organisation	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Career opportunities always go to the most qualified person regardless of their gender / ethnicity / age / sexuality / disability / religion etc.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My work schedule allows me sufficient flexibility to meet my personal/family needs	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Attracting,					

developing and retaining people with diverse backgrounds is encouraged at my organisation

☐☐☐☐☐

I have the opportunity for personal development and growth at my organisation

☐☐☐☐☐

We're almost there!

I now want to ask you a bit about your goals and the decisions you've made throughout your career involved in football administration/development (voluntary and paid).

33. How would you personally describe what having a successful career means to you?

34. Can you think of anything that is currently limiting you from achieving your goals?

35. Can you think of anything that your organisation is currently doing to help you to achieve your goals?

36. How much do you agree or disagree with this statement: I believe bias (be it age, gender, sexuality, ethnicity, disability, religion etc.) has limited my career progression in my organisation.

Strongly disagree

Somewhat disagree

Neutral/neither

Somewhat agree

Strongly agree

☐☐☐☐☐

[If the respondent selected 'Somewhat agree' or 'Strongly agree', they were directed to Q.37, otherwise they were directed to Q.38]

37. Can you tell me about how bias has impacted your career?

38. How much do you agree or disagree with this statement: I have personally experienced discrimination in my career at my organisation

Strongly disagree

Somewhat disagree

Neutral/neither

Somewhat agree

Strongly agree

☐☐☐☐☐

[If the respondent selected 'Somewhat agree' or 'Strongly agree', they were directed to Q.39, otherwise they were directed to Q.40.]

39. Can you tell me about how you have been discriminated against in your career?

40. How much do you agree or disagree with this statement: The sport industry is not for people like me

Strongly disagree

Somewhat disagree

Neutral/neither

Somewhat agree

Strongly agree

☐☐☐☐☐

[If the respondent selected 'Somewhat agree' or 'Strongly agree', they were directed to Q.41, otherwise they were directed to Q.42.]

41. Can you tell me about why you think the sport industry is not for people like you?

42. How much do you agree or disagree with this statement: Some of my career decisions have been influenced by my gender / ethnicity / age / sexuality / disability / religion

Strongly disagree

Somewhat disagree

Neutral/neither

Somewhat agree

Strongly agree

☐☐☐☐☐

[If the respondent selected 'Somewhat agree' or 'Strongly agree', they were directed to Q.43 otherwise they were directed to Q.44.]

43. Can you tell me about your career decisions that have been influenced by your gender / ethnicity / age / sexuality / disability / religion?

44. How much do you agree or disagree with this statement: I feel like I belong at my organisation

Strongly disagree	Somewhat disagree	Neutral/neither	Somewhat agree	Strongly agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

[If the respondent selected 'Somewhat agree' or 'Strongly agree', they were directed to Q.45, otherwise they were directed to Q.46.]

45. What makes you feel a sense of belonging?

46. What is stopping you from feeling like you belong?

47. Finally, is there anything else you would like to share about your experience at your organisation?

Appendix D: Club committee member survey

Kia ora and greetings.

A reminder that you have been invited to complete this survey to understand your thoughts and experiences regarding diversity, based on your involvement with your football club. Please keep this in mind when answering the questions.

I will gather data and insights from this survey for the purposes of analysis and reporting which will be used to inform research for my PhD.

The findings of my research will be shared with key people of the Federation. You can be assured that no personal identifying information from the online survey will be shared or published.

Completing this survey implies consent, meaning you agree that the data and insights collected can be used for the purposes outlined above.

As you move through the survey please use the buttons at the bottom of each screen, do not use your browser buttons.

To begin the survey, please click on the 'Next' button below.

1. With which gender do you most identify?

- ☐ Male
- ☐ Female
- ☐ Gender diverse
- ☐ Prefer not to say

2. What is your age?

- ☐ Under 18
- ☐ 18-29
- ☐ 30-39
- ☐ 40-49
- ☐ 50-65
- ☐ 66 and over

3. Which of these groups do you identify with? (Tick all that apply)

- ☐ New Zealand European
- ☐ Other European
- ☐ Māori
- ☐ Pacific Island
- ☐ Indian
- ☐ Chinese
- ☐ Middle Eastern
- ☐ Asian
- ☐ Latin American
- ☐ Other (please specify)

4. In which region do you live?

- ☐ Northland
- ☐ Auckland
- ☐ Waikato
- ☐ Bay of Plenty
- ☐ Gisborne
- ☐ Hawke's Bay
- ☐ Taranaki
- ☐ Manawatū
- ☐ Whanganui
- ☐ Wellington
- ☐ Tasman
- ☐ Nelson
- ☐ Marlborough
- ☐ West Coast
- ☐ Canterbury
- ☐ Otago
- ☐ Southland

5. Which Federation do you belong to?

- ☐ Northern Football
- ☐ Auckland Football
- ☐ WaiBOP Football
- ☐ Central Football
- ☐ Capital Football
- ☐ Mainland Football
- ☐ Football South
- ☐ Don't know

6. Which club do you belong to?

- ☐ Ashhurst Pohangina FC
- ☐ Bell Block United Junior FC
- ☐ Bulls-Ohakea Junior FC
- ☐ Castlecliff Football Club
- ☐ CHB Junior Football Inc
- ☐ Coastal Opunake Junior SC
- ☐ Dannevirke SC Inc
- ☐ Durie Hill FC
- ☐ Eastland Junior Football Inc
- ☐ Eltham SC
- ☐ Eskview Junior F.C
- ☐ Eskview United F.C
- ☐ FC Western Inc
- ☐ Feilding Utd AFC
- ☐ Football Whanganui
- ☐ Football Whanganui Juniors
- ☐ Gisborne Bohemians FC

- ☐ Gisborne Marist
- ☐ Gisborne Thistle
- ☐ Gisborne United
- ☐ Hastings Hibernian Sports Club Inc
- ☐ Haumoana Football Club Inc
- ☐ Havelock North Wanderers A.F.C
- ☐ Hawera FC
- ☐ Hawks Womens SC
- ☐ Hokowhitu FC
- ☐ Hokowhitu Junior Football Club
- ☐ Hunterville SC

- ☐ Inglewood AFC
- ☐ Kaitake FC
- ☐ Kaponga SC
- ☐ Levin AFC
- ☐ Manawatu Plunderers FC
- ☐ Marewa United
- ☐ Marton Utd
- ☐ Massey University
- ☐ Maycenvale United A.F.C
- ☐ Moturoa AFC
- ☐ Napier City Rovers F.C
- ☐ Napier Marist F.C
- ☐ Napier South F.C
- ☐ New Plymouth Rangers AFC
- ☐ New Plymouth Rangers Juniors
- ☐ North End AFC
- ☐ Oakura Junior SC
- ☐ Pahiatua FC
- ☐ Peringa United AFC Inc
- ☐ PN Marist FC
- ☐ PN Marist Junior FC
- ☐ Port Hill United Juniors F.C
- ☐ Port Hill United F.C
- ☐ Red Sox Manawatu SC
- ☐ Rivercity FC
- ☐ Riverina AFC
- ☐ Riverside Red Sox Junior FC
- ☐ Ruahine AFC
- ☐ Scindians
- ☐ Shockers FC Inc
- ☐ Station United
- ☐ Stratford Association FC
- ☐ Takaro AFC
- ☐ Taradale AFC
- ☐ Wainui SC
- ☐ Wairoa Athletic AFC

- ☐ Waitara SC
- ☐ Wanganui Athletic
- ☐ Wanganui City FC
- ☐ Wanganui Marist FC
- ☐ Western Rangers F.C
- ☐ Woodleigh FC
- ☐ Woodville AFC
- ☐ Other (please specify)

7. Which of the following best describes your employment status? (Tick all that apply)

	With my club	Outside my club
Self-employed	<input type="checkbox"/>	<input type="checkbox"/>
Working full time (30 hours or more per week)	<input type="checkbox"/>	<input type="checkbox"/>
Working part time (less than 30 hours per week)	<input type="checkbox"/>	<input type="checkbox"/>
Retired	<input type="checkbox"/>	<input type="checkbox"/>
Stay at home parent	<input type="checkbox"/>	<input type="checkbox"/>
Unemployed / beneficiary	<input type="checkbox"/>	<input type="checkbox"/>
Student - not in paid employment	<input type="checkbox"/>	<input type="checkbox"/>
Student - working part time	<input type="checkbox"/>	<input type="checkbox"/>
Volunteer	<input type="checkbox"/>	<input type="checkbox"/>
Prefer not to say	<input type="checkbox"/>	<input type="checkbox"/>

Other (please specify)

8. What is your annual personal income before tax?

- ☐ It's all voluntary
- ☐ Up to \$25,000
- ☐ \$25,001 - \$50,000
- ☐ \$50,001 - \$75,000
- ☐ \$75,001 - \$100,000
- ☐ \$100,001 - \$125,000
- ☐ \$125,001 - \$150,000
- ☐ \$150,001 - \$200,000
- ☐ More than \$200,000
- ☐ Prefer not to say

9. Approximately how many members does your club have?

- ☐ 1-20
- ☐ 20-50
- ☐ 50-100
- ☐ 100-200
- ☐ 200-500
- ☐ 500-1000
- ☐ 1000+
- ☐ Prefer not to say

10. How many years have you been with your current club?

- ☐ Up to 2 years
- ☐ 3 to 5 years
- ☐ 6 to 10 years
- ☐ 11 to 20 years
- ☐ 21 + years
- ☐ Prefer not to say

11. How many years have you been involved with football clubs (voluntary or paid) in total?

- ☐ Up to 2 years
- ☐ 3 to 5 years
- ☐ 6 to 10 years
- ☐ 11 to 20 years
- ☐ 21-30 years
- ☐ 31+
- ☐ Prefer not to say

12. Which of the following best describes your current role at your club? (Tick all that apply)

- ☐ President
- ☐ Chair
- ☐ Deputy Chair
- ☐ Secretary
- ☐ Treasurer/Finance
- ☐ Club Captain
- ☐ Director of Football
- ☐ HR responsibilities
- ☐ Committee member
- ☐ Coach
- ☐ In charge of an area e.g. girl's only, juniors, men's teams, social events (please specify below under other)
- ☐ Prefer not to say
- ☐ Other (please specify)

13. How are roles on the club committee appointed? For example, how is the secretary role filled?

- ☐ Relies on someone volunteering for the role
- ☐ We decide as a group
- ☐ The Chair/President decides
- ☐ Don't know
- ☐ Other (please specify)

14. Who has the most power to influence decisions in your club and makes things happen?
(This can be a person or a role, all answers will remain confidential)

In this next section I'm going to ask you about diversity in New Zealand. By 'diversity' I mean the variety of characteristics, attributes and backgrounds that make people different from one another, for example, age, gender, disability, sexuality, ethnicity, religion etc.

15. How much do you agree or disagree with the following statements:

	Strongly disagree	Somewhat disagree	Neutral	Somewhat agree	Strongly agree
New Zealand has a diverse population	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
New Zealand has a diverse workforce	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
There is a lack of diversity in New Zealand sport	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
New Zealand is a place where diversity is celebrated	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
There is a lack of diversity in New Zealand sport leadership	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
A diverse workforce is important for success in a sports organisation	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
A lack of diversity in the sport workforce is limiting our potential	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am more likely to support a sports team or product that openly supports diversity	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

16. Which areas of diversity, if any, are important to you personally? (Tick all that apply)

- ☐ Gender
- ☐ Ethnicity
- ☐ Age
- ☐ Disability
- ☐ Sexuality
- ☐ Religion
- ☐ None
- ☐ Other (please specify)

17. Which areas of diversity, if any, do you believe your club should focus on? (Tick all that apply)

- ☐ Gender
- ☐ Ethnicity
- ☐ Age
- ☐ Disability
- ☐ Sexuality
- ☐ Religion
- ☐ None
- ☐ Other (please specify)

18. How important to you is diversity in sports organisations (e.g. Clubs, Federations)?

Not important at all	Slightly important	Moderately important	Important	Extremely important
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

[If respondents selected the first two options, they were directed to Q.19, for the remaining three options, they were directed to Q.20.]

19. Why do you think diversity is less important?

20. Why do you think diversity is important?

21. Which areas of diversity, if any, do you feel are most important for success in a sports organisation (e.g. Clubs, Federation)? (Tick all that apply)

- ☐ Gender
- ☐ Ethnicity
- ☐ Age
- ☐ Disability
- ☐ Sexuality
- ☐ Religion
- ☐ None
- ☐ Other (please specify)

22. Which areas of diversity, if any, do you feel are lacking in leadership positions within New Zealand sports organisations (e.g. Clubs, Federation)? (Tick all that apply)

- ☐ Gender
- ☐ Ethnicity
- ☐ Age
- ☐ Disability
- ☐ Sexuality
- ☐ Religion
- ☐ None
- ☐ Other (please specify)

23. In your opinion which, if any, of the following groups of people are under-represented in leadership positions in New Zealand sports organisations (e.g. Clubs, Federations)? (Tick all that apply)

- ☐ Women
- ☐ Ethnic minorities
- ☐ People under 30 years of age
- ☐ Disabled people
- ☐ People closer to retirement age
- ☐ Working mothers
- ☐ Working fathers
- ☐ Single parents
- ☐ LGBTQI+ people
- ☐ Māori people
- ☐ Pacific people
- ☐ Asian people
- ☐ Recent migrants
- ☐ None
- ☐ Other (please specify)

24. How much do you agree or disagree with the following statements:

	Strongly disagree	Somewhat disagree	Neutral	Somewhat agree	Strongly agree
In New Zealand, everybody with the required skills has an equal opportunity to be promoted or hired into senior positions within New Zealand sports organisations (e.g. clubs, federations), regardless of their gender / ethnicity / age / sexuality / disability / religion etc.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
In New Zealand, ethnicity does not impact the opportunities a person has to advance in their involvement in a football club committee	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
In New Zealand, men and women have the same opportunities to advance in their involvement in a football club committee	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
In New Zealand, gender has no impact on the opportunities a person has in the sport sector	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
In New Zealand, gender has no impact on the opportunities a person has in a sports organisation	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
In New Zealand, gender has no impact on one's experience in their football club committee	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
In New Zealand, one's sexuality does not impact the opportunities they have to advance in their involvement in a football club committee	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

In New Zealand,
people with a
physical or mental
disability have the
same opportunities
as able-bodied
people to advance in
their involvement in
a football club
committee

☐☐☐☐☐

In New Zealand, age
has no impact on the
opportunities a
person has to
advance in their
involvement in a
football club
committee

☐☐☐☐☐

In New Zealand,
being married with
children has no
impact on the
opportunities men
have to advance in
their involvement in

☐☐☐☐☐

a football club
committee

In New Zealand,
being married with
children has no
impact on the
opportunities women
have to advance in
their involvement in
a football club
committee

☐☐☐☐☐

In New Zealand,
religion does not
impact the
opportunities a
person has to
advance in their
involvement in a
football club
committee

☐☐☐☐☐

25. Do you feel your club encourages diversity within the club committee?

- ☐ Yes
☐ No
☐ Don't know

[If respondents selected yes, they were directed to Q.26. The rest were directed to Q.27.]

26. What does your current club do to encourage diversity within your club committee?

27. Which of these apply in your current club committee?

	Yes	No	Don't know
My club committee is flexible in the hours expected from me	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My club committee has pay equity policies (e.g. for paid roles such as coaches)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My club committee has gender quotas	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My club committee has ethnicity quotas	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My club committee provides unconscious bias training	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My club has policies to accommodate people with disabilities	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My club has policies to accommodate people's religious beliefs	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Diversity is a core value of my club committee	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My club has the Rainbow Tick	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My club delivers or engages with football providers for those with disabilities e.g. Special Olympics	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My club delivers or engages with football providers for different cultures/ethnicities, e.g. Culture Kicks, Ethkick	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My club delivers specialised programmes e.g. Girls Only	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Other diversity policies (please give examples)

28. Where does your club committee typically hold its committee meetings? (Tick all that apply)

- ☐ Office/meeting room
- ☐ Local pub/bar
- ☐ Our clubrooms
- ☐ Skype or similar video conferencing
- ☐ Don't know
- ☐ Other (please specify)

29. When are club committee meetings typically held?

- ☐ Morning
- ☐ Lunchtime
- ☐ Afternoon
- ☐ Evenings
- ☐ Don't know

30. What day are club committee meetings typically held?

- ☐ Monday
- ☐ Tuesday
- ☐ Wednesday
- ☐ Thursday
- ☐ Friday
- ☐ Saturday
- ☐ Sunday
- ☐ Don't know

31. How are meeting agendas typically set?

- ☐ The President/Chair sets the agenda
- ☐ The President/Chair/Secretary sets the agenda and circulates it so everyone can add to it
- ☐ It's a collaborative/team effort
- ☐ There is no agenda
- ☐ Don't know
- ☐ Other (please specify)

32. How is information from club committee meetings typically communicated with the rest of the club? (Tick all that apply)

- ☐ Email summary
- ☐ Detailed email
- ☐ Regular newsletter
- ☐ In person
- ☐ It's not
- ☐ Don't know
- ☐ Other (please specify)

33. And does your club committee

	Yes	No	Don't know
Support and encourage people to work/volunteer the hours that suit them	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Pay people of the same level/job equally (e.g. coaches)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Encourage involvement on the club committee of people regardless of gender	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Encourage involvement on the club committee of people regardless of ethnicity	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Encourage involvement on the club committee of people regardless of disabilities	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Encourage involvement on the club committee of people regardless of sexuality	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Encourage involvement on the club committee of people regardless of their religion	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

34. How much do you agree or disagree with the following statements:

	Strongly disagree	Somewhat disagree	Neutral	Somewhat agree	Strongly agree
The diversity initiatives of my club committee are having a positive impact	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My club committee should be doing more to promote diversity within our club	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Diversity is not an issue on my club committee	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have noticed discrimination occur in my club committee	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My club committee has an inclusive culture	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My club committee treats all club members fairly, regardless of their gender / ethnicity / age / sexuality / disability / religion etc.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Those on my club committee work effectively with people who are different from him/herself	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
In my club committee we treat each other fairly, regardless of gender / ethnicity / age / sexuality / disability / religion etc.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
In my club committee we have a mix of people with diverse backgrounds helping us to reach excellence	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel included in my club committee	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Opportunities on my club committee always go to the most qualified person regardless of their gender / ethnicity / age / sexuality / disability /	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

religion etc.

My club committee commitments allows me sufficient flexibility to meet my personal/family needs

☐☐☐☐☐

Attracting, developing and retaining people with diverse backgrounds is encouraged on my club committee

☐☐☐☐☐

I have the opportunity for personal development and growth on my club committee

☐☐☐☐☐

We're almost there!

I now want to ask you a bit about your goals and the decisions you've made while being involved in football administration/development (voluntary and paid).

35. How would you personally describe what having a successful time on a club committee means to you?

36. Can you think of anything that is currently limiting you from achieving your goals on the club committee?

37. Can you think of anything that your club committee is currently doing to help you to achieve your goals?

38. How much do you agree or disagree with this statement: I believe bias (be it age, gender, sexuality, ethnicity, disability, religion etc.) has limited my involvement on the club committee.

Strongly disagree

Somewhat disagree

Neutral/neither

Somewhat agree

Strongly agree

☐☐☐☐☐

[If the respondent selected 'Somewhat agree' or 'Strongly agree', they were directed to Q.39, otherwise they were directed to Q.40.]

39. Can you tell me how bias has impacted your involvement on the club committee?

40. How much do you agree or disagree with this statement: I have personally experienced discrimination during my involvement on the club committee.

Strongly disagree	Somewhat disagree	Neutral/neither	Somewhat agree	Strongly agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

[If the respondent selected 'Somewhat agree' or 'Strongly agree', they were directed to Q.41, otherwise they were directed to Q.42.]

41. Can you tell me how you have been discriminated against during your involvement on the club committee?

42. How much do you agree or disagree with this statement: The sport industry is not for people like me

Strongly disagree	Somewhat disagree	Neutral/neither	Somewhat agree	Strongly agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

[If the respondent selected 'Somewhat agree' or 'Strongly agree', they were directed to Q.43, otherwise they were directed to Q.44.]

43. Can you tell me about why you think the sport industry is not for people like you?

44. How much do you agree or disagree with this statement: Some of my decisions regarding my involvement on the club committee have been influenced by my gender / ethnicity / age / sexuality / disability / religion

Strongly disagree	Somewhat disagree	Neutral/neither	Somewhat agree	Strongly agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

[If the respondent selected 'Somewhat agree' or 'Strongly agree', they were directed to Q.45, otherwise they were directed to Q.46.]

45. Can you tell me about your decisions on your involvement on the club committee that have been influenced by your gender / ethnicity / age / sexuality / disability / religion?

46. How much do you agree or disagree with this statement: I feel like I belong on my Club committee

Strongly disagree	Somewhat disagree	Neutral/neither	Somewhat agree	Strongly agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

[If the respondent selected 'Somewhat agree' or 'Strongly agree', they were directed to Q.47, otherwise they were directed to Q.48.]

47. What makes you feel a sense of belonging?

48. What is stopping you from feeling like you belong?

49. Finally, is there anything else you would like to share about your experience on your club committee?

Appendix E: Central Football senior management team workshop discussion guide

Central Football workshop with the senior management team

5 November 2020

1. Welcome and background (10 mins)

- My background briefly
- Ask everyone to share their background briefly,
 - How long you've been at CF
 - What your role is.
 - What is the favourite part of your role.
- Today is step 1 - the appraisal or stocktake of where we're at, and the focus is on the staff at Central Football, so off the field.

2. Warm up (5 mins)

- On post it notes write down
 - What are 2 things you are looking forward to?
 - What are 2 things you are worried or nervous about?
 - What does success look like?
- Read out then stick on a flip chart page
- Also note "carpark" for questions (if I can't answer straight away) and ideas/thoughts that come up

3. What is Central Football already doing in the D&I space? (10 mins)

- Brainstorm on to post it notes.
- Have some examples just in case.

- Ideally internal, but anything goes.
4. Introduce BEM, explain each aspect (without my examples) (5 mins)
- Have 4 flip chart pages prepared with the lines (but don't write the numbers yet). Post on wall in a 2x2.
 - Have print outs of the explanations for each section and put on the table to refer to.
5. Ask the team to plot the ideas already noted onto the flip chart. (5 mins)
6. Ask if any more ideas based on the BEM areas and plot on the flip chart. (15 mins) *maybe 10 mins*
- Have some examples just in case.
7. Go through survey results for each aspect of the BEM (45 mins)
- Overview e.g. response rate, note Kantar data.
 - As we go through, if there's a point that stands out to you then write it on the post it note.
Tell me to pause any time if you need more time. We can go through it and then come back to anything that you want to look at again.
 - And stick onto flip chart in the right section.
8. Introduce the score/scale, 1 – 5 where 5 is best (10 mins)
- Explain why - adding a score will be helpful in making it real, actionable and can be prioritised and used to build strategy around.
 - Write numbers on to each flip chart page.
 - Ask the team to go through each post it note and move to the score they think is appropriate.
 - Work out an "average" score for each aspect – doesn't need to be exact.
9. Step back and look at the whole BEM/4 flip chart pages. (5 mins)
- Take a moment to reflect on things.

- What did they learn?
 - What do they think? How do they feel?
- Should be able to see an action plan to support their D&I plan, areas that need focusing on, areas that they're doing well in etc.

10. Next steps (10 mins)

- Suggest we finish there so they can think about this for a bit.
- Suggest one person champions each aspect (with the Special Project Manager overseeing the whole thing)
- Suggest we book in another workshop to discuss the next stage which I call experimentation. I have ideas and tools for solutions but it's up to them on which areas they want to focus on and what that might look like.
- Agree on timeline from here.

Appendix F: Email to staff and board members introducing survey

From: Darren Mason
Sent: Tuesday, March 31, 2020 10:27:05 AM
To: All Users
Cc: Shanks, Alida
Subject: Diversity and Inclusion - Survey

Hi everyone,

As many of you will know, we have been working with Alida Shanks (ex-Capital Football and NZF staff) around our D & I planning. John and Alida have been working together for the past few months around this plan with the initial aspect being an ability for us to understand our internal D & I landscape. To help with this, we have designed a survey for all staff and Board members to complete. At a later date this will be extended to our clubs but given the current climate, we have decided that now is not the best time.

Shortly following this email, Alida will send you a link to the survey which I would ask that everyone completes by Monday 13 April 2020. The survey should take around 15 mins and you have two weeks to complete it (and most of us have some time up our leaves at the moment!). You can be assured that your responses will remain confidential unless you specifically confirm otherwise.

I appreciate your support with this and let me know if you have any questions.

Regards

Darren



Darren Mason
Chief Executive Officer



46 Clyde Jeffery Drive, Poraiti, Napier 4182
PO Box 3262, Hawke's Bay Mail Centre, Napier 4142

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Appendix G: Survey email

Subject Survey - Diversity at Central Football

Dear [FirstName]

You have been invited to complete this survey to understand your thoughts and experiences regarding diversity, based on your involvement at Central Football. Throughout the survey, where it says your “organisation”, this means Central Football, please keep this in mind when answering the questions.

This survey should take around 15-20 minutes to complete, and I appreciate your time for this, especially given the current circumstances.

I will gather data and insights from this survey for the purposes of analysis and reporting which will be used to inform research for my PhD.

The findings of my research will be shared with key people at Central Football. You can be assured that no personal identifying information from the online survey will be shared or published.

Completing this survey implies consent, meaning you agree that the data and insights collected can be used for the purposes outlined above.

The deadline for completing this survey is Monday 13 April 2020.

To begin the survey, please click on the 'Begin survey' button below. As you move through the survey please use the buttons at the bottom of each screen, do not use your browser buttons.

If you have any questions about the survey, or technical problems while completing it, please email me at [email supplied].

Please click 'Begin survey' to start.

Ngā mihi

Alida Shanks

This project has been evaluated by peer review and judged to be low risk. Consequently it has not been reviewed by one of the University's Human Ethics Committees. The researcher(s) named in this document are responsible for the ethical conduct of this research. If you have any concerns about the conduct of this research that you want to raise with someone other than the researcher(s), please contact Professor Craig Johnson, Director (Research Ethics), email humanethics@massey.ac.nz.

Appendix H: Email to club committee members introducing survey

From: Darren Mason
Sent: Thursday, 6 August 2020 6:36 PM
To: Darren Mason
Subject: Diversity and Inclusion Survey - your help please..

Hi all,

Firstly I hope this message finds you well and that you are all enjoying the football season after what was a fairly rocky start. It's certainly great to see our game back in full swing and we wish you and your club well for the remainder of the season.

I am writing to seek your help as club committee members and hoping you will be able to facilitate some of the work we are doing in the Diversity and Inclusion (D&I) space across the Federation.

By way of some background, in 2019 Central Football developed a Diversity and Inclusion (D&I) Plan which supports our move to a more community aligned focus and in making football more available to those from diverse cultures and/or communities. These communities include, but are not limited to, the rainbow community, trans-gender, and individuals/groups that may have limitations on their ability to be involved with our game due to religious/cultural beliefs/influences etc. Our D&I pursuits are also aimed at those with physical and/or intellectual disabilities, and generally about just giving more people opportunity to be engaged with our game, and breaking down barriers that may be preventing that. Clearly this can be only good for football in terms of participation and growing our position as "the worlds game".

When working through the early stages of our D&I Plan it became very clear that we had little information on where diversity and inclusiveness sat within the infrastructure of our own business. If we are to drive a pathway that is inclusive we need to have a solid platform of understanding as to how our own people view D&I and what tools we need to take them on this pathway. As a result of this realisation, Central Football partnered with NZ Football in developing a survey which the Central Federation has rolled out across its Board and staff. That then led us to considering how the clubs are positioned in terms of their diversity and inclusiveness, from their governance/Committee structure, through to D&I plans and/or policies and then through to what opportunities there may be in clubs to provide for the D&I space. As I said earlier, this is a piece of work Central Football initiated and developed, with NZ Football's help, and the survey of Federation Boards and staff has now been replicated across the other six Federations.

So our request to you is to complete a survey, the data from which will place us in a better position to engage more fully with those from diverse cultures and/or communities. That in turn will allow us to develop plans to provide opportunities for those from diverse cultures and/or communities to enter the game and to support clubs and other entities in facilitating that.

We have engaged Alida Shanks to conduct the survey, and she is currently doing her PhD at Massey University on diversity in sports organisations. Alida is well versed in our game having previously worked at Federation level, for NZ Football and also for the Wellington Phoenix. The survey has been developed by Alida in conjunction with Central Football and NZ Football, and will also inform her research. Shortly you will receive an email, direct to each committee member we have details for, from Alida with a link to the survey. You can be assured all your responses will be kept confidential.

I thank you for your cooperation and invite you to come back to myself or Alida (copied into this email) if you have any questions.

Best regards and thanks again,

Darren

Appendix I: Email to club committee members with survey link

Subject: Survey - diversity in football clubs

Dear [FirstName]

You have been invited to complete this survey to understand your thoughts and experiences regarding diversity, based on your involvement with your football club. Please keep this in mind when answering the questions.

This survey should take around 15-20 minutes to complete, and I appreciate your time for this, especially given the current circumstances. If it's not possible to fill out this survey due to the lockdown, that is understandable, please just fill it out if you have time.

I will gather data and insights from this survey for the purposes of analysis and reporting which will be used to inform research for my PhD.

The findings of my research will be shared with key people of the Federation. You can be assured that no personal identifying information from the online survey will be shared or published.

Completing this survey implies consent, meaning you agree that the data and insights collected can be used for the purposes outlined above.

The deadline for completing this survey is 10 April 2020.

To begin the survey, please click on the 'Begin survey' button below. As you move through the survey please use the buttons at the bottom of each screen, do not use your browser buttons.

If you have any questions about the survey, or technical problems while completing it, please email me at [email supplied].

Please click 'Begin survey' to start.

Ngā mihi

Alida Shanks

This project has been evaluated by peer review and judged to be low risk. Consequently it has not been reviewed by one of the University's Human Ethics Committees. The researcher(s) named in this document are responsible for the ethical conduct of this research. If you have any concerns about the conduct of this research that you want to raise with someone other than the researcher(s), please contact Professor Craig Johnson, Director (Research Ethics), email humanethics@massey.ac.nz.

Appendix J: Participant information sheet for Central Football workshop



MASSEY
BUSINESS
SCHOOL

SCHOOL OF MANAGEMENT

Private Bag 11 222
Palmerston North
New Zealand

Telephone: +64 6 356 9099

<http://management.massey.ac.nz>

Central Football diversity and inclusion workshop

INFORMATION SHEET

Tēnā koutou katoa

You are invited to participate in a workshop on diversity and inclusion at Central Football, facilitated by Alida Shanks. The workshop will inform the research and contribute to the analysis and insights towards Alida's PhD thesis.

The PhD research focuses on diversity in sports organisations focusing on the thoughts and experiences of those at Central Football. This workshop will involve discussing the findings of the online survey that was completed by Central Football staff in March 2020. The workshop will take approximately two hours.

The participants for this workshop are the senior management team of Central Football.

The workshop will be video recorded but only for the purposes of this research and for Alida to use to recall discussions as required. The recordings will be kept confidential.

Similarly, all notes taken during the workshop, e.g. post it notes, will be kept confidential and stored securely by Alida.

The nature of the research means that the workshop may include discussing personal opinions on diversity that may differ from others in the workshop. You can withdraw from the workshop at any time if you feel uncomfortable.

If the workshop raises any issues or concerns, either during the workshop or afterwards, and/or you require further support, please contact Alida or John McGifford to discuss this, and appropriate support will be made available.

Participant's Rights

You are under no obligation to accept this invitation. If you decide to participate, you have the right to:

- *decline to answer any particular question;*
- *withdraw from the study (specify timeframe);*
- *ask any questions about the study at any time during participation;*
- *provide information on the understanding that your name will not be used unless you give permission to the researcher;*
- *be given access to a summary of the project findings when it is concluded.*
- *ask for the recorder to be turned off at any time during the interview.*

Project Contacts

Please feel free to contact myself (the researcher) and/or my supervisor, or John, if you have any questions about the project.

Alida Shanks, PhD candidate

Phone

Email

Alida's PhD Supervisor

Professor Sarah Leberman

Email

Central Football contact

John McGifford

Email

Nāku noa, nā

Alida

This project has been evaluated by peer review and judged to be low risk. Consequently it has not been reviewed by one of the University's Human Ethics Committees. The researcher(s) named in this document are responsible for the ethical conduct of this research. If you have any concerns about the conduct of this research that you want to raise with someone other than the researcher(s), please contact Professor Craig Johnson, Director (Research Ethics), email humanethics@massey.ac.nz.

Appendix K: Participant consent form for Central Football workshop



MASSEY
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SCHOOL OF MANAGEMENT

Private Bag 11 222
Palmerston North
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Telephone: +64 6 356 9099
<http://management.massey.ac.nz>

Central Football diversity and inclusion workshop

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 as Appendix

I. 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 as Appendix I.

Declaration by Participant:

I _____ hereby consent to take part in this study.

[print full name]

Signature: _____

Date: _____

Appendix L: Central Football's diversity and inclusion action plan

Report compiled by: John McGifford – Special Projects Manager

INTRODUCTION AND BACKGROUND

In early 2020 the staff of Central Football undertook a survey to enable the organisation to determine and better understand its positioning with diversity and inclusion (D&I) within its work force. The same survey was conducted at the same time with the Board of Central Football and was later rolled out to all Federation Boards and staff. This has been further expanded on in the Central Federation with a similar survey sent out mid-year (2020) to all Club Committee members in this Federation. These surveys were funded by New Zealand Football and were coordinated and managed by Miss Alida Shanks, and it is appropriate to acknowledge at this time the tremendous amount of work by Alida and the support of Jamie Milne from New Zealand Football.

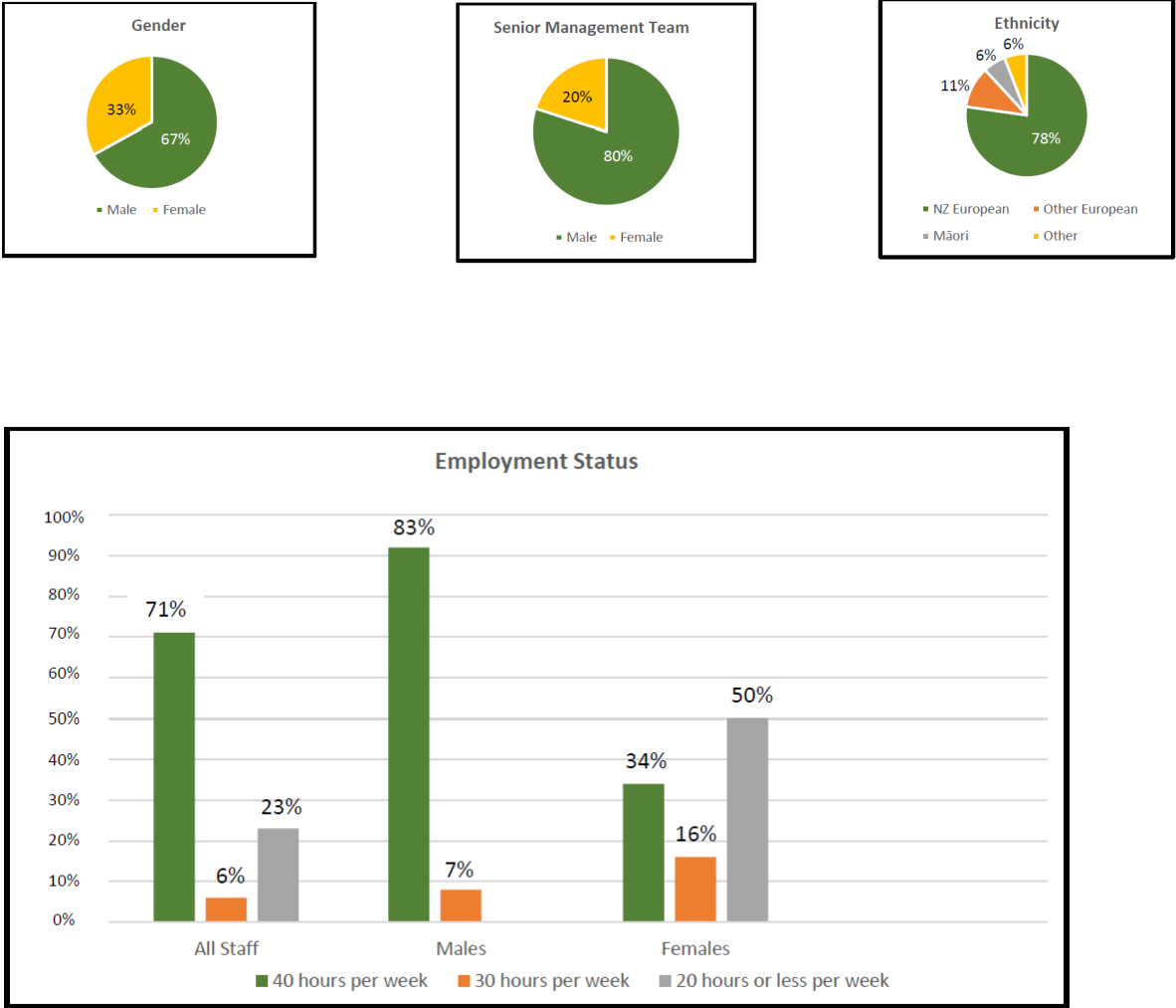
Whilst the results of all three of Central Football's surveys have been collated unfortunately due to the Covid-19 pandemic and pressures following in the return to "business as normal" period there were some considerable time lags before work in reviewing the survey results. So for this Federation it was agreed to prioritise the survey reviews with the staff survey being considered the first priority. Likely timeframes to review the Board survey (which will be done with the Board) and the Club Committee's Survey are detailed later in this report. Establishing such priority order is important so as to ensure our off field D&I needs are identified, understood and addressed before considering the larger scale scope of how we best enable and optimise D&I across the broader game.

The results of the staff survey were reviewed by Central Football's Senior Management team on Thursday 5 November 2020 by way of a workshop led by Alida. This was followed on Tuesday 19 January 2021 with a further session between Alida and I, with this report being developed by myself with Alida's input and critique.

STAFF RESPONSE AND DEMOGRAPHICS

Of the 18 staff at the time of the survey 17 responded. Responding was strongly encouraged but was not compulsory so it was encouraging to get a 96% response rate. The one staff member that did not respond at the time was very much part time (only 10 hours) as week and therefore there was not a

high level of expectancy from that particular team member. It is also very important to highlight in this report the makeup of respondents in terms of gender, ethnicity and their employment status with Central Football, which are depicted in the graphs below:



The above graphics suggest the organisation has an imbalance in diversity in its staffing structure and is particularly male orientated. It further details an imbalance between males in full time roles when compared to females. When considering these seeming imbalances though it must be remembered that the organisation’s philosophy has always been to employ the best person for the role, regardless of gender (or ethnicity/sexuality/culture/religion). It must also be remembered that of the less than 40 hour roles held by females most of those have been hours of choice, to fit in with family, education and even with other jobs. Whilst Central Football has always seen itself as an equal opportunity employer the organisation realises the need to be accountable for employment decisions and being transparent in the recruitment and appointment processes. As such all the organisations recruitment advertising contain the wording that “Central Football welcomes applications from people across diverse communities”. Whilst clearly such invitation opens our

positions up across the diversity spectrum the reality is that in all cases of a choice between gender is what the organisation will face most often. In light of that and to correct the seeming imbalance management will adopt a Recruitment Philosophy of:

1. If a self-identified male is best qualified, appropriate and best suited for a role then such self-identified male will be appointed.
2. If a self-identified female is best qualified, appropriate and best suited for a role then a self-identified female will be appointed.
3. If all competency skills are equal between candidates then the self-identified female will be appointed.

THE BASIS OF THE SURVEY

Before considering the survey results it is important to understand the basis on which it was conducted, which is illustrated below. By way of explanation of this processes the aim is for participants to demonstrate their feelings on the culture of the organisation using four cornerstones, each of which overlap and influence each other. This research enables the organisation to organise thoughts and actions, which this report attempts to do.

Showing: To demonstrate and share our D&I story, including needs, pathways, focuses and intended outcomes.

Telling: To narrate our story, engaging with, seeking feedback from and being inclusive of all those within the organisation throughout the pathway.

Doing: To do what we say we'll do by having in place processes that enable us to embed our Diversity and Inclusion pathway and story.

Being: To fulfil our story in an environment of organisational belonging, that embraces and is inclusive of diverseness and personal needs.

POSITIVE FINDINGS

Whilst this report will conclude with key findings it would be remiss to launch into areas that may need attention without highlighting some of the positive findings of this workpiece, which include but are not limited to:

1. The Central Football staff response rate of 96%. This compared to an average response rate of 78% across the other five Federations.

2. 83% of Central Football staff either agreed or strongly agreed that diversity is important to a sports organisation. This compared to a combined average of 79% across the other Federations.
3. 83% of Central Football staff feel included in the organisation, which is slightly ahead of the other Federations combined average of 82%.
4. 94% of Central Football staff feel they belong at the organisation, compared to a combined average of 88% across the remaining Federations.

Notwithstanding the positive positioning of Central Football as detailed above it must be noted that diversity is important across all Federations, especially when compared to the New Zealand total. And very importantly the feeling of inclusion and belonging in the workplace is very strong, which is true credit to all six Federations.

OTHER FINDINGS

The below table details observations from survey results and comments and highlights areas where attention is/may be required, with key findings and key recommendations made further below.

GENERAL ATTITUDES TO DIVERSITY AND INCLUSION		
Observation	Comment/s	Recommended Action/s
1. Over half the staff (56.0%) believe that a lack of diversity in the sports workforce is limiting their potential.	1. This is a troubling response that requires attention on an individual basis with staff.	1. Query of individuals during annual Performance Appraisal Process.
2. The survey shows that two people (therefore 40.0%) of the Senior Management team are either neutral on or disagree that diversity is important in a sports organisation.	2. This is really surprising, and I would suggest (hope) this may be interpretation of the question related rather than a non-belief in the importance of Central Football being a diverse organisation.	2. Independent discussions with SMT members to ascertain positioning.
3. Interestingly 33.0% of females in the organisation are either neutral or disagree. So that's two of six.	3. An interesting statistic. Could be influenced by three of the six female staff members being on 20 hours, so maybe haven't formed so much of an opinion.	3. Covered in "Showing" and "Telling", we need to better communicate our intent, therefore creating a greater understanding of what we want to achieve and as a consequence generate a more holistic "buy in".
4. Across the diversity areas and focuses there is a clear indication that ethnicity, disability, gender and age (in that order) should be the focus. Interestingly 33.0% of males feel sexuality is important and needs to be a focus compared to no females showing that inclination. Religion is rated the lowest, outside of "Other" with that one comment being "All (identified focuses) are equally as important for success".	4. This gives a very clear priority focus, which are the obvious and currently most "doable" being: a) Ethnicity b) Disability c) Gender d) Age	4. Are to: a) Set short, medium and long terms achievable outcomes around all identified areas (not just the four identified) including addressing of homophobia. b) Redo the D&I Plan to recognise those outcomes. c) Ensure D&I is a cornerstone of our Strategic Plan. d) Ensure the focuses are well communicated (Showing and Telling resulting in Doing and Being). e) Engage with and/or workshop with all staff the focuses and agree a coordinated plan, actions and outcomes. f) Commence work around understanding how we can be more inclusive of sexuality, religion and other areas of diversity (short to medium term work but longer term focus).

SHOWING		
Observation	Comment/s	Recommended Action/s
1. The organisation's staff have a good understanding around mainstream policies and programmes, such as flexible hours and girls only football. There is a lesser understanding of what we do in a number of other areas, such as: a) The cultural, ethnic and gender diversity spaces b) Pay equity policies	1. It's clear from many comments from this survey that there is room for improvement in our "Showing" (and in our "Telling" too). Our programmes are not exhaustive so should be easily communicated (and I'm sure most are) but we do need to step up on our communicating/showing of our policies.	1. Are to: a) Have an annual forum for all staff (either face to face or by ZOOM) where annual plans are laid out, consulted on and outcomes agreed, which are then reported to monthly staff sessions (by ZOOM). This would be by way of progress reports until outcomes are realised. b) A Staff Policy Handbook is created which details policies that are applicable to staff. Directly related to inclusiveness this would include policies around being an equal

		opportunity employer (pay equity/recruitment/organisation advancement) and other really important policies such as whistleblowing, the complaints process etc.
2. At 61.0% most staff feel the organisation encourages diversity in the workplace, but it is of concern that 11.0% don't (two people) and that females share that concern more than males. Of further concern is 50.0% of females "don't know" if diversity is encouraged.	2. As for Point 1. directly above. We need to communicate better around this. In terms of the response of our females staff again as above but also as elsewhere mentioned, perhaps with many of our female staff not being full time they don't have quite the same connection to and understanding of our diversity objectives.	2. Are to: a) As for the Point 1. a) directly above. b) Seek comment from the 39% as to why they feel there is a lack of diversity encouragement, or of those that responded "don't know" how we can better share with them the organisation's diversity endeavours.
3. Only males identify themselves as self-identified decision makers (promoting/hiring staff).	3. This is somewhat a by-product of our current organisation structure. That's not saying it's bad, it's just reflective of personnel currently in those roles. Whether that changes will depend on future recruitment, bearing in mind the organisations abovementioned recruitment philosophies in having the best people for the job in those roles.	3. No action required at this time, apart from adhering to the organisation's recruitment philosophies and diversity and inclusion strategies.

TELLING		
Observation	Comment/s	Recommended Action/s
1. We have some really poor results here in terms of our organisation with only 44.0% seeing diversity as a core value and 50.0% not knowing. It's also quite disturbing that 6.0% (one person) doesn't see diversity as a key value, but they could be saying they don't believe the organisation sees it as a core value.	1. I would suggest that this comes down to the crux of this cornerstone, being we haven't done a good job in engaging with the whole organisation about our D&I plans. If the organisation seems disinterested it's only natural that people may be somewhat neutral around answering this question.	1. Are to: a) As for the Point 1. a) in the table above (Showing). b) Review following conducting a similar survey at the end of 2021.
2. There are also some worrying trends in terms of staff indicating that there is not equal opportunity to advance in a	2. In this regard we can influence very little outside our organisation so fully realising the	2. Are to: a) As for Point 1. a) and b) above.

sporting organisation in New Zealand regardless of gender, ethnicity, age, disability, religion, experience etc, with 67% of males saying there is not opportunity and 83% of females.	"Showing, Telling and Doing" cornerstones is very important to change any perceived thought patterns, which one would hope are only perceived in this organisation. That's not to say there is no room for improvement and we should review our policies, practices and processes to ensure we are "doing what we say we will do" in terms of career advancement.	b) Review organisational policies and practices to ensure processes are known, are understood, and are transparent.
3. The same views flow through to if the organisation is doing enough to promote diversity in the workplace and whether diversity is encouraged in attracting people to and developing them and retaining them in the organisation.	3. Again, in the writer's opinion, this may be a perception through us not engaging fully enough around processes. This again is no reason not to review.	3. As for Point 2. a) and b) above.
4. A strong majority of the respondents believe we should be doing more to promote diversity in the workplace.	4. A belief which we all share, hence this survey. This relates back to all four cornerstones, especially giving all staff increased opportunity to be engaged with around organisation planning and in doing so being more inclusive and building further on the cornerstone of "Being".	4. Are to: a) Have an annual forum for all staff (either face to face or by ZOOM) where annual plans are laid out, consulted on and outcomes agreed, which are then reported to monthly staff sessions (by ZOOM). This would be by way of progress reports until outcomes are realised. b) Review following conducting a similar survey at the end of 2021.

BEING		
Observation	Comment/s	Recommended Action/s
1. In terms of feeling included in the organisation we have one male and two females that are either neutral or disagree.	1. Again this probably comes back to our "Telling" which as aforementioned may need improvement on. Notwithstanding that it could also be the case that part time staff may not feel quite the same inclusion, given they are sometimes coming in on already decided projects, to which they may have not quite the	1. Again are to: 2. As for the Point 4. a) in the table directly above (Telling). 3. Review following conducting a similar survey at the end of 2021.

	same opportunity to contribute to the planning of.	
2. Again of real concern is that one female has, or feels they have, been discriminated against.	2. This is a significant concern that needs to be further investigated on an individual basis.	2. CEO to investigate on an individual basis.
3. We also have one male and one female notice discrimination, with one of those people being a SMT member. There are also a further two people who are neutral on whether they have noticed discrimination or not.	3. Again this needs to be fleshed out with the people concerned.	3. Are to: a) Start discussion at an SMT level. b) Pending the results of that discussion investigate on an individual basis. c) Consider actions to deal with cases of discrimination ensuring they are well communicated and clearly understood. This would include a process for any affected person subject to or seeing discrimination to report same in confidence and without fear of repercussion.
4. Further noteworthy is that 35% of the staff are either neutral or disagreeing that they have opportunity for personal development and growth at the organisation, and of concern is 50.0% of females fall into that category.	4. I would question if we understand what development needs our people may have, or what opportunities they may be looking for. Once those key pieces of work are undertaken a plan to enable needs to be put in place then again we need to go back to "Showing" and "Telling" by communicating effectively around opportunities.	4. SMT to develop workpiece around needs and opportunities and to further develop a plan to be put in place, and communicated.

DOING		
Observation	Comment/s	Recommended Action/s
1. Whilst we have a majority of staff (67.0%) agree we have an inclusive culture (and that figure is the same across male and female) it's quite a concern that 33.0% are neutral or disagree (6 people).	1. It would be interesting to dig down as to how people perceive this question. If those that are neutral or disagree are perceiving it holistically (i.e. the whole organisation functions including outside of the workplace) then this whole exercise will go some way to	1. Once again are to: a) Build inclusiveness by having an annual forum for all staff (either face to face or by ZOOM) where annual plans are laid out, consulted on and outcomes agreed, which are then reported to monthly staff

	addressing this. If the feel that the workplace is not inclusive though we have a significant issue, and possible HR issue.	sessions (by ZOOM). This would be by way of progress reports until outcomes are realised. b) Review following conducting a similar survey at the end of 2021.
2. Although the numbers are nowhere near as distinct as above it is of real concern that we have one male and one female who are neutral or disagree as to whether they are treated fairly by their Manager.	2. Again this needs to be investigated individually with the reasons for those responses identified.	2. CEO to investigate on an individual basis.

OTHER CONCERNS (Observed from comments)	
Observation	Recommended Action/s
At least one person (but a maximum of two people) have identified the level of their salary an issue.	The respondents with these concerns need to be identified and each concern needs to be addressed with those individuals, either by way of annual performance appraisals or as a direct follow up to this survey.
One person feels undervalued as a woman in football.	
One person feels that woman have less opportunity to advance and that their career is limited.	
One person feels they have been discriminated against.	
One person feels that people's inability to change is limiting them from achieving their goals.	
One person feels that a lack of proactivity and reactivity is limiting them from achieving their goals.	

KEY CONCLUSIONS

- It would appear that generally Central Football is in reasonably good space in terms of how people feel about D&I, and their willingness to build on it.
- It would appear though that, with the best intent no doubt, our intended diversity outcomes have been somewhat SMT led and haven't flowed through, nor have been inclusive enough when it comes to business planning.
- Related, perhaps maybe somewhat lacking has been our ability to engage with all staff and seek their opinions or allow them to contribute to other items of business, and/or planning. This could be a little as advising dates for SMT meetings and asking if there is anything anyone wants raised, or providing updates following Board meetings.
- There is also more that needs to be done in being more inclusive of diversity in our senior management. Whilst as acknowledged earlier in this report the current situation is one of time and place we do need to be cognisant that we are currently male dominated from a decision making perspective therefore we need to ensure that we engage effectively across all staff to ensure a gender balance is heard.
- Related, in terms of development opportunities for and sharing information with our existing staff we need to be very clear in our messaging and our actions that we are an equal opportunity employer. Clearly this also goes for the recruitment of future staff.
- The identification of discrimination and/or being treated fairly by their Manager is of genuine concerns. That however needs to be tempered by the possibility that those feeling that way may be down to their own individual persona or make up. So this is an area that need to be very carefully tread and one which clearly identified processes which are well understood need to be in place for.

KEY RECCOMENDATIONS

The following recommendations are in no particular order and are not exhaustive.

- Address with the SMT:
 - Individually – Based on the findings of Point 2 of General Attitudes to Diversity and Inclusion (first table) conduct one on ones about feelings towards the importance of diversity in sporting organisations.
 - Collectively – Assess development need, identify development opportunities and put in place a process for communicating and enabling. This would also include a review of organisational polices and processes around advancement to ensure they are appropriate, they do what they say they will do and are clearly understood.

- Address with Individuals – There are a number of issues that need to be raised on an individual basis with staff, that could form part of discussions around performance reviews. So using this summary report as guideline identify those issues and formulate a plan to address.
- There is an, alleged, discrimination issue. Again as for above this needs to be addressed by the CEO with the staff member affected. Similarly there are two people that have noticed discrimination, one of which presumably is the person allegedly affected, however both respondents need their claims investigated.
- Related to discrimination a process for identifying, reporting and dealing with is developed. This can be expanded to any areas of sensitivity or matters where confidence is required, with it recommended a “safe house” be established for those reporting areas of discomfort. This could be a Board member (one of each gender) or someone completely out of the organisation, such as a Regional Sport Trust representative.
- Develop a system of meetings including all staff, preferably at least one face to face annually and remotely monthly thereafter. Items of business could be as simple as:
 - Updates from the last month.
 - What is upcoming.
 - SMT business, with input invited to.
 - Board updates.
 - Health and Safety update.
 - General business, and general well-being check on staff across the Federation.
- Set short, medium and long terms achievable outcomes around all identified areas (not just the four focus areas identified) including addressing of homophobia. Ensure the focuses are well communicated (Showing and Telling resulting in Doing and Being) and redo the Diversity and Inclusion Plan to recognise those outcomes.
- Develop workpiece around understanding how we can be more inclusive of sexuality, religion and other areas of diversity (short to medium term work but longer term focus).
- Make D&I a cornerstone of the Central Football Strategic Plan.
- Complete and circulate Staff Policy Handbook to all current staff and is make available to all future staff.

2021 FUTURE PROCESSES/TIMEFRAMES

The proposed process and timeframes for the remainder of the year in terms of all three surveys (Staff, Board and Club) is as follows. 2021

2021					
January	February	March	April	May	June
Staff Survey Report compilation.	Share results with CEO.	Share results with SMT, implement "quick fix" recommendations and set workpieces for next stage of implementation.	Conclude implementation of recommendations and develop workplan for Club Survey.	Share results and plans from Staff Survey with Board, and present Board Survey.	Develop summary of Board survey and commence summary of Club Survey.
July	August	September	October	November	December
Present Board summary and take instruction on implementation of recommendations.	Club Summary to Clubs and feedback requested.	Analyse feedback and commence workplan for implementation in 2021 (with interested clubs).	As for September.	Follow up Staff Survey to be prepared and sent.	Staff Survey analysis and preparation of follow up Board Survey (planned for January/February 2022).

2022 STRETCH GOALS

Definition: Stretch Goals are goals that are already set but are planned to expand on over a period of time. There are a number of actions and recommendations in this report that can be expanded on continue to improve Central Football's positions as a provider of diverse opportunities and an inclusive employer and organisation. In this regards it is suggested that Central Football adopt the following Stretch Goals for 2022, to be reviewed following implementation of the 2021 recommendations. Such Stretch Goals are in no particular order and are not limited to those suggested below.

1. Develop an employment policy that, whenever and wherever achievable, gives gender equity across the workforce (i.e. equal number of self-identified females and self-identified males).
2. Look to develop employment processes that give gender, ethnic and cultural anonymity at first stages of consideration.
3. Conduct six monthly sessions with an expert in the D&I field to measure the organisations position and plans, how they fit with current and likely potential environments and how they impact on individuals and communities.
4. Create a Working Group outside of the SMT and reporting to the CEO who are tasked with considering D&I opportunities, both external (outside of the organisation) and internal (staff).
5. Explore opportunities for professional and personal development of staff members that best benefit both the organisation and individual/s and consider support that could be offered to that development programme.
6. Consider the appointment of a dedicated D&I resource (may be in tandem with another organisation and/or sport).
7. Develop a plan for addressing homophobic behaviour.

FINAL COMMENTS

It is appropriate to leave the final comments in this report to the staff by way of reflecting on some of the comments made to the following two questions. These responses are across from all Federations with the highlighted comments from Central Football staff. Again it is appropriate to record these comments as it gives a snapshot of that on the whole people feel the Federations are trying to do the best for them, which again is a positive note to close on.

Can you think of anything that your organisation is currently doing to help you to achieve your goals?	
Females	Males
<ol style="list-style-type: none">1. Work culture - flexible hours, having a fun, inclusive, casual work environment, personal meetings and check ins, supporting us with encouragement, constantly encouraging me to take opportunities.2. Initiative/empowerment - allowing me to make my own decisions, our board are supportive of us trying new things, positive re-enforcement by most senior staff, listening to our ideas, our views, our perspective.3. Personal development - encouraging us to go on RST courses, creative thinking with role/career pathway options, nominated me for more challenging roles, allowing us to attend relevant coaching courses and paying for some of the costs, upskilling, mentoring.4. Diversity - having more females in the workplace.	<ol style="list-style-type: none">1. Initiative/empowerment - being open to change and improvement, giving me flexibility when and where I work, putting courses online so accessible, encouraging me to take ownership, teaching me how to be a productive team member, good strategic direction, make a positive impact on people's lives, I feel empowered, inspired and motivated by the people around me, being part of the process to change and have a greater impact on football in the community, trusting me.2. Work culture - open encouragement, positive environment, support and encouragement, building strong relationships with clubs/community, working together, good work/life balance, meetings, discussions, fighting for the organisation's survival, those leading are great listeners.3. Personal development - providing ongoing support, multiple coaching opportunities, assisting with funding, reducing financial barriers, encouraging personal development programmes, open discussion about PDPs, flexibility to work within other business areas.
What makes you feel a sense of belonging?	
Females	Males
<ol style="list-style-type: none">1. Being heard - the opportunity to speak during meetings, included in decision making, inclusiveness, I feel heard, treated with respect, my opinion is valued, when we have open and frank discussions and we come to a group decision.2. Teamwork - encouragement, team events, shared workspace, open communication, welcoming environment/office, team culture, collaboration, a sense of family, I feel safe, I am accepted for who I am, feel supported, empathy.3. Personal fulfilment - praise from my manager, feeling needed, feel successful in my role, my manager takes a genuine interest in me, feel like I have something to offer.4. Making a difference - I suppose I still feel it's worth it.....I know I can and do a good job, I know I am making a difference and I want better for those that come after me.5. Passion - enjoy the work, my family is passionate about football.	<ol style="list-style-type: none">1. Teamwork - being part of a team, common goals, the people, organisation culture, shared goals, honesty, transparency, inclusive attitude, openness, encouragement, support, communication, we all lend a hand, organisation's values reflect my own, consultation, listening to views, collaboration, colleagues supporting me when challenged from someone outside the organisation, banter, open dialogue, made to feel comfortable and welcome by all staff - those currently there and those who have since left.2. Personal fulfilment - feeling appreciated, valued, my work is recognised, impact, positive reinforcement that I'm doing a good job, my manager has confidence in me, acknowledgement from my manager, achievement, I am responsible for projects and want to do a good job, my skills/expertise are valued, I'm respected, I'm listened to.3. Passion - feeling enthusiastic, passion, enjoyment, interest in me personally, working in sport, working with people who want to achieve good stuff, working with people who are passionate about what they do, pride.4. Being heard - having a say, having a voice in making decisions, my opinion is valued, having input, my opinion is sought, involved in key decision making.

CLOSE

Thank you for your consideration of this report.

John McGifford

Special Projects Manager